Lanterns of Guidance

Biographies of the Ambiyaa ع لـ يهم الـ سـلام

Translation Edited by: Mufti Afzal Hoosen Elias

25 Ambiyaa stories have been mentioned in the Quraan. The able author has narrated them beautifully in sequence and a set system. Firstly, he records how many times that "Rasul" is stated in the Quraan then, Secondly, he states in which Aayat and Surah that particular Rasul appears then, Thirdly, he will mention the name, genealogy, location, birth and movement of that Rasul then, Fourthly, he recalls the history of that Rasul by setting chronological/ historical order of the Aayats, this is a unique feature then, Fifthly, if there is any academic discourse to be done it is made scholastically then, Sixthly, lessons are drawn from the story narrated moreover, Seventhly, information is gleaned from reliable and authentic sources. Thus the apt title "Lantern of Guidance."

Table of Contents

Lantern of Guidance

Foreword by Hadhrat Moulana Abraarul Haqq (Rector of Madaaris Da'watul Haqq – Hardoi, India)

Dear honourable Molvi Abdur Rahmaan

As Salaamu Alaykum wa Rahmatullaahi wa Barakaatuh

I have had the good fortune of reading through and benefitting from the first volume of your book about the biographies of the Ambiyaa عليهم السلام. I was pleased to note that you have based your writing upon the verses of the Qur'aan and authentic narration of Ahadeeth and that you have provided detailed and well-researched replies to any objections that have been raised.

I hope that a summary of the subject matter discussed in the book together with questions and answers will be prepared to provide maximum benefit to the little children of the Ummah and all those studying in the various Islaamic institutions. This unworthy servant makes sincere du'aa that Allaah accepts this effort, that Allaah rewards you in abundance and that He grants the Muslim Ummah the ability to derive benefit from it.

Foreword by Hadhrat Moulana Hakeem Akhtar (Coordinator of the Ishaa'atul Haqq Institute – Karachi, Pakistan)

Bismillaahir Rahmaanir Raheem

After praising Allaah and sending salutations upon Rasulullaah ρ, we wish to mention that our respected and sincere Moulana Abdur Rahmaan has prepared his book on the biographies of the Ambiyaa عليهم السلام in two volumes. I have had the opportunity to read the well published and designed first volume, which is very impressive. The manner of speech is riveting and of a high academic nature, which kept me reading for a long while despite my weakness and fatigue.

Apart from the manner in which it affects the heart, it increases ones knowledge tremendously and also inspires the heart to practice accordingly. The miraculous manner in which the Qur'aan depicts the incidents of the Ambiyaa عليهم السلام , the destruction of the errant nations and the might and power of Allaah refreshes one's Imaan and dusts the cobwebs off the soul, filling them with the spirit of submission to Allaah.

This book is like a ray of sunshine in the darkness. May Allaah accept it, make it a means of perpetual rewards and a lantern of guidance for the Muslim Ummah. Aameen.

4 Muharrma 1410

5 August 1989

Letter of Recommendation for the Author by the Legendary Hadhrat Moulana Abul Hasan Ali Nadwi

Hadhrat Moulana Abul Hasan Al Nadwi رحمه الله writes, “I know Hadhrat Moulana Abdur Rahmaan bin Ahmad Shareef Hyderabadi well. He is a worthy graduate in the sciences of Deen and Islaam and had rendered sterling services to the Deen in the south of India. He had studies at various institutions throughout India, finally graduating at Mazaahirul Uloom in Saharanpur with distinction in many sciences of Shari'ah. After graduating, he lectured for approximately 15 years in the Jaamia Nizaamiyyah in Hyderabad. Together with this, Hadhrat Moulana also actively participated in educating the general masses and tending to their spiritual reformation.

Because Hadhrat Moulana is a staunch flag-bearer of Towheed and the Sunnah, he has been at the forefront of combating those engaged in acts of Bid'ah. He had now completed his Hajj this year and wishes to stay awhile in these sacred places to continue serving the academic field and serving the Deen. He therefore requires assistance in this regard.

I will be pleased to see that he succeeds in his endeavours and will therefore be grateful to any person who render him any assistance.

Was Salaam

Abul Hasan Ali Hasani Nadwi

Makkah Mukarramah

3 Safar 1398 A.H.

Preface

The Qur'aan recounts the stories of the previous nations and clearly distinguishes the truth from falsehood.

It is not a book for amusement and passing time.

The person who opposes it will be ruined and the one who searches for guidance in another book will be misled.

The Qur'aan is the firm rope of Allaah

It is the Word of the Most Wise and leads to the straight path

Reciting it will not lead to misguidance, nor will it create any doubts

Men of knowledge are never satiated and will always want more from it

One can never tire from reciting it

It is the Book that forced the Jinn to declare, "**Indeed we have heard a most astounding Qur'aan that points towards righteousness so we believed in it"**

"The person who speaks according to the Qur'aan will remain steadfast upon the truth, whoever acts by it will be rewarded, whoever passes judgement by it shall remain upon justice and whoever calls towards it will remain upon the straight path."[1]

It is through the mercy of Allaah that He has not revealed to us a military-style book containing a lengthy list of instructions and prohibitions like a government law book even though He could well have done so because of His profound power and might. However,

[1] Tirmidhi.

Allaah has given us a book of advices, guidance and lessons taught with love and affection. Allaah says, **"Undoubtedly We have made the Qur'aan simple to take lesson from** *(to understand)***, so is there any who will take lessons?"**[2]

The advices, lessons and propagation of the Qur'aan fall into one of the following four categories:

1. Reminders of the bounties of Allaah
2. Reminders of the days of Allaah
3. Reminders of the Aayaat of Allaah
4. Reminders of what is to come after death

The details of these are as follows:

1. Reminders of the Bounties of Allaah

Reminding people of the bounties that Allaah showers upon His creation day and night provokes them into obeying Him in gratitude for all He blesses them with. How can one ignore the Magnanimous Being Who gives one everything? Allaah refers to this when He says, "**Call to mind the bounties of Allaah so that you may be successful**".[3]

2. Reminders of the Days of Allaah

This refers to references to previous nations, when their situations are detailed as a lesson to others. By discussing this, future nations are encouraged to follow their good and to be cautious about falling into the same wrongs they perpetrated. Verse 5 of Surah Ibraheem states, "**and remind them of the days of Allaah**".

[2] Surah Qamar, verse 17.
[3] Surah A'raaf, verses 69 & 74.

The nations who obeyed Allaah and His chosen Ambiyaa عليهم السلام attained success in both worlds, while those who opposed them were destroyed. Nations such as the people of Hadhrat Nooh υ, the people of Rass, the Aad, the Thamud, Fir'oun, the people of Aykah and so many others were destroyed because they opposed their Ambiyaa عليهم السلام and the religions they brought. These incidents are recounted in the Qur'aan.

3. Reminders of the Aayaat of Allaah

These verse remind people of the greatness and power of Allaah by discussing the wonderful creations of Allaah, such as the bright stars, the scorching sun, the luminescent moon, the vast earth, the gentle and fierce winds, the flowing rivers and the entire system and meticulous functioning of the universe. The attention of people is drawn to the fact that when even the smallest and simplest systems cannot function without supervision, how can the vast creation be without a creator and supervisor? The existence of Allaah is therefore established. There flawless and seamless operation and functioning reinforces the belief in the Oneness of Allaah. When pondering over these wonder of Allaah's creation, a person is forced to exclaim, "**Glory be to Allaah, the Rabb of the universe!**" Referring to the obvious indications of His majesty in the creation, Allaah says, "**There are numerous Aayaat in the heavens and the earth by which they** *(the Kuffaar)* **pass, yet they ignore them** *(despite seeing all Allaah's great and wondrous creation, they do not ponder over them and fail to realise that Allaah created them)*".[4]

4. Reminders of what is to come after death

These verses remind people of the life in the grave and depict the scenarios of Qiyaamah and the Aakhirah. Such verses are often repeated in the Qur'aan and form one of the fundamental subjects of the Qur'aan. Allaah says, "**Warn by**

[4] Surah Yusuf, verse 105.

means of this Qur'aan him who fears My warning *(because these are the ones who will take heed)*"[5].

From amongst these four main subject headers discussed in the Qur'aan, the reminders of the days of Allaah discuss the incidents of the Ambiyaa عليهم السلام and their interactions with their nations. We have collected these under forty headings and attempted to gather all related verses on the subject that are found in other parts of the Qur'aan. We have also included Ahadeeth relevant to the subject to elucidate and shed interpretations upon the verses. **Only those narrations from the books of history and Seerah have been included which were absolutely necessary and which did not conflict with the matter at hand from the Qur'aan and Ahadeeth.** We have also added a wealth of valuable lessons that can be gleaned from the verses.

Therefore, this book serves as a window into the lives, the teachings and the sacrifices of the Ambiyaa عليهم السلام as well as the rise and fall of their nations. The reader will be able to have a complete picture of the lives of the Ambiyaa عليهم السلام with all the verses referring to them in one place. This book has been prepared in a manner akin to the famous and internationally accepted books discussing the biographies of the Ambiyaa عليهم السلام and contentious issues have been avoided as far as possible.

While the common storyline found in other books of history has been preserved, these books have not been made the central source of reference. Rather, **the central source of reference has been the Qur'aan and the authentic Ahadeeth of Rasulullaah ρ.** Those references from the books of history that conflict with this central source of reference have therefore been omitted. We have based

---

[5] Surah Qaaf, verse 45.

our work on the firm belief that whatever incidents the Qur'aan mentions about the Ambiyaa عليهم السلام and their nations are the absolute truth and therefore the most reliable reference.

It also needs to be stated that since the early days of Islaam to this very day, unverified narrations from the Bani Israa'eel (called ***Israa'eeliayaat*)** have always been quoted in great numbers in the books of Tafseer. **However, you will find this book free of this abundance of such narrations.** We have also provided a bibliography for the books referred to in this work.

It pleases us to mention the fact that this book was started in the Masjidul Huda in Jeddah. After five years of work, it was eventually completed on the 29th of Ramadhaan 1407 A.H. in the Masjidul Haraam in Makkah at the Maqaam Ibraaheem. All praise belongs to Allaah from the beginning to the end.

Of course, we are all prone to error and beseech Allaah to accept this effort from us. Indeed, He is Oft-Forgivinig, Most Merciful. May Allaah also shower His choicest mercies upon His final Nabi Muhammad ε as well as upon his family and his companions.

Muhammad Abdur Rahmaan

17 Jumaadal Ukhra 1408 A.H.

Friday 5 February 1988

Sayyiduna Aadam Safi'ullaah υ

Introduction

Hadhrat Aadam υ was the first human on earth as well as the very first Nabi and Rasool. The Qur'aan and authentic Ahadeeth make no mention of whether there had been any inhabitants on earth prior to Hadhrat Aadam υ. However, they do make it evident **that the angels and the Jinn had been created before him.** This is because Allaah informs us of matters that would be to our advantage and has not delved into matters that will be of no avail in this world or the Aakhirah.

Therefore, even if we knew of the existence of any creatures before us on earth, the knowledge would merely be information. What the Qur'aan does prove is that our lineage stems from Hadhrat Aadam υ and this fact is repeated several times in the Qur'aan. Man has come from man and no other creature and he has been called man from his very inception. Darwin's theory of evolution is flawed from many angles and lacking substantiation. However, even if it is substantiated with the most convincing arguments, we will still refute it because it conflicts with the Qur'aan. A person may use a thousand proofs to substantiate that a stone pillar is made of gold and his proofs may be widely accepted, but this will not change the reality of the stone pillar. It will still remain stone. Despite all the acclaim Darwin may have received, his theory will still remain flawed and unacceptable.

Hadhrat Aadam υ has been mentioned in eleven Surahs of the Qur'aan, with his name appearing 25 times in total. These occasions are as follows:

1. Surah Baqarah: verses 31, 33, 34, 35, 37
2. Surah Aal Imraan: verses 33, 59
3. Surah Maa'idah: verse 27
4. Surah A'raaf: verses 11, 19, 26, 27, 31, 35, 172
5. Surah Israa: verses 61, 70
6. Surah Kahaf: verse 50
7. Surah Maryam: verse 58
8. Surah TaaHaa: verses 115, 116, 117, 120, 121
9. Surah Yaaseen: verse 60
10. Surah Hijr: verses 26, 33
11. Surah Saad: verses 71, 74

Concerning the creation of Hadhrat Aadam υ , Allaah says, "**Indeed we created man** *(Aadam υ)* **out of melodious sand derived from dark decomposing** *(moistened)* **clay**".[6] The fact is that water was mixed with soil, turning it into clay. Then this clay was left until it began to decompose and become dark in colour. Thereafter the mould of Hadhrat Aadam υ was cast with this. When the mould set and dried, it became like potted clay that has a melodious sound when struck. The various verses of the Qur'aan individually refer to these various stages in man's creation.

Unlike the creation of other humans, the creation of Hadhrat Aadam υ was a demonstration of the sheer power of Allaah. It is with reference to this that Allaah states, "**He** *(Allaah)* **said, "O Iblees! What has prevented you from prostrating to what I have created with My own hands**". However, we cannot tell with certainty exactly how man was created from sand, **but can tell that the sand was of different types and forms.** The sand was then moulded and then brought to life with the soul and granted its various faculties.

[6] Surah Hijr, verse 26.

When Hadhrat Aadam υ was created, Allaah command the angels to prostrate before him and they complied without hesitation. However, because of his arrogance, Iblees did not.

In the Words of the Qur'aan

Recounting this incident, Allaah states:

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ (٢٦) وَالْجَآنَّ خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُوْمِ (٢٧) وَ اِذْ قَالَ رَبُّکَ لِلْمَلٰٓئِکَةِ اِنِّیْ خَالِقٌۢ بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ (٢٨) فَاِذَا سَوَّیْتُہٗ وَنَفَخْتُ فِیْہِ مِنْ رُّوْحِیْ فَقَعُوْا لَہٗ سٰجِدِیْنَ (٢٩) فَسَجَدَ الْمَلٰٓئِکَةُ کُلُّہُمْ اَجْمَعُوْنَ (٣٠) اِلَّاۤ اِبْلِیْسَ ؕ اَبٰۤی اَنْ یَّکُوْنَ مَعَ السّٰجِدِیْنَ (٣١) قَالَ یٰۤـاِبْلِیْسُ مَا لَکَ اَلَّا تَکُوْنَ مَعَ السّٰجِدِیْنَ (٣٢) قَالَ لَمْ اَکُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَہٗ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ (٣٣)

TRANSLATION: Indeed we created man *(Aadam υ)* **out of melodious sand derived from dark decomposing** *(moistened)* **clay.** *(The various verses of the Qur'aan individually refer to various stages in man's creation. The fact is that water was mixed with soil, turning it into clay. Then this clay was left until it began to decompose and become dark in colour. Thereafter the mould of Aadam υ was cast with this. When the mould set and dried, it became like potted clay that has a melodious sound when struck.)* **And the Jinn** *(the first Jinn)* **We created before** *(man)* **out of Fire derived from a scorching wind** *(a smokeless type of fire)*. *(Remember the time)* **When your Rabb said to the angels** *(among whom was Iblees)*, **"I am creating a human** *(Aadam υ)* **out of melodious sand derived from dark decomposing clay. So when I have completed** *(creating)* **him and blown into him a spirit from Me** *(created by Me)*, **then prostrate before him."** *(Consequently,)* **Every one of the angels prostrated** *(before Aadam υ)* **except Iblees. He refused to be among those who prostrated. Allaah said, "O Iblees! What is the matter with you that you are not among those** *(angels)* **who have prostrated?" He replied, "I am not one to prostrate before a human that You created out of melodious sand derived from dark decomposing clay."**[7]

The verses of Surah A'raaf recount the incident thus:

---

[7] Surah Hijr, verses 26-33.

وَ لَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ ٭ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ لَمْ يَكُنْ مِّنَ السّٰجِدِيْنَ (۱۱) قَالَ مَا مَنَعَكَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُكَ ؕ قَالَ اَنَا خَيْرٌ مِّنْهُ ۚ خَلَقْتَنِيْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِيْنٍ (۱۲) قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَكَ اَنْ تَتَكَبَّرَ فِيْهَا فَاخْرُجْ اِنَّكَ مِنَ الصّٰغِرِيْنَ (۱۳)

TRANSLATION: Undoubtedly We created you *(your father Aadam υ)*, **then fashioned you and then We told the angels, "Make Sajdah to Aadam!" They** *(all)* **made Sajdah except Iblees** *(Shaytaan, who then lived with the angels)*. **He was not from those who made Sajdah. He** *(Allaah)* **said** *(to Iblees)*, **"What stopped you that you could not make Sajdah when I commanded you?" He replied, "I am better than him** *(Aadam υ)*! **You have created me from fire and created him from clay."** *(While Iblees argued that fire is better than sand because fire burns upwards and sand falls down, he failed to realise that sand extinguishes fire and that it is constructive whereas fire is destructive.)* **He** *(Allaah)* **said** *(to Iblees)*, **"Go down from here** *(from the heavens)* **! It is not for you** *(it is wrong for you)* **to be arrogant here! Go away, for you are surely from the disgraced** *(mean)* **ones!"**

Verse 50 of Surah Kahaf states:

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّهٖ ؕ

TRANSLATION: *(Remember the time)* **When We told the angels, "Prostrate before Aadam," they all prostrated except for Iblees. He was from the Jinn and disobeyed the command of his Rabb.**

Verses 34-35 of Surah Baqarah state:

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ ٭ وَكَانَ مِنَ الْكٰفِرِيْنَ (۳۴) وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ (۳۵)

TRANSLATION: When We told the angels, "Prostrate *(bow down)* **to Aadam** *(as a token of respect but not to worship him)***," they all prostrated, except Iblees** *(Shaytaan, whose name was Azazil and who lived among the angels)***. He refused, was arrogant** *(claiming that he was superior to Aadam υ)* **and was from among those who rejected** *(Allaah's orders)***. We said, "O Aadam! You and your wife** *(Hawwa)* **may live in Jannah and eat as much as** *(whatever)* **you desire and from wherever you desire. However, do not approach this tree, otherwise the two of you will become of the unjust ones** *(those who are disobedient)***."**

Discussing the same issue, Allaah also states in verses 71-74 of Surah Saad:

اِذْ قَالَ رَبُّکَ لِلْمَلٰٓئِکَةِ اِنِّیْ خَالِقٌۢ بَشَرًا مِّنْ طِیْنٍ (٧١) فَاِذَا سَوَّیْتُهٗ وَ نَفَخْتُ فِیْهِ مِنْ رُّوْحِیْ فَقَعُوْا لَهٗ سٰجِدِیْنَ (٧٢) فَسَجَدَ الْمَلٰٓئِکَةُ کُلُّهُمْ اَجْمَعُوْنَ (٧٣) اِلَّآ اِبْلِیْسَ ؕ اِسْتَکْبَرَ وَکَانَ مِنَ الْکٰفِرِیْنَ (٧٤)

TRANSLATION: *(Remember the time)* **When your Rabb said to the angels, "Verily, I am creating a human being** *(Aadam υ)* **from clay. So, when I have** *(perfectly)* **shaped him and blown My spirit** *(the spirit that I have created)* **into him, then every one of you should bow down to him." So** *(when Allaah issued the command to bow down)* **every one of the angels bowed down to him except Iblees. He was haughty, and was from those who rejected** *(Allaah's command)***.**

Iblees's Argument

When Iblees refused to prostrate, Allaah asked him for his reason, which he provided. The question was not to know the reason because Allaah is All Knowing. However, it was for the matter to be stated on record as proof against Iblees.

Iblees argued that he would not prostrate because he was superior since he was created from fire and Hadhrat Aadam υ was created from sand. He believed that

fire was superior because fire always leapt upwards, whereas sand always fell down. This was his feeble argument. **It will be seen that when a person lacks understanding in any matter, even the feeblest of arguments will appear to be mountains to them in strength.** Here the limited knowledge of Iblees led him astray.

However, even if the reasoning of Iblees was correct, he was still guilty of a crime **because he was being commanded to obey at the time and was not being asked to reason.** Had reasoning been required, then the angels would also have the right to refuse since they are created from light. However, they all complied with the command immediately. This argument of Iblees is recounted in the following verses:

In the Words of the Qur'aan

Verses 32-35 of Surah Hijr states:

قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَهٗ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ (٣٣) قَالَ فَاخْرُجْ مِنْهَا فَاِنَّکَ رَجِیْمٌ (٣٤) وَّ اِنَّ عَلَیْکَ اللَّعْنَةَ اِلٰی یَوْمِ الدِّیْنِ (٣٥)

TRANSLATION: Allaah said, "O Iblees! What is the matter with you that you are not among those *(angels)* who have prostrated?" He replied, "I am not one to prostrate before a human that You created out of melodious sand derived from dark decomposing clay." Allaah said, "Go from here *(Jannah)*, for you are indeed an outcast. You shall be accursed until the day of Qiyaamah *(until eternity)*."

Allaah says in verses 12-13 of Surah A'raaf:

قَالَ مَا مَنَعَکَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُکَ ؕ قَالَ اَنَا خَیْرٌ مِّنْہُ ۚ خَلَقْتَنِیۡ مِنۡ نَّارٍ وَّ خَلَقْتَہٗ مِنۡ طِیۡنٍ (١٢) قَالَ فَاہۡبِطْ مِنْہَا فَمَا یَکُوۡنُ لَکَ اَنۡ تَتَکَبَّرَ فِیۡہَا فَاخْرُجْ اِنَّکَ مِنَ الصّٰغِرِیۡنَ (١٣)

TRANSLATION: He *(Allaah)* **said** *(to Iblees)*, **"What stopped you that you could not make Sajdah when I commanded you?" He replied, "I am better than him** *(Aadam υ)***! You have created me from fire and created him from clay."** *(While Iblees argued that fire is better than sand because fire burns upwards and sand falls down, he failed to realise that sand extinguishes fire and that it is constructive whereas fire is destructive.)* **He** *(Allaah)* **said** *(to Iblees)*, **"Go down from here** *(from the heavens)* **! It is not for you** *(it is wrong for you)* **to be arrogant here! Go away, for you are surely from the disgraced** *(mean)* **ones!"**

Iblees Requests for a Long Life

The best error is one for which repentance is immediate. However, the reply that Iblees gave indicates that he was unrepentant and did not commit an error unwittingly. Rather than repenting after being abolished from Jannah, Iblees requested Allaah for an extended life so that he may avenge his fall from Hadhrat Aadam υ and his progeny by misleading them. **Since it had been within the plan of Allaah to test mankind, Allaah granted his request and also granted him the means by which he could accomplish what he wanted.** Iblees then again displayed his evil nature by taking a vow that he would leave no stone unturned to mislead mankind, adding that Allaah would not find many of His servants grateful. However, he was then forced to admit that he would be unable to mislead Allaah's chosen servants. Independent from everything, Allaah declared that He was in no need for a man's allegiance if the man chose to follow Iblees. Such a person would be fuel for Jahannam just like Iblees himself.

In the Words of the Qur'aan

Discussing this incident, Allaah says in verses 12-18 of Surah A'raaf:

قَالَ مَا مَنَعَکَ اَلَّا تَسْجُدَ اِذْ اَمَرْتُکَ ؕ قَالَ اَنَا خَيْرٌ مِّنْهُ ۚ خَلَقْتَنِیْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِيْنٍ (۱۲) قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُوْنُ لَکَ اَنْ تَتَكَبَّرَ فِيْهَا فَاخْرُجْ اِنَّکَ مِنَ الصّٰغِرِيْنَ (۱۳) قَالَ اَنْظِرْنِیْۤ اِلٰی يَوْمِ يُبْعَثُوْنَ (۱۴) قَالَ اِنَّکَ مِنَ الْمُنْظَرِيْنَ (۱۵) قَالَ فَبِمَاۤ اَغْوَيْتَنِیْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَکَ الْمُسْتَقِيْمَ (۱۶) ثُمَّ لَاٰتِيَنَّهُمْ مِّنْۢ بَيْنِ اَيْدِيْهِمْ وَ مِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَآئِلِهِمْ ؕ وَلَا تَجِدُ اَكْثَرَهُمْ شٰكِرِيْنَ (۱۷) قَالَ اخْرُجْ مِنْهَا مَذْءُوْمًا مَّدْحُوْرًا ؕ لَمَنْ تَبِعَکَ مِنْهُمْ لَاَمْلَئَنَّ جَهَنَّمَ مِنْكُمْ اَجْمَعِيْنَ (۱۸)

TRANSLATION: He *(Allaah)* **said** *(to Iblees)*, **"What stopped you that you could not make Sajdah when I commanded you?" He replied, "I am better than him** *(Aadam υ)***! You have created me from fire and created him from clay."** *(While Iblees argued that fire is better than sand because fire burns upwards and sand falls down, he failed to realise that sand extinguishes fire and that it is constructive whereas fire is destructive.)* **He** *(Allaah)* **said** *(to Iblees)*, **"Go down from here** *(from the heavens)* **! It is not for you** *(it is wrong for you)* **to be arrogant here! Go away, for you are surely from the disgraced** *(mean)* **ones!" He** *(Iblees)* **asked, "Give me time** *(to live)* **until the day when they** *(creation)* **will be resurrected** *(raised form their graves)*.**" He** *(Allaah granted the request and)* **replied, "Indeed you are of those who have been given time." He** *(Iblees)* **said, "I swear that because You have sent me astray I will definitely waylay** *(wait in ambush for)* **them** *(mankind)* **on Your straight path** *(Islaam)*.**"** *(I shall do everything to stop them from Islaam.) (To mislead them,)* **I will then approach them from the front, from their backs, from their right and their left** *(in every possible manner)* **and You will not find most of them to be grateful** *(most of them will follow me and not Your Deen of Islaam)*.**" He** *(Allaah)* **said** *(to Iblees)*, **"Get away from here disgraced** *(wretched)* **and banished** *(rejected)*. **Whoever of them will follow you, I shall fill Jahannam with all of you."**

Verses 32-44 of Surah Hijr state:

قَالَ يٰۤاِبْلِيْسُ مَا لَکَ اَلَّا تَكُوْنَ مَعَ السّٰجِدِيْنَ (۳۲) قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَهٗ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ (۳۳) قَالَ فَاخْرُجْ مِنْهَا فَاِنَّکَ رَجِيْمٌ (۳۴) وَّ اِنَّ عَلَيْکَ اللَّعْنَةَ اِلٰی يَوْمِ الدِّيْنِ (۳۵) قَالَ رَبِّ فَاَنْظِرْنِیْۤ اِلٰی يَوْمِ يُبْعَثُوْنَ (۳۶) قَالَ فَاِنَّکَ مِنَ الْمُنْظَرِيْنَ (۳۷) اِلٰی يَوْمِ الْوَقْتِ الْمَعْلُوْمِ (۳۸) قَالَ رَبِّ بِمَاۤ اَغْوَيْتَنِیْ لَاُزَيِّنَنَّ لَهُمْ فِی الْاَرْضِ وَلَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ (۳۹) اِلَّا عِبَادَکَ مِنْهُمُ الْمُخْلَصِيْنَ (۴۰) قَالَ هٰذَا صِرَاطٌ عَلَیَّ مُسْتَقِيْمٌ (۴۱) اِنَّ عِبَادِیْ لَيْسَ لَکَ عَلَيْهِمْ سُلْطٰنٌ اِلَّا مَنِ اتَّبَعَکَ مِنَ الْغٰوِيْنَ (۴۲) وَ اِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ اَجْمَعِيْنَ (۴۳) لَهَا سَبْعَةُ اَبْوَابٍ ؕ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُوْمٌ (۴۴)

TRANSLATION: Allaah said, "O Iblees! What is the matter with you that you are not among those *(angels)* **who have prostrated?" He replied, "I am not one to prostrate before a human that You created out of melodious sand derived from dark decomposing clay." Allaah said, "Go from here** *(Jannah)*, **for you are indeed an outcast. You shall be accursed until the day of Qiyaamah** *(until eternity)*." **He** *(Iblees)* **said, "Grant me respite** *(time to live and relief from punishment)* **until the day** *(of Qiyaamah)* **when they** *(mankind)* **will be resurrected** *(on the Day of Qiyaamah)*." *(Accepting his request,)* **Allaah said, "You are of those granted respite until an appointed time** *(when the trumpet will be blown to sound the advent of Qiyaamah)*." **He** *(Iblees)* **said, "My Rabb! Because You have sent me astray, I will certainly beautify** *(evil)* **things for them** *(mankind)* **on earth and lead them all astray** *(using all the devious means at my disposal)*. *(I shall mislead all)* **Except those bondsmen of Yours who are chosen** *(whom You have chosen to save from my guile)*." **Allaah said, "This** *(being chosen because of doing good and refraining from evil)* **is the straight path that leads to Me."** *(Allaah told Iblees further)* **"Indeed you will have no power** *(sway)* **over My** *(chosen)* **bondsmen, except** *(that your control will be limited to)* **those deviant ones who follow you** *(because of ignorance and foolishness)*. **Verily Jahannam is their promised abode. It** *(Jahannam)* **has seven doors. Each door shall have a stipulated share of them."**

Declaring the plight of those who follow in the footsteps of Iblees, Allaah states in verses 61-65 of Surah Bani Israa'eel:

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّا اِبْلِيْسَ ؕ قَالَ ءَاَسْجُدُ لِمَنْ خَلَقْتَ طِيْنًا (۶۱ۚ) قَالَ اَرَءَيْتَكَ هٰذَا الَّذِىْ كَرَّمْتَ عَلَىَّ ۫ لَئِنْ اَخَّرْتَنِ اِلٰى يَوْمِ الْقِيٰمَةِ لَاَحْتَنِكَنَّ ذُرِّيَّتَهٗٓ اِلَّا قَلِيْلًا (۶۲) قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَاِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُوْرًا (۶۳) وَ اسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَ اَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكْهُمْ فِى الْاَمْوَالِ وَ الْاَوْلَادِ وَعِدْهُمْ ؕ وَ مَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا (۶۴) اِنَّ عِبَادِىْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ ؕ وَكَفٰى بِرَبِّكَ وَكِيْلًا (۶۵)

TRANSLATION: *(Remember the time)* **When We** *(created Aadam υ and)* **told the angels, "Prostrate to Aadam!" they all prostrated except Iblees. He said, "Should I prostrate to one whom You have created from mud** *(when I have been created from fire, which is superior to mud)* **?" He** *(Iblees)* **said, "Are You telling me that this is the being whom You have honoured above me** *(I cannot accept this)* **? If You grant me respite** *(time to live)* **until the Day of Qiyaamah, I will surely gain control of his** *(Aadam υ's)* **progeny** *(and lead them astray)* **except for a few individuals** *(Whom You protect from me)*." *(Accepting his request for life until*

Qiyaamah,) **He** *(Allaah)* **said, "Go** *(from here)* **! Whoever of them** *(mankind)* **will follow you, then Jahannam will definitely be ample punishment for them. Fool** *(scare, destroy)* **as many of them as you can with your voice** *(with music and everything else that calls them to sin)***, attack them with your cavalry and infantry** *(with all your might)***, be a partner in their wealth** *(by causing them to indulge in stealing, interest and other sins of wealth and by causing them to spend charity for ulterior motives)* **and** *(be a partner in their)* **children** *(by causing them to have illegitimate children and by using their children to lead them astray)* **and promise them** *(long lives and that there will be no resurrection)***." The promises that Shaytaan makes are only deceptive** *(a delusion to mislead you, so do not fall for them)***.** *(Allaah told Iblees further)* **"Indeed you will have no control over My** *(chosen)* **bondsmen** *(because I shall protect them from your guile)***." Your Rabb suffices as a Protector** *(with Allaah as Protector, one needs no one else)***.**

Verses 75-85 of Surah Saad put the incident in the following words:

قَالَ يٰٓاِبْلِيْسُ مَا مَنَعَکَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَیَّ ؕ اَسْتَکْبَرْتَ اَمْ کُنْتَ مِنَ الْعَالِيْنَ (٧٥) قَالَ اَنَا خَيْرٌ مِّنْہُ ؕ خَلَقْتَنِیْ مِنْ نَّارٍ وَّ خَلَقْتَہٗ مِنْ طِيْنٍ (٧٦) قَالَ فَاخْرُجْ مِنْہَا فَاِنَّکَ رَجِيْمٌ (٧٧ۚۖ) وَّ اِنَّ عَلَيْکَ لَعْنَتِیْۤ اِلٰی يَوْمِ الدِّيْنِ (٧٨) قَالَ رَبِّ فَاَنْظِرْنِیْۤ اِلٰی يَوْمِ يُبْعَثُوْنَ (٧٩) قَالَ فَاِنَّکَ مِنَ الْمُنْظَرِيْنَ (٨٠ۙ) اِلٰی يَوْمِ الْوَقْتِ الْمَعْلُوْمِ (٨١) قَالَ فَبِعِزَّتِکَ لَاُغْوِيَنَّہُمْ اَجْمَعِيْنَ (٨٢ۙ) اِلَّا عِبَادَکَ مِنْہُمُ الْمُخْلَصِيْنَ (٨٣) قَالَ فَالْحَقُّ ۫ وَ الْحَقَّ اَقُوْلُ (٨٤ۚ) لَاَمْلَئَنَّ جَہَنَّمَ مِنْکَ وَ مِمَّنْ تَبِعَکَ مِنْہُمْ اَجْمَعِيْنَ (٨٥)

TRANSLATION: He *(Allaah)* **said, "O Iblees! What has prevented you from prostrating to what I have created with My own hands? Are you too proud, or are you** *(of the opinion that you are)* **superior in rank** *(to Aadam υ)* **?" He** *(Iblees)* **replied, "I am better than him. You have created me from fire, while you have created him from clay."** *(While Iblees argued that fire is better than clay because fire burns upwards and clay falls down, he failed to realise that clay extinguishes fire and that it is constructive whereas fire is destructive.)* **He** *(Allaah)* **said, "Depart from here** *(Jannah)***, for you are certainly an outcast** *(not deserving of this place)***. My curse shall be on you until the Day of Reckoning." He** *(Iblees)* **said, "O my Rabb! Grant me respite** *(time to live and mislead people)* **until the Day** *(of Qiyaamah)* **when people are resurrected." He** *(Allaah)* **said, "You are then from those given respite until the Day of the appointed time." He** *(Iblees)* **said, "***(I swear)* **By Your honour! I shall definitely mislead all of them** *(mankind)* **except Your chosen slaves among them** *(the Ambiyaa)***." He** *(Allaah)* **declared, "I speak the truth, and it is the truth that I always speak. I shall certainly fill Jahannam with you and with all those of them** *(mankind)* **who follow you."**

Allaah's Vicegerent on Earth

When Allaah decided to place a vicegerent on earth in the form of man, He informed the angels of the plan. **The vicegerent was to ensure that the commands of Allaah were enforced on earth.** When the angels heard the news, they expressed surprise because it made them wonder what shortcomings they had if they were deemed unfit for the task.

However, they knew that when the Jinn were placed on earth, they wreaked havoc and were eventually driven to confined regions. Therefore, the angels feared that perhaps this new creation of mankind would follow the same path.

In the Words of the Qur'aan

وَ اِذْ قَالَ رَبُّکَ لِلْمَلٰٓئِکَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ؕ قَالُوْٓا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِکَ وَنُقَدِّسُ لَکَ ؕ قَالَ اِنِّیْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ (٣٠)

TRANSLATION: When your Rabb said to the angels, "I am about to place a deputy on earth *(someone to enforce My commands on earth, referring to Hadhrat Aadam υ)*.**"** *(Basing their deductions on the unruly behaviour of the Jinn who lived on earth before the creation of mankind)* **The angels said** *(out of surprise and not as an objection)*, **"Will You place on earth someone who will cause corruption there and spill blood, whereas we** *(always)* **glorify Your praises and proclaim** *(call out)* **Your purity** *(and are therefore more deserving of the position of being Your deputy)*?**" Allaah said, "Indeed, I know what you do not know."** *(Allaah knows the wisdom of His creation and it therefore does not behove anyone to question it).*[8]

[8] Surah Baqarah, verse 30.

The questioning of the angels was, however, not done in insolence or as an objection since they were not rebuked in any way. The fact was that they failed to realise the worth of Hadhrat Aadam υ. Allaah therefore demonstrated to them his superiority over them so that they would see their folly by themselves. Allaah then demonstrated to the angels the superior knowledge that Hadhrat Aadam υ had, which is referred to as the knowledge of ‘names’.

What were these ‘names’? The Qur'aan does not provide details of this. **However, the Ahadeeth make it evident that this was the knowledge of all the names and functions of all creation in the universe.** When Hadhrat Aadam υ was inspired with the knowledge of this, he was called before the angels and asked to inform them of these names. This also demonstrated to them why he was most suitable for the post of a vicegerent.

When they saw this, the angels were amazed because they had no such knowledge. They therefore admitted to his superiority over them and **also prostrated to him as a mark of respect.**

In the Words of the Qur'aan

Discussing this in verses 31-33, Allaah says:

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ ۙ فَقَالَ اَنْۢبِــُٔوْنِىْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِيْنَ (٣١) قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ؕ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ (٣٢) قَالَ يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّىْٓ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ (٣٣)

TRANSLATION: Allaah taught Aadam the names *(and meanings and qualities of all things)*, **and then presented these** *(things)* **before the angels saying, "Inform Me of the names of these if you are truthful."** *(If you are truthful in your claim that you are more deserving of being Allaah's deputy, your knowledge ought to be superior to his.) (Unable to provide the answer)* **The angels submitted, "We proclaim Your purity** *(You are so Pure from all faults that none can object to Your decree)* **! We possess only the knowledge that You have taught us. Without doubt, You are All Knowing, the Wise." Allaah said, "O Aadam! Inform them** *(the angels)* **of the names of these things." When he** *(Aadam υ)* **informed them of their names** *(together with the reason for their creation)*, **Allaah said** *(to the angels)*, **"Did I not tell you that I know** *(all)* **the unseen things of the heavens and the earth, and that I know what you make known and what you hide** *(in your hearts)***?"**

Living in Jannah

Hadhrat Aadam υ was then given a place to stay in Jannah, but despite all the bounties, he was soon lonely because it is in the nature of man to have companionship. Allaah therefore created Hadhrat Hawwa رضي الله عنها to be his wife, after which his heart was comforted. The couple were permitted to eat from wherever they liked in Jannah, but forbidden from eating from a particular tree. They were warned that eating from it would be wrong and that Shaytaan (Iblees) was their archenemy, who would try to beguile them.

Although Hadhrat Aadam υ would have never even thought of disobeying Allaah, man is prone to forget and err. At the same time, Shaytaan was waiting for the opportunity to get his revenge from Hadhrat Aadam υ. He therefore whispered into the hearts of the couple that eating from the tree would allow them to live forever in Jannah, indicating that **they would therefore earn the perpetual pleasure of Allaah.** To convince them further, he even took oaths and promised them that he was their well-wisher.

In the yearning for eternal life in Jannah and unaware of such degrees of treachery because of their innocence, **the couple forgot the instruction and tasted from the tree.** They immediately became naked and hastily gathered

together some leaves to cover themselves. This nakedness was a manifestation of the error they committed.

Allaah then reminded them of His command and warnings. When they realised their folly, Hadhrat Aadam υ and Hadhrat Hawwa رضي الله عنها both immediately fell prostrate and repented with the words, “O our Rabb! We have oppressed our souls *(done a wrong)* and if You do not forgive us and show mercy to us, we will surely be of the losers.”

Allaah knows the condition of every heart and that the couple were sincerely sorry for their folly. Allaah knew that the act was not deliberate[9] so He forgave them. It was, however, the time for Hadhrat Aadam υ to step upon the earth to fulfil his role as Allaah’s vicegerent and the couple were therefore sent down. This time again, Allaah warned them of Shaytaan.

In the Words of the Qur'aan

Recounting the in verses 35-39 of Surah Baqarah, Allaah says:

وَقُلْنَا يٰاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ (٣٥) فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ۪ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ (٣٦) فَتَلَقّٰى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ (٣٧) قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّىْ هُدًى فَمَنْ تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ (٣٨) وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَاۤ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ (٣٩٪)

9 Surah TaaHaa, verse 115.

TRANSLATION: We said, "O Aadam! You and your wife *(Hawwa)* **may live in Jannah and eat as much as** *(whatever)* **you desire and from wherever you desire. However, do not approach this tree, otherwise the two of you will become of the unjust ones** *(those who are disobedient)***." So Shaytaan** *(Iblees)* **caused the two of them to be taken out of Jannah, thereby removing them from that in which they were** *(from the honour and comfort that they were enjoying. He achieved this by tricking the two unsuspecting souls into eating from the tree)***. We said** *(to the couple and their unborn progeny)***, "Go down** *(to earth)* **as enemies to each other. On earth you shall have a place to live and a place to gain benefit for a while** *(for as long as you live)***." So Aadam υ received** *(learnt)* **a few words from his Rabb** *(teaching him how to ask for forgiveness)* **and** *(when he recited them)* **Allaah pardoned him** *(the words were "O our Rabb, we have oppressed our souls and if You do not forgive us and show mercy to us, we will surely be among the losers")***. Without doubt, He is the Most Forgiving, the Most Merciful. We said, "Go down from here** *(from Jannah)***, all of you. If there comes to you any guidance** *(a prophet or a book)* **from Me, then those who follow My guidance** *(by having Imaan in Me and obeying My commands)* **shall have no fear** *(of calamities)* **on them, neither shall they grieve** *(in the Aakhirah)***. Those who disbelieve in Our Aayaat and say that they are false shall be the dwellers** *(inmates)* **of the Fire, where they will abide forever** *(without dying and without escaping)***."**

Verses 19-25 of Surah A'raaf state:

وَيٰٓاٰدَمُ اسْكُنْ اَنْتَ وَ زَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ (١٩) فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَاوٗرِيَ عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ اِلَّآ اَنْ تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ (٢٠) وَقَاسَمَهُمَآ اِنِّيْ لَكُمَا لَمِنَ النّٰصِحِيْنَ (٢١) فَدَلّٰىهُمَا بِغُرُوْرٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْاٰتُهُمَا وَطَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۖ وَ نَادٰىهُمَا رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَ اَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ (٢٢) قَالَا رَبَّنَا ظَلَمْنَآ اَنْفُسَنَا ۔ وَ اِنْ لَّمْ تَغْفِرْلَنَا وَ تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ (٢٣) قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ (٢٤) قَالَ فِيْهَا تَحْيَوْنَ وَ فِيْهَا تَمُوْتُوْنَ وَ مِنْهَا تُخْرَجُوْنَ (٢٥٪)

TRANSLATION: *(Allaah said)* **"O Aadam, you and your wife may live in Jannah. The two of you may eat from wherever you wish, but do not approach this tree, for then** *(if you eat from it)* **you will be of the wrong-doers** *(you will suffer a loss)***." So Shaytaan whispered to the two of them to expose to them the private parts of their bodies that were concealed from each other. He said, "Your Rabb has prohibited you from this tree only so that you do not become two angels and so that you two do not become of the immortal." He took an oath before them saying, "I swear that I am definitely one** *(sincere friend)* **who is giving you good advice!" So with dishonesty** *(by taking a false oath)***, he brought about their fall** *(from*

esteem). **When they tasted from the tree, their private parts became exposed** *(when they lost their clothing)* **and they started gathering the leaves of Jannah over themselves** *(to cover their private parts)*. **Their Rabb called them** *(saying)*, **"Did I not forbid you from that tree and warn you that Shaytaan is your open enemy?" They both said, "O our Rabb! We have oppressed our souls** *(done a wrong)* **and if You do not forgive us and show mercy to us, we will surely be of the losers."** *(Addressing Aadam υ, his wife and their unborn progeny,)* **He** *(Allaah)* **said, "Go down all of you as enemies to each other. On earth you shall have a place to live and a place to gain benefit for a while** *(for as long as you live)*." **He** *(Allaah)* **said** *(further)*, **"There** *(on earth)* **you shall live, you shall die and from there you shall be removed** *(to be resurrected on the Day of Qiyaamah)*."

The verses of Surah TaaHaa (115-123) put it in the following words:

وَ لَقَدْ عَهِدْنَا اِلٰى اٰدَمَ مِنْ قَبْلُ فَنَسِيَ وَ لَمْ نَجِدْ لَهٗ عَزْمًا (١١٥)٪ وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّا اِبْلِيْسَ ؕ اَبٰى (١١٦) فَقُلْنَا يٰٓاٰدَمُ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَ لِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقٰى (١١٧) اِنَّ لَكَ اَلَّا تَجُوْعَ فِيْهَا وَ لَا تَعْرٰى (١١٨)ۙ وَاَنَّكَ لَا تَظْمَؤُا فِيْهَا وَلَا تَضْحٰى (١١٩) فَوَسْوَسَ اِلَيْهِ الشَّيْطٰنُ قَالَ يٰٓاٰدَمُ هَلْ اَدُلُّكَ عَلٰى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلٰى (١٢٠) فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا وَ طَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ۚ وَ عَصٰٓى اٰدَمُ رَبَّهٗ فَغَوٰى (١٢١)ۖ ثُمَّ اجْتَبٰهُ رَبُّهٗ فَتَابَ عَلَيْهِ وَ هَدٰى (١٢٢) قَالَ اهْبِطَا مِنْهَا جَمِيْعًاۢ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى ۙ۬ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقٰى (١٢٣)

TRANSLATION: We Certainly commanded Aadam υ *(not to eat from a particular tree)* **before, but he forgot and We did not find him to be determined** *(to carry out the act intentionally)*. *(Do not forget the time)* **When We told the angels, "Prostrate before Aadam," so they all prostrated, except Iblees. He refused** *(to prostrate)*. **So We said, "O Aadam! Indeed he** *(Iblees)* **is an** *(open)* **enemy to you and your wife, so he should never remove the two of you from Jannah** *(by causing you to err)*, **causing you to be unfortunate** *(by being deprived of the bounties that are here)*. **Without doubt you shall never be hungry nor naked here** *(in Jannah)*. **You will never be thirsty here, nor will you be exposed to sunlight." However,** *(to persuade Aadam υ to eat from the tree,)* **Shaytaan whispered to him saying, "O Aadam! Should I not show you the tree of eternity and a kingdom in which there is no weakness?"** *(He also swore that he is their well-wisher. Not knowing deceit, they believed him and ate from the tree.)* **So they both** *(Aadam υ and Hawwa)* **ate from there and** *(all their clothing disappeared, because of which)* **their private parts became exposed to each other. They then started covering themselves with the leaves of Jannah. Aadam** υ *(mistakenly)* **broke the command of his Rabb and deviated** *(from the way shown to him)*. **Thereafter his Rabb chose him** *(drew him close with special favour)*, **accepted his repentance and made him steadfast on guidance.**

Allaah said, "The two of you *(Aadam υ and Hawwa)* **should go down from here** *(Jannah)* **and you** *(your progeny)* **will be enemies** *(of varying degrees)* **to each other. If there should ever come to you guidance from Me** *(Rasulullaah ρ and the Qur'aan)*, **then whoever will follow My guidance shall never go astray** *(in the world)*, **nor shall he be unfortunate** *(in the Aakhirah)*."

Conclusions and Lessons

1. Date of Birth

It is evident that since Hadhrat Aadam υ was created before the start of human history, discussing the date of his creation would be futile to history. However, historians have estimated how many years ago Hadhrat Aadam υ was created, but their calculations cannot be substantiated beyond doubt. **Their estimates are but opinions. What is known from the Ahadeeth is that Hadhrat Aadam υ was created on a Friday, as mentioned in a Hadith of Muslim.**

The Qur'aan and Ahadeeth are silent on the question of when the heavens and earth were created in relation to the creation of Hadhrat Aadam υ. **Our policy with regard to such matters is that we will also maintain silence in the matters that Allaah and His Rasool ρ have been silent.** This is really the demand of sound knowledge and judgement.

2. Hadhrat Aadam υ and Hadhrat Hawwa رضي الله عنها

The true meanings of the names Aadam and Hawwa cannot be identified with certainly since these are names from a language that has become extinct. However, some scholars have mentioned that the name **Aadam** has been derived from "Adeemul Irdh (اديم الارض)", **meaning the surface of the earth.** This is because Hadhrat Aadam υ was created from sand upon the surface of the earth. They also state that the name **Hawwa** is derived from the word "Hayy

(حيّ)", **meaning living.** This is because she is the mother of all living humans, while other are of the opinion that it is because she was created from a living human (Hadhrat Aadam υ). However, Allaah knows best what is most correct.

The first verse in the Qur'aan making reference to Hadhrat Hawwa رضي الله عنها is the first verse of Surah Nisaa, which states, "**O mankind! Fear your Rabb who created you from a single soul** *(from Aadam υ)*, **created its spouse** *(Hawwa)* **from it, and spread great numbers of men and women from the two** *(from Aadam and Hawwa)*".

Allaah created her from the back of Hadhrat Aadam υ. He was sleeping one day and, when he awoke, he suddenly found her sitting by his side. Another explanation of the verse states that she was created from the same species since both were created from sand. When Hadhrat Aadam υ saw her, he was naturally drawn to her and love grew between them.

3. Clarifying a Doubt

Question: If Shaytaan was banished from Jannah, how did he manage to mislead Hadhrat Aadam υ?

Answer: Some scholars state that Shaytaan was not yet banished at the time. To substantiate this, they quote the verse in which Allaah said, "**Go down, all of you** *(to earth)* **as enemies to each other**".[10] This is addressed to Hadhrat Aadam υ, Hadhrat Hawwa رضي الله عنها as well as Shaytaan and indicates that he had access to Jannah or at least to its fringes.

[10] Surah Baqarah.

Other scholars explain that he cast the thoughts into their minds from outside, as indicated by the verse, "**Shaytaan whispered to him**".[11] This is akin to the modern forms of communication we see today that conveys the voice of a person over long distances.

4. Who was Iblees?

The literal meaning of the name is **"one who has lost all hope"** since he has lost hope of ever gaining Allaah's pleasure. Narrations of Ahadeeth make it evdent that his **real name was Azaazeel or Haarith.**

Hadhrat Sa'eed bin Manthoor رحمه الله stated that the angels once punished a rebellious group of Jinn and killed many of them. Iblees was then a child amongst them and was taken to the heavens, where he grew up hymning the praises and glories of Allaah with the angels. Verse 50 of Surah Kahaf explicitly states that he was from amongst the Jinn. His nature was therefore prone to evil and arrogance.

5. The Basis of Vicegerency

To adequately qualify as the vicegerent of Allaah, it is more necessary for a person to have knowledge and understanding than merely to be a great worshipper of Allaah. It is for this reason that the angels were not appointed to the task. Knowledge is of paramount importance because one needs to have sound knowledge of the earth and its inhabitants to be able to see to its administration and for justice to reign upon it.

---

[11] Surah TaaHaa.

Highlighting the importance of knowledge in a leader, note the following verses of the Qur'aan, "**Their Nabi** *(Hadhrat Shamweel υ)* **said to them, "Allaah has appointed Taaloot as king over you." They said, "How can he be given kingship over us when we are more deserving of kingship than he and he has not been given any wealth?"** *(They objected because Taaloot was poor and neither from a family of kings nor from a family of prophets)* **He** *(the Nabi υ)* **replied, "Verily Allaah has chosen him over you** *(because kingship is not the exclusive right of anyone)* **and increased him abundantly in wisdom and** *(physical)* **stature** *(Taaloot was the most knowledgeable person among them and the most physically able)*. **Allaah gives His rule to whoever He wills. Allaah is All Embracing** *(Surrounding)*, **All Knowing.""**[12]

6. The Innocence of the Ambiyaa عليهم السلام

Hadhrat Abu Dharr τ once asked Rasulullaah ρ whether Hadhrat Aadam υ was a Nabi Rasulullaah ρ confirmed that Hadhrat Aadam υ was both a Nabi as well as a Rasool with whom Allaah conversed[13]. It also stands to reason that since he was the first man, he was most suited to convey the messages of Allaah to the first humans on earth.

It needs to be noted that the Ambiyaa عليهم السلام are free from sin since Allaah safeguards them against sin. This is necessary because the Ambiyaa عليهم السلام are people whose deeds and words are emulated by their followers to the very finest detail. Had they been prone to sin, it would be a licence for people to sin. However, because they are also human and all humans are prone to error, the Ambiyaa عليهم السلام also succumb to error sometimes. When this does happen, they are immediately corrected and never allowed to dwell upon the error. They then immediately retract their deed or word. This serves as a lesson to their followers to correct themselves as soon as they realise their follies and sins. A narration of Mu'atta states that Rasulullaah ρ said, "I am made to forget at times so that this may be a lesson."

---

[12] Surah Baqarah, verse 247.

[13] Tafseer Ibn Katheer (Vol.1 Pg.34).

Imaam Ghazaali رحمه الله draws a fine point here when he states that the Ambiyaa عليهم السلام have been give miracles to perform to establish their prophethood. These miracles have been so astonishing that some people started to regard them to be deities. **Allaah has therefore allowed the Ambiyaa عليهم السلام to commit errors so that people may see these and be deterred from regarding them to be objects of worship.**

The error that Hadhrat Aadam υ made was therefore an error and not a sin, as indicated by verse 36 of Surah Baqarah, which states that Shaytaan caused them to err. Furthermore, verse 120 of Surah TaaHaa and verse 20 of Surah A'raaf also state that Shaytaan whispered to them the evil. Verse 115 of Surah TaaHaa also adds that **the error of Hadhrat Aadam υ was unintentional.** These verses adequately prove the innocence of Hadhrat Aadam υ. All our pious predecessors agree on the belief that the Ambiyaa عليهم السلام were free of sin.

However, there are still some miscreants who argue that Hadhrat Aadam υ sinned because of the words ***"Asaa* (عصى)" and "*Ghawaa* (غوى)"** used in verse 121 of Surah TaaHaa. Although these words may be literally translated as 'disobeyed' and 'went astray', they cannot be translated as such because of the many other verses declaring the innocence of Hadhrat Aadam υ. They merely mean that this was done in error. **Like many other words in the Qur'aan, these words have several literal as well as implied meanings. Amongst the implied meanings of the word '*Asaa'* is 'erred', as stated in Arabic lexicographic works such as *Lisaanul Arab* and *Aqrabul Mawaarid*. Similarly, the word *Ghawaa* can also have other meanings such as 'earned a loss', 'deviated', etc.**

7. Clarification

What was the clothing Hadhrat Aadam υ and Hadhrat Hawwa رضي الله عنها were wearing, which they lost?

Why did it suddenly vanish?

In reply to these questions, Allaama Ibn Katheer رحمه الله quotes from Hadhrat Wahab bin Munabbih رحمه الله that the clothing the couple wore was made of celestial light (Noor). **These were removed from them because such clothing could not be worn in this world.** The example is like that of a baby, which, when born, cannot suffice with the covering it had when in the mother's womb.

Other Mufassireen have stated that the vanishing of their clothing was symbolic of the fact that **their error caused the protection and safety they enjoyed from Allaah to vanish.** At this juncture, they were to leave the heavens and fend for themselves in this world.

8. The Father of Mankind

Hadhrat Aadam υ is referred to as *Abul Bashar* (the father of mankind) because he was the first man on earth. **However there have been some researchers who claim that the earth had been inhabited by a human-like species called the Neanderthals approximately 30000 years before the coming of Hadhrat Aadam υ. Their population numbered some 600000 and it is believed that they were destroyed on account of their sinful behaviour.** It is perhaps the remains of this nation that have been discovered by archaeologists.

Nonetheless, the Qur'aan and Ahadeeth make no mention of such people. All that is discussed in the Qur'aan and Ahadeeth is the creation and coming to earth of Hadhrat Aadam υ as the first human being and the first Nabi υ. It was from his progeny that all of mankind began. This is the belief of the Muslims, who base all their beliefs in the teachings of the Qur'aan and Ahadeeth.

9. Who are the Angels?

Much mention is made of the angels in the story of Hadhrat Aadam υ. The angels have been created from *Noor* (light) and can see us even though we cannot see them. Two of their salient characteristics are mentioned in the Qur'aan as, "**(they) never disobey what Allaah commands them and who carry out exactly what they are instructed**".[14]

The angels have been assigned duties in the administration of the affairs of the universe and have been granted the capabilities to full these tasks. In fact, some are so strong that they can overturn an entire city. **The angels do not have the ability to disobey Allaah and have no will to act in their personal interests.** Because of their tremendous powers and closeness to Allaah, many ignorant nations have referred to them as the relatives and daughters of Allaah.

It is amongst the fundamental beliefs of a Muslim to believe in the angels. Although their numbers are too numerous to mention, the Qur'aan and Ahadeeth have mentioned the names of some of them. Allaah states in verse 31 of Surah Mudathir, "**Only He *(Allaah)* knows the armies of your Rabb *(the number of angels and other forces He uses)*.**"

---

[14] Surah Tahreem, verse 6.

The Qur'aan mentions the angels 88 times in 86 verses.

10. Who are the Jinn?

The Jinn are a creation of Allaah made from fire. They have the ability to assume different forms and, like humans, comprise of the good ones as well as the evil ones. Since they are also required to follow the Deen and Shari'ah, Rasulullaah ρ was a messenger to them as well. The Ahadeeth, such as the Hadith known as *Laylatul Jinn* detail the meetings that Rasulullaah ρ had with them. **The Ahadeeth recount five meetings between Rasulullaah ρ and the Jinn, in which he invited them to accept Islaam.** Thousand of them accepted his message and delegation from them even came to Rasulullaah ρ to learn the Deen.

Surah Jinn as well as the last portion of Surah Ahqaaf speak about the Jinn. The verses of the Qur'aan speaking about them are as follows:

وَ اِذْ صَرَفْنَآ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ (٢٩) قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ اِلَى الْحَقِّ وَ اِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ (٣٠) يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللهِ وَ اٰمِنُوْا بِهٖ يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُجِرْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ (٣١) وَ مَنْ لَّا يُجِبْ دَاعِيَ اللهِ فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ وَلَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ۚ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ (٣٢)

TRANSLATION: *(O Rasulullaah ρ! Mention to people the time)* When We turned a group of the Jinn towards you *(as you led the Fajr salaah)* to attentively listen to the Qur'aan. When they presented themselves to listen, they said *(to each other)*, "Be silent *(so that we may listen properly)*." When the recitation was complete, they returned to their people as warners *(inviting them to Islaam)*. They said, "O our people! We have heard a book that was revealed after Moosa υ which confirms what *(scriptures)* was before it and guides towards the truth and towards the straight path. O our people! Respond to *(accept)* Allaah's caller *(Rasulullaah ρ)* and believe in him; *(if you do so)* Allaah will forgive your sins and save you from a painful punishment. Whoever does not respond to

Allaah's caller cannot escape *(Allaah's punishment)* on earth and has no protecting friend besides Allaah. Such people are in clear error."[15]

The Jinn also have children and die, though their lives are much longer than the lives of humans. While they can see humans, humans cannot see them. Allaah says, "**Surely he** *(Shaytaan)* **and his kind** *(the Jinn)* **see you in a way that you do not see them** *(because they are invisible to the human eye)*".[16]

The Jinn are mentioned 32 times in the Qur'aan in 31 verses.

Just because the angels and Jinn are invisible to humans, it will be foolish to refute their existence since there are so many things that are invisible to humans, yet they exist without a doubt. Muslims believe in their existence because the Qur'aan confirms it. "**Who can be more truthful in speech than Allaah?**"[17]

11. A Handful of Soil

It deserves to be mentioned that when Allaah intended to create Hadhrat Aadam υ, He took a handful of soil and then moulded it into a human. Hadhrat Aadam υ was then made into Allaah's vicegerent and one before whom the angels prostrated. As a result, something like soil that was previously worthless was this transformed into something priceless when Allaah willed it.

12. Overcome by Instinct

[15] Surah Ahqaaf, verses 29-32.
[16] Surah A'raaf, verse 27.
[17] Surah Nisaa, verse 122.

Despite the fact that Hadhrat Aadam υ was endowed with sterling traits and qualities, he was still not free of his human instincts and was therefore influenced by the whisperings of Shaytaan. Such are the effects of instinct.

13. Seeking Pardon

It has been the established practice of Allaah since the time of Hadhrat Aadam υ to forgive people for their mistakes when they repent and regret their ways. In addition to forgiving a person, Allaah then also allows the person to draw close to Him. This practice perform seeking pardon has therefore been part of the legacy that Hadhrat Aadam υ left behind for his progeny.

14. The Detriment of Arrogance and Insolence

Despite worshipping Allaah for thousands of years, being in the company of angels and living in the heavens, the arrogance of Shaytaan and his insolence before Allaah caused every good to be annihilated. Such is the detriment of such behaviour, which is a very glaring lesson to be learnt from this incident.

Haabeel and Qaabeel

The Eldest Brothers of Mankind

The Qur'aan speaks about the first two sons of Hadhrat Aadam υ, referring to them only as "The two sons of Aadam". However, the Ahadeeth, the Torah and other books name them as Haabeel (the younger brother) and Qaabeel.

Allaama Ibn Katheer رحمه الله quotes a narration from Hadhrat Abdullaah bin Abbaas τ and Hadhrat Abdullaah bin Mas'ood τ who say that Hadhrat Aadam υ used to father twins, a boy and a girl each time. Since there was the need to increase the human population, there was no alternative except that the offspring from every pair marry the opposite gender of another pair. The only restriction was that an individual of a twin could not marry the other twin from the same birth. They had to marry a partner from another birth.

It occurred that a son by the name of Qaabeel was born, who was a farmer. Younger than him was another son by the name of Haabeel, who tended milk-producing animals. The daughter born with Qaabeel was more beautiful than the one born with Haabeel. Therefore, according to the principle, Qaabeel was to marry the one who was less beautiful and he was displeased that his twin sister was to be married to Haabeel. He told Haabeel that he had a greater right to marry the more beautiful sister since she was his twin.

When Hadhrat Aadam υ decided that the prettier sister has to be married to Haabeel, Qaabeel refused to accept it. It was resolved that the matter be

determined by either of them presenting a sacrifice to Allaah. The sacrifice that was consumed by a fire from the heavens was considered to be accepted, and the one who had offered it would marry the more beautiful of the sisters. Eventually Haabeel's sacrifice was accepted. Qaabeel was now infuriated to the extent that he threatened to murder Haabeel, saying, **"I will surely kill you!"**

Haabeel replied, **"Allaah accepts** *(sacrifices)* **only from those of Taqwa".** In this way he neither praised himself, nor did he tell his brother that he was insincere in his sacrifice. To prolong the conversation, Haabeel added, **"The fact of the matter is that if you stretch out your hand to kill me, I will not stretch out mine to kill you. Verily I fear Allaah, the Rabb of the universe".**

Commentators mention that Haabeel was stronger than Qaabeel, but chose not to defend himself (although it was permissible) because he felt that it was better to die as an oppressed person that to kill another. The Shari'ah of all the Ambiyaa عليهم السلام varied in many regards, therefore it will not be necessary that certain aspects of the incident conform to our Shari'ah.

Continuing with the story, Haabeel added, **"I would rather that you take on yourself my sins and your sins and you become of the dwellers of the fire. Such is the punishment of oppressors."**

A REPLY TO AN OBJECTION

At this juncture, an objection is raised against Haabeel. The objection is that he desired that his brother be burdened with both of their sins and be cast into the fire of Jahannam, whereas no person should desire such a plight for his brother. The reply is that Haabeel adopted this stance only after taking much pains to

explain to his brother the error of his ways. Finally, when he refused to hearken, Haabeel had to remind him of the grievous consequences of his actions.

Finally, after some doubt concerning his course of action, "**. So his** *(Qaabeel's)* **soul seduced** *(encouraged)* **him to kill his brother and he killed him, thereby becoming among the losers** *(in this world and in the Aakhirah)***.**" He now lost a brother as well as the love and respect of his parents and Allaah.

Since none had died prior to Haabeel, Qaabeel did not know what to do with his brother's body as he carried it about by the waist. Allaah then sent two crows to the scene. They began to fight and the one killed the other and buried it. Allaah refers to this when He says, **"Then Allaah sent a crow to dig** *(a hole in)* **the earth to show him how to conceal the corpse of his brother."**

Following the example of the crow, Qaabeel then buried his brother and **"He** *(Qaabeel)* **cried out, "Woe unto me that I could not be like this crow and conceal the body of my brother!" So he became one of the remorseful ones."** He expressed remorse that he had killed his brother and that he lacked the intelligence to do as a crow had done.

In the Words of the Qur'aan

Verses 27-31 if Surah Maa'idah state:

وَاتْلُ عَلَيْهِمْ نَبَاَ ابْنَىْ اٰدَمَ بِالْحَقِّ ۘ اِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ اَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْاٰخَرِ ؕ قَالَ لَاَقْتُلَنَّكَ ؕ قَالَ
اِنَّمَا يَتَقَبَّلُ اللهُ مِنَ الْمُتَّقِيْنَ (٢٧) لَئِنْۢ بَسَطْتَّ اِلَىَّ يَدَكَ لِتَقْتُلَنِىْ مَاۤ اَنَا بِبَاسِطٍ يَّدِىَ اِلَيْكَ لِاَقْتُلَكَ ۚ اِنِّىْ اَخَافُ
اللهَ رَبَّ الْعٰلَمِيْنَ (٢٨) اِنِّىْ اُرِيْدُ اَنْ تَبُوْٓاَ بِاِثْمِىْ وَ اِثْمِكَ فَتَكُوْنَ مِنْ اَصْحٰبِ النَّارِ ۚ وَذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ
(٢٩) فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ (٣٠) فَبَعَثَ اللهُ غُرَابًا يَّبْحَثُ فِى الْاَرْضِ لِيُرِيَهٗ

كَيْفَ يُوَارِىْ سَوْءَةَ اَخِيْهِ ؕ قَالَ يٰوَيْلَتٰى اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِىَ سَوْءَةَ اَخِىْ ۚ فَاَصْبَحَ مِنَ النّٰدِمِيْنَ ۚۙ (۳۱)

TRANSLATION: Recite to them *(O Muhammad ε)* **the true incident of the two sons of Aadam** υ *(called Haabeel and Qaabeel)*. **When both of them presented a sacrifice** *(to settle a dispute)*, **it was accepted from only one of them** *(from Haabeel)*, **while that of the other** *(Qaabeel)* **was not accepted. He** *(Qaabeel)* **said, "I will surely kill you!" He** *(Haabeel)* **replied, "Allaah accepts** *(sacrifices)* **only from those of Taqwa. The fact of the matter is that if you stretch out your hand to kill me, I will not stretch out mine to kill you. Verily I fear Allaah, the Rabb of the universe.** *(Instead of harming you to defend myself,)* **I would rather that you take upon yourself my sin** *(the sin of killing me)* **and your** *(other)* **sins and** *(as a result)* **you become one of the dwellers of the Fire** *(of Jahannam)*. **Such is the punishment of the wrong-doers." So his** *(Qaabeel's)* **soul seduced** *(encouraged)* **him to kill his brother and he killed him, thereby becoming among the losers** *(in this world and in the Aakhirah)*. *(After killing his brother, Qaabeel did not know what to do with the corpse because no human had died previously.)* **Then Allaah sent a crow to dig** *(a hole in)* **the earth to show him how to conceal the corpse of his brother.** *(Seeing the crow dig a hole to bury a dead crow in it)* **He** *(Qaabeel)* **cried out, "Woe unto me that I could not be like this crow and conceal the body of my brother!" So he became one of the remorseful ones** *(because he did not know something that a crow knew and because he did not know how to face his father)*.

Conclusions and Lessons

1. The Site of the Murder

A site to the north of Damascus has popularly become known as the site where the first murder took place. Ibn Asaakir رحمه الله has recorded the dream of Hadhrat Ahmed bin Katheer رحمه الله in which Rasulullaah ρ appeared before him with Haabeel. Haabeel them pointed to the site and swore that it was where he was murdered. Rasulullaah ρ then confirmed what he said. Reporting the same incident, Allaama Ibn Katheer رحمه الله states that although the dream is true, it cannot be used to establish any concrete injunction of the Shari'ah or a historical fact.

2. The Method of Burial

Because Haabeel was a chosen and pious servant of Allaah, his body was to be honoured and shown due respect. It was for this reason that the method of buying the body in the ground was taught at the time as a lesson for all of mankind until the Day of Qiyaamah. This is the best and most honourable way of laying the body to rest.

3. The Status of Qaabeel

While the narrations of Ahadeeth do not explicitly mention whether Qaabeel lost his Imaan, many scholars state that his remorse did not serve as repentance for the murder, but remorse over the consequences of the murder. Amongst these consequences was the confusion about how to dispose of the body, how to face his father, etc.

The researcher Hadhrat Thanwi رحمه الله states that even if the remorse was for the murder, the fact is that Qaabeel took no reparatory action, which proves the remorse. The remorse was therefore insincere.

4. A Valuable Lesson

Imaam Ahmad رحمه الله reports from Hadhrat Abdullaah bin Mas'ood τ that Rasulullaah ρ said, "Whenever a murder takes place on earth, the sin accrues to the son of Aadam υ because he was the one who initiated this practice."

One must therefore never initiate any evil act such as acts of Bid'ah because one will then have to bear the burden of sin that every person earns when doing the

same. When cautioning his son about committing acts of Bid'ah, Hadhrat Abdullaah bin Mughaffal τ said, “Dear son! Do abstain from acts of Bid'ah because I have not see the companions of Rasulullaah ρ detest anything more than acts of Bid'ah.”[18]

[18] Tirmidhi.

Sayyiduna Idrees υ

His Name

Hadhrat Idrees υ was born from the fifth generation of Hadhrat Aadam υ's son Hadhrat Sheeth υ. Haafidh Ibn Katheer رحمه الله writes in his *Al Bidaayah wan Nihaayah* that **Hadhrat Idrees υ was the third Nabi υ after Hadhrat Aadam υ, the second being Hadhrat Sheeth υ.** However, the Qur'aan makes no mention of Hadhrat Sheeth υ, although the Ahadeeth do.

Although known as Idrees, the real name of Hadhrat Idrees υ was Akhnukh and he was the son of Yaard, who was the son of Mahaa'eel, who was the son of Qinaan, who was the son of Anoosh, who was the son of Sheeth υ, who was the son of Aadam υ.

The Qur'aan speaks of Hadhrat Idrees υ twice, once in Surah Maryam and once in Surah Ambiyaa. Since the Qur'aan does not delve into historical and geographical details, scholars differ about the lineage and period of Hadhrat Idrees υ. All that the Qur'aan makes evident is that he was a Nabi of high calibre, as do the Ahadeeth.

In the Words of the Qur'aan

Verses 56-57 of Surah Maryam state:

وَاذْكُرْ فِى الْكِتٰبِ اِدْرِيْسَ ۟ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا (*۵۶ۙ) وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا (۵۷)

TRANSLATION: Mention Idrees υ in the scripture *(the Qur'aan)*. **He was certainly a Siddeeq** *(extremely true in his Imaan)*, **a Nabi. We elevated him to a high rank** *(of excellent attributes)*.

Allaah states in verses 85-86 of Surah Ambiyaa:

وَ اِسْمٰعِيْلَ وَ اِدْرِيْسَ وَ ذَا الْكِفْلِ ؕ كُلٌّ مِّنَ الصّٰبِرِيْنَ (۸۵) وَ اَدْخَلْنٰهُمْ فِىْ رَحْمَتِنَا ؕ اِنَّهُمْ مِّنَ الصّٰلِحِيْنَ (۸۶)

TRANSLATION: And *(remember also)* **Ismaa'eel υ, Idrees υ and Dhul Kifl υ. They were all from the patient ones. We admitted them all into Our mercy. They were indeed from the righteous.**

Conclusions and Lessons

1. Some Details of Hadhrat Idrees υ

A narration of Ibn Hibbaan states that Hadhrat Idrees υ was the first person to use the pen. He was also the first to wear sewn clothing when others were still wearing animal skins. A Hadith of Bukhaari states that Rasulullaah ρ met Hadhrat Idrees υ on the fourth heaven when he went on the journey of Mi'raaj.

Hadhrat Ka'b Ahbaar رحمه الله was a former Rabbi who became a Muslim during the Khilaafah of Hadhrat Umar τ. Because he is responsible for narrating many incidents from the Torah and Injeel, Muslim scholars do not give much credence to his narrations. Ibn Jareer narrates that Hadhrat Abdullaah bin Abbaas τ once asked Hadhrat Ka'b about the incident related to the verse in which Allaah says

abut Hadhrat Idrees υ, “**We elevated him to a high rank**”. Hadhrat Ka’b رحمه الله stated that Allaah once informed Hadhrat Idrees υ that he would be granted the rewards of all the good deeds that good people did every day.

This elated Hadhrat Idrees υ and he wished that his life could be extended for a very long time so that the rewards would continue to accrue to him. **When he discussed this with an angel who had become his good friend, the angel told him to mount his wing, which Hadhrat Idrees υ did. The angel then took him into the heavens.** When they reached the fourth heaven, the angel met with the angel of death and related the wish of Hadhrat Idrees υ to him. “Where is he?” the angel of death asked. “He is right here on my back,” the other angel replied. The angel of death was astonished as he said, “I just now received the command from Allaah to take the life of Idrees υ in the fourth heaven and I had been wondering how this would come to pass since he lived on earth.” The angel of death then extracted the soul of Hadhrat Idrees υ in the heavens. It is this that the verse refers to according to Hadhrat Ka’b رحمه الله.

Ibn Abi Haatim رحمه الله has also related this incident, but many scholars have questioned it. In fact, Allaama Ibn Katheer رحمه الله has termed it as an Israa’eeli narration. We cannot base the interpretation of the Qur'aan upon this and therefore state that the verse refers to his lofty status as a Nabi in this world and the Aakhirah as well as the fact that he is presently residing in the fourth heaven, as confirmed by the Mi’raaj narration in Bukhaari.

The narrations of Hadhrat Ka’b Ahbaar رحمه الله are treated as historical reports only and have been quoted in various works merely for their narrative value.

2. More Details about Hadhrat Idrees υ

While some historians claim that Hadhrat Idrees υ was born in Egyptian town of Munf, others state that it was in a Greek city and that the Greeks knew him as Hurmusul Hiraamah (the first Greek astronomer). They therefore regard him to be the Hurmus who fathered astronomy amongst them. However, there is no evidence for this belief.

Some scholars believe that Hadhrat Idrees υ was born in Babylon and that it was here that he grew up. They claim that he was taught by Hadhrat Sheeth bin Hadhrat Aadam υ and was then given the task of guiding the people as a Nabi. When most of the people opposed him, he eventually decided to migrate with his small band of followers. However, the people found it difficult to leave a place as beautiful as Babylon. Hadhrat Idrees υ then managed to convince them of the benefits and they eventually settled in Egypt. There, they found happiness and abundance by the banks of the Nile. **At the time, the people in Egypt spoke 72 languages and lived in 200 towns. Allaah granted Hadhrat Idrees υ the ability speak all these languages and he thus managed to propagate the message of Deen to all the tribes there. Since astronomy was very much vaunted in those parts at the time, Allaah granted Hadhrat Idrees υ proficiency in the science.**

3. A Description of Hadhrat Idrees υ

Hadhrat Idrees υ was brown in complexion and tall, with thin hair and a full beard. He was broad-shouldered, had powerful limbs, smoky eyes and though an eloquent speaker, he preferred silence. He was a forthright person who looked down when walking and was always deep in thought.

He **lived** to an age of **82** and had an inscription on his ring, which read, “Success is earned through patience and Imaan in Allaah”.[19]

4. His Teachings in Brief

1. Believe in Allaah and in His Oneness
2. Worship Allaah only
3. Adopt good deeds to be saved from the punishment of the Aakhirah
4. Ignore the temptation of this world
5. Place justice and equity at the forefront in everything you do
6. Carry out Ibaadah in the specified manner
7. Fast during the 13th, 14th and 15th of every month
8. Continue with Jihaad
9. Pay zakaah
10. Always observe cleanliness
11. Abstain from all intoxicants
12. Take only the name of Allaah when making vows and sacrificing animals
13. Always give the first fruits and flowers of the season in charity

5. His Words of Wisdom

There have been many wise sayings and teachings of Hadhrat Idrees υ, which have been narrated as expressions and figures of speech in several languages. Some of them are as followers:

1. Man is incapable of thanking Allaah for all His favours
2. When you are striving to attain perfection in knowledge and good deeds, then never even approach anything linked to ignorance and immorality.
3. Sincerity of intention is required in the remembrance of Allaah as well as in all good deeds

[19] *Taareekhul Hukamaa* Vol. 1

4. Never take false oaths, never use the name of Allaah for practice and never force a liar take an oath because you will then share in the sin
5. Never adopt an occupation that is humiliating
6. Obey your leaders and remain silent before your elders
7. Always keep your tongue moist with the Dhikr of Allaah
8. Wisdom is the life of the soul
9. Never envy the good life of people because it is fleeting
10. The one who desires more than the necessities of life will never be content

It is stated that all Hadhrat Idrees υ was the father of all sciences that existed before the floods of the time of Hadhrat Nooh υ. The truths mentioned in the books of **philosophy and astronomy** have also been attributed to him.

6. The Teachings of Hadhrat Idrees υ

Hadhrat Idrees υ informed his people that many Ambiyaa عليهم السلام will come to this world to guide mankind and he even described their attributes. He told them that the Ambiyaa عليهم السلام will be free of sin, be embellished with the finest traits of men, will have knowledge of the system of the heavens and the earth, will make du'aas that are always accepted and that their teachings will reform mankind.

Sayyiduna Nooh υ

The First of the Rasools

After Hadhrat Aadam υ, Hadhrat Nooh υ was the first of the Ambiyaa عليهم السلام **classified as a Rasool.** A Rasool is a Nabi who has been given a scripture or a new Shari'ah and they number 313 in total. A Nabi is a person whom Allaah has selected to convey His message to the people and they propagate the Shari'ah and scripture of the Rasool before them. There had been over 100000 Nabis in history.

In a narration of Muslim from Hadhrat Abu Hurayrah τ, it is reported that Allaah said to Hadhrat Nooh υ that he was the first of all the Rasools. He came three generations after Hadhrat Idrees υ and, after intensive research, **genealogists have stated that he lived approximately 1026 years after Hadhrat Aadam υ.** There are some historians who have criticised this figure as exaggerated. They reason that if Hadhrat Nooh υ lived 6 to 8 generations after Hadhrat Aadam υ, their distance in years would be only between 500 to 800 years. This is based on the assumption that every generation lasted for about 80 to 100 years. However, their assumption is flawed because people during those times lived lives much longer than ours.

Lineage

The lineage of Hadhrat Nooh υ is as follows: Nooh, who was the son of Maalik, who was the son of Matu Shaalih, who was the son of Akhnukh and he was the son of Yaard, who was the son of Mahaa'eel, who was the son of Qinaan, who

was the son of Anoosh, who was the son of Sheeth υ, who was the son of Aadam υ.

Hadhrat Nooh υ in the Qur'aan

Since the purpose of the Qur'aan in narrating stories is to provide advice and lessons, various portions of a story are recounted in various passages of the Qur'aan according to the context. For this reason, some portions are recounted in detail in some passages and in brief in other passages. There is seldom an occasion when an entire story has been narrated in one place. This manner of narrating portions of a story according to the lesson being taught at the time allows us to gather a wealth of valuable lessons and advices.

Hadhrat Nooh υ is mentioned in this manner in 28 Surahs of the Qur'aan, with the details of his story appearing in Surahs A'raaf, Hood, Mu'minoon, Shu'araa, Qamar and Nooh. The 28 Surahs are as follows:

1. Surah Aal Imraan, verse 33
2. Surah Nisaa, verse 163
3. Surah An'aam, verse 84
4. Surah A'raaf, verses 59-69
5. Surah Taubah, verse 70
6. Surah Yunus, verse 71
7. Surah Hood, verses 25, 32, 36, 42, 45, 46, 48, 89
8. Surah Ibraaheem, verse 9
9. Surah Israa, verses 3, 17
10. Surah Maryam, verse 58
11. Surah Ambiyaa, verse 76
12. Surah Hajj, verse 42
13. Surah Mu'minoon, verse 23
14. Surah Furqaan, verse 37

15. Surah Shu’araa, verses 105, 106, 116
16. Surah Ankaboot, verse 14
17. Surah Ahzaab, verse 7
18. Surah Saaffaat, verses 75-79
19. Surah Saad, verse 12
20. Surah Mu'min, verse 5, 31
21. Surah Shura, verse 13
22. Surah Qaaf, verse 12
23. Surah Dhaariyaat, verse 46
24. Surah Najm, verse 52
25. Surah Qamar, verse 9
26. Surah Hadeed, verse 26
27. Surah Tahreem, verse 10
28. Surah Nooh, verse 1-28

The Da’wah of Hadhrat Nooh υ and the Opposition of the People

During the more than 1000 years between Hadhrat Aadam υ and Hadhrat Nooh υ, mankind had greatly increased in number and had spread over large areas of the earth. Ambiyaa عليهم السلام like Hadhrat Sheeth υ and Hadhrat Idrees υ propagated the Shari'ah of Hadhrat Aadam υ, which emphasised Towheed primarily. However, in the duration of time that elapsed, Shaytaan gradually got people to worship idols. In fact, when Hadhrat Nooh υ started to propagate, the people were virtually unaware of Towheed and were worshiping thousands of idols, with five of them being the most important.

In keeping with His practice of guiding nations when they stray, Allaah sent Hadhrat Nooh υ to preach to the people. However, the people, especially their leaders, mocked and jeered at him and rejected his message. The affluent ones refused to hearken to his call because he was not as wealthy as them. When they saw the meek and poor follow Hadhrat Nooh υ, they jibed at them, saying

that these people did not know any better due to their poverty. They felt it below their dignity to affiliate with people of lower standing. Therefore, when Hadhrat Nooh υ called them to accept his message, **they demanded the poor should be first expelled from his company before they arrive.** Hadhrat Nooh υ refused to do that and told them that Allaah's punishment would soon arrive if these people were to be expelled since Allaah valued them. He emphasised to them that wealth did not hold status in the sight of Allaah. It was obedience to Allaah and sincerity that He valued most.

When they eventually threatens to banish him from their lands, Hadhrat Nooh υ made it clear to them that he only willed good for them and never desired their wealth or status.

In the Words of the Qur'aan

Allaah states in verses 1-4 of Surah Nooh:

اِنَّاۤ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖۤ اَنْ اَنْذِرْ قَوْمَكَ مِنْ قَبْلِ اَنْ يَّاْتِيَهُمْ عَذَابٌ اَلِيْمٌ (١) قَالَ يٰقَوْمِ اِنِّىْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ۙ(٢) اَنِ اعْبُدُوا اللهَ وَ اتَّقُوْهُ وَ اَطِيْعُوْنِ ۙ(٣) يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُؤَخِّرْكُمْ اِلٰى اَجَلٍ مُّسَمًّى ؕ اِنَّ اَجَلَ اللهِ اِذَا جَآءَ لَا يُؤَخَّرُ ۘ لَوْ كُنْتُمْ تَعْلَمُوْنَ (٤)

TRANSLATION: Verily We sent Nooh υ *(as a Nabi)* **to his nation instructing him, "Warn your people** *(against committing Shirk)* **before a painful punishment afflicts them." He** *(Nooh υ)* **said, "O my people! Indeed I am a clear warner to you. Worship Allaah, fear Him and obey me** *(in belief and action)***. Allaah will then forgive your sins and grant you respite** *(will not punish you and allow you to live)* **until a specified period** *(the time when your death is destined)***. Verily, when Allaah's specified period** *(the time for your death)* **arrives, it is not delayed. If only you knew** *(the truth of this, you would accept immediately)***."**

Verses 59-64 of Surah A'raaf state:

لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنِّىْ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ (٥٩) قَالَ الْمَلَاُ مِنْ قَوْمِهٖ اِنَّا لَنَرٰىكَ فِىْ ضَلٰلٍ مُّبِيْنٍ (٦٠) قَالَ يٰقَوْمِ لَيْسَ بِىْ ضَلٰلَةٌ وَّلٰكِنِّىْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ (٦١) اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّىْ وَ اَنْصَحُ لَكُمْ وَاَعْلَمُ مِنَ اللهِ مَا لَا تَعْلَمُوْنَ (٦٢) اَوَعَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ وَ لِتَتَّقُوْا وَلَعَلَّكُمْ تُرْحَمُوْنَ (٦٣) فَكَذَّبُوْهُ فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ فِى الْفُلْكِ وَ اَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمًا عَمِيْنَ (٦٤٪)

TRANSLATION: Undoubtedly We sent Nooh υ to his nation and he told them, "O my people, worship only Allaah. There is no Ilaah for you besides Him. I fear the punishment of a great day *(the Day of Qiyaamah)* **for you** *(if you continue committing Shirk)*." **The leaders of his people said** *(to him)*, **"We see that you are obviously deviated** *(misled)*." **He** *(Nooh υ)* **said, "O my people! There is no deviation with me. On the contrary, I am a Rasool from the Rabb of the universe. I convey to you the messages** *(divine guidance and knowledge)* **of my Rabb, advise you and I know things from Allaah about which you have no knowledge. Are you surprised that a reminder from your Rabb should come to you through a man from among you, so that he may warn you** *(of Allaah's punishment for kufr)*, **so that you may fear** *(His punishment)* **and so that mercy may be shown to you?" They rejected him, and** *(when Allaah sent a flood to punish them)* **We rescued him and those with him in the ark, while We drowned those who rejected** *(and lied about)* **Our verses. Without doubt they** *(the majority of them)* **were a blind nation.**

Verses 25-31 of Surah Hood state:

TRANSLATION: Indeed We sent Nooh υ *(as a Rasool)* **to his nation.** *(He told them)* **"Undoubtedly I am one who clearly warns you that you should worship only Allaah** *(and not your idols, otherwise)* **I truly fear for you the punishment of a painful day." The disbelieving leaders** *(chiefs)* **of his nation said, "We consider you to be a mere human like ourselves and we see that only those people follow you who are of low class and who are simple minded. We see no superiority in you over us** *(we therefore see no reason why we should follow you)*. **In fact, we deem you to be liars** *(and will therefore not follow you)*." *(Like many nations, the people of Nooh υ failed to realise that a Nabi has to be a human being. Angels are unable to be effective as Ambiyaa because they do not have the same needs as humans have and can therefore not identify with humans. Nevertheless, even if Allaah did send angels as Ambiyaa to humans, stubborn people would have rejected them on the grounds that they are not human.)* **Nooh υ replied, "O my people! Tell me. If I am on** *(If I have)* **a** *(very clear)* **proof from my Rabb** *(a miracle which proves that I am Allaah's Nabi)* **and He has granted me a mercy** *(prophethood)*

from Himself that is unclear to you *(because you are adamant that a Nabi has to be an angel)*, **can we force it onto you when you disapprove of it?"** *(The duty of a Nabi is only to convey the message to people and not to force them. People are required to accept his message willingly.)* **O my people! I do not ask you for any wealth. My reward is with my Rabb, and I cannot discard** *(drive away)* **those who have Imaan** *(Nooh υ said this when the people expressed that they would only follow him if he disassociated himself from his followers who were poor)*. **Surely, they** *(the poor Mu'mineen)* **will meet their Rabb** *(after death when they will be able to complain to Allaah about those who discarded them)*. **However, I deem you to be foolish people** *(people who make foolish statements, who speak without proof)*. **O my people! Who will assist me** *(in any way)* **against** *(the punishment of)* **Allaah if I discard them** *(the poor Mu'mineen)*? **Will you not take heed** *(ponder over the situation)*? **I do not say to you that I possess the treasures of Allaah** *(I can neither produce miracles nor punishment as and when I please)*, **nor do I have knowledge of the unseen** *(which no Nabi has)*, **nor do I say that I am an angel** *(as you claim I should be)* **and I cannot say concerning those whom you look down upon that Allaah will never grant them good. Allaah knows best what is in their hearts** *(Allaah will elevate their status in the Aakhirah because of their Imaan)*. **In that case** *(if I say these things)*, **I will certainly be of the** *(worst)* **wrongdoers."**

Hadhrat Nooh υ Gives Up on the People

Hadhrat Nooh υ made a great effort to get the people to accept his message and thereby be saved from the punishment of Allaah. However, rather than obeying him, they became more obstinate and even threatened and prepared to harm Hadhrat Nooh υ and his followers. To counteract the message of Hadhrat Nooh υ, the people decided to place their fingers in their ears every time he spoke and to cover themselves in their shawls as if they did not even recognise him. The leaders then encouraged the people never to forsake their idols.

Surah Ankaboot informs us that Hadhrat Nooh υ persevered with the people for 950 years before he lost hope in them ever following him. In fact, Surah Shu'araa tells us that they even threatened to stone him to death. Hadhrat Nooh υ eventually realised that they were never going to submit, he prayed to Allaah to destroy them.

In the Words of the Qur'aan

Allaah says in verses 71-73 of Surah Yunus:

وَاتْلُ عَلَيْهِمْ نَبَاَ نُوْحٍ ۘ اِذْ قَالَ لِقَوْمِهٖ يٰقَوْمِ اِنْ كَانَ كَبُرَ عَلَيْكُمْ مَّقَامِىْ وَتَذْكِيْرِىْ بِاٰيٰتِ اللهِ فَعَلَى اللهِ تَوَكَّلْتُ فَاَجْمِعُوْٓا اَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ اَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوْٓا اِلَىَّ وَلَا تُنْظِرُوْنِ (٧١) فَاِنْ تَوَلَّيْتُمْ فَمَا سَاَلْتُكُمْ مِّنْ اَجْرٍ ؕ اِنْ اَجْرِىَ اِلَّا عَلَى اللهِ ۙ وَاُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُسْلِمِيْنَ (٧٢) فَكَذَّبُوْهُ فَنَجَّيْنٰهُ وَمَنْ مَّعَهٗ فِى الْفُلْكِ وَجَعَلْنٰهُمْ خَلٰٓئِفَ وَاَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِيْنَ (٧٣)

TRANSLATION: *(O Rasulullaah ρ)* **Recite to them the incident of Nooh υ.** *(Tell them of the time)* **When he said to his people, "O my people! If my stay** *(among you)* **and my reminders of Allaah's Aayaat are difficult upon you** *(unpleasant to you and you wish to get rid of me)*, **then only in Allaah do I trust. So you and your partners** *(may all join forces and)* **decide your affair** *(decide what you want to do about me)*. **Then do not let your affair** *(your decision)* **be a secret, pass your sentence on me** *(do to me what you have decided)* **and do not grant me any respite** *(any relief because I am not at all afraid of you)*. **If you turn away** *(refuse to accept my message)*, **then** *(remember that)* **I have never asked any reward from you** *(so you cannot claim that you have rejected my message because you were unable to give me what I had asked for)*. **My reward shall be from Allaah and I have been commanded to be from those who submit** *(only to Him)*.**" They** *(the people of Nooh υ)* **rejected him, so We rescued him and those** *(Mu'mineen)* **with him in the ark** *(when the flood came)* **and made them successors** *(they succeeded the others as owners of their property)*. **And We drowned those who rejected Our Aayaat. So see what was the plight of those who were warned** *(about the consequences of kufr but still did not accept Imaan)*!

Verses 23-26 of Surah Mu'minoon state:

وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ (٢٣) فَقَالَ الْمَلَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يُرِيْدُ اَنْ يَّتَفَضَّلَ عَلَيْكُمْ ؕ وَ لَوْ شَآءَ اللهُ لَاَنْزَلَ مَلٰٓئِكَةً ۚۖ مَّا سَمِعْنَا بِهٰذَا فِىْٓ اٰبَآئِنَا الْاَوَّلِيْنَ (٢٤) اِنْ هُوَ اِلَّا رَجُلٌۢ بِهٖ جِنَّةٌ فَتَرَبَّصُوْا بِهٖ حَتّٰى حِيْنٍ (٢٥) قَالَ رَبِّ انْصُرْنِىْ بِمَا كَذَّبُوْنِ (٢٦)

TRANSLATION: We sent Nooh υ to his nation and he told them, "O my people! Worship only Allaah. There is no Ilaah for you besides Him. Do you not fear *(His punishment for not taking heed)* **?" The Kuffaar leaders from his nation said** *(to the others)*, **"He** *(Nooh υ)* **is only a human like yourselves, who intends to gain superiority over you** *(when you follow him)*. **If Allaah desired** *(to send a Nabi)*, **he would have rather sent angels** *(instead of a human)*. **We have never heard of such a thing** *(happening)* **among our forefathers. He is but a man afflicted by insanity. So bear with him a while longer** *(until he dies, when we will be rid of him)*." *(After preaching to his people for 950 years without a favourable response from them)* **Nooh υ said, "O my Rabb! Assist me** *(against them by destroying them)*, **for they have rejected me."**

Verses 105-122 of Surah Shu'araa state:

TRANSLATION: The people of Nooh υ rejected those sent *(as Ambiyaa)*. *(Although the people during his time rejected his message, they are said to have rejected all the Ambiyaa because all the Ambiyaa carried the same message.) (Remember the time)* **When their brother Nooh υ said to them, "Do you not fear** *(Allaah's punishment for committing Shirk)* **? I am certainly a trustworthy Rasool to you. So fear Allaah and obey me. I do not ask you for any payment for this** *(for preaching Towheed to you)*. **My payment** *(reward)* **is the responsibility of Allaah, the Rabb of the universe. So fear Allaah and obey me** *(accept this sincere call)*." **They replied, "Should we believe in you when the lowest of people follow you** *(How can we follow you when those who are poor and who do menial jobs follow you? How can we mix with them? Are they perhaps not after wealth and status)* **?" He** *(Nooh υ)* **said, "Why should I be concerned about their deeds** *(their occupation? What difference does their occupations make to their Imaan)* **?** *(If they are insincere, I cannot verify this because)* **Their reckoning is the duty of my Rabb** *(I cannot turn them away as long as they profess Imaan)*. **If only you would perceive** *(understand this, you would not look down on them)*! **I shall never drive away the Mu'mineen** *(just so that you may sit with me)*. **I am merely a clear warner** *(warning you of a grave punishment if you continue to make absurd demands and refuse to accept Imaan)*." **They said, "O Nooh! If you do not desist** *(from preaching to us)*, **you will certainly be of those who are stoned** *(to death)*." *(Finally, after preaching to them for 950 years)* **He** *(Nooh υ)* **said, "O my Rabb! My people have rejected me** *(and called me a liar)*. **So decide between me and them** *(by punishing them)*, **and rescue me and those Mu'mineen who are with me." So We rescued him** *(from the flood)* **and those with him in a laden ark** *(which contained all the Mu'mineen as well as a pair of every living species)*. **Thereafter** *(after rescuing them)* **We drowned the rest** *(all the Kuffaar)*. **There is certainly a great Aayah** *(lesson)* **in this. However, most of them do not have Imaan. Verily your Rabb is Mighty, the Most Merciful.**

Verses 14-15 of Surah Ankaboot state:

وَلَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَلَبِثَ فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا ؕ فَاَخَذَهُمُ الطُّوْفَانُ وَهُمْ ظٰلِمُوْنَ (۱۴) فَاَنْجَيْنٰهُ وَ اَصْحٰبَ السَّفِيْنَةِ وَ جَعَلْنٰهَا اٰيَةً لِّلْعٰلَمِيْنَ (۱۵)

TRANSLATION: Without doubt, we sent Nooh υ *(as a Rasool)* **to his nation, where he remained** *(preaching Towheed to them)* **for a thousand years less fifty years** *(950 years)*. **Then** *(when they refused to accept his message and continued to harass him, he prayed to Allaah to destroy them. Consequently,)* **a storm** *(flood)* **struck them** *(and they were all drowned)* **while they were oppressive** *(the oppressed themselves by refusing to accept Imaan)*. **We rescued Nooh** υ **and the people** *(with him)* **on the ark, making it** *(the incident)* **a lesson for the** *(people of the)* **universe** *(to remind them about the consequences of rejecting the Ambiyaa)*.

Verses 75-82 of Surah Saaffaat recount the incident in the following words:

وَ لَقَدْ نَادٰىنَا نُوْحٌ فَلَنِعْمَ الْمُجِيْبُوْنَ (۷۵) وَ نَجَّيْنٰهُ وَ اَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ (۷۶) وَ جَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَ (۷۷) وَ تَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ (۷۸) سَلٰمٌ عَلٰى نُوْحٍ فِى الْعٰلَمِيْنَ (۷۹) اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ (۸۰) اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ (۸۱) ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ (۸۲)

TRANSLATION: Indeed Nooh υ **called** *(prayed)* **to Us** *(to save him from his people)*. *(We accepted his du'aa and sent a flood to destroy them.)* **How excellently do We respond** *(to the one who pleads for help)*? **We rescued him and his family from a great calamity** *(the flood, while all the Kuffaar were drowned)*. **We made his progeny** *(the Mu'mineen)* **the only survivors. And, in his favour, We left** *(as praise and remembrance of him)* **among those to come after** *(the prayer)* **"Peace be to Nooh** υ **in the universe."** *(He is therefore remembered with words like this by all Mu'mineen.)* **Thus do We reward those who do good. He** *(Nooh υ)* **was certainly from Our slaves who were Mu'mineen. Thereafter** *(after saving Nooh υ and the Mu'mineen)*, **We drowned the rest.**

In more detail, verses 5-24 of Surah Nooh illustrate the entire incident, when it says:

قَالَ رَبِّ اِنِّیْ دَعَوْتُ قَوْمِیْ لَیْلًا وَّ نَهَارًا ۙ(۵) فَلَمْ یَزِدْهُمْ دُعَآءِیْۤ اِلَّا فِرَارًا (۶) وَ اِنِّیْ كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوْۤا اَصَابِعَهُمْ فِیْۤ اٰذَانِهِمْ وَ اسْتَغْشَوْا ثِیَابَهُمْ وَ اَصَرُّوْا وَ اسْتَكْبَرُوا اسْتِكْبَارًا ۚ(۷) ثُمَّ اِنِّیْ دَعَوْتُهُمْ جِهَارًا ۙ(۸) ثُمَّ اِنِّیْۤ اَعْلَنْتُ لَهُمْ وَ اَسْرَرْتُ لَهُمْ اِسْرَارًا ۙ(۹) فَقُلْتُ اسْتَغْفِرُوْا رَبَّكُمْ ؕ اِنَّهٗ كَانَ غَفَّارًا ۙ(۱۰) یُّرْسِلِ السَّمَآءَ عَلَیْكُمْ مِّدْرَارًا ۙ(۱۱) وَّ یُمْدِدْكُمْ بِاَمْوَالٍ وَّ بَنِیْنَ وَ یَجْعَلْ لَّكُمْ جَنّٰتٍ وَّ یَجْعَلْ لَّكُمْ اَنْهٰرًا ؕ(۱۲) مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ۚ(۱۳) وَ قَدْ خَلَقَكُمْ اَطْوَارًا (۱۴) اَلَمْ تَرَوْا كَیْفَ خَلَقَ اللّٰهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۙ(۱۵) وَّ جَعَلَ الْقَمَرَ فِیْهِنَّ نُوْرًا وَّ جَعَلَ الشَّمْسَ سِرَاجًا (۱۶) وَ اللّٰهُ اَنْۢبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ۙ(۱۷) ثُمَّ یُعِیْدُكُمْ فِیْهَا وَ یُخْرِجُكُمْ اِخْرَاجًا (۱۸) وَ اللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا ۙ(۱۹) لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاجًا (۲۰؍) قَالَ نُوْحٌ رَّبِّ اِنَّهُمْ عَصَوْنِیْ وَ اتَّبَعُوْا مَنْ لَّمْ یَزِدْهُ مَالُهٗ وَ وَلَدُهٗۤ اِلَّا خَسَارًا ۚ(۲۱) وَ مَكَرُوْا مَكْرًا كُبَّارًا ۚ(۲۲) وَ قَالُوْا لَا تَذَرُنَّ اٰلِهَتَكُمْ وَ لَا تَذَرُنَّ وَدًّا وَّ لَا سُوَاعًا ۙ۬ وَّ لَا یَغُوْثَ وَ یَعُوْقَ وَ نَسْرًا ۚ(۲۳) وَ قَدْ اَضَلُّوْا كَثِیْرًا ۚ۬ وَ لَا تَزِدِ الظّٰلِمِیْنَ اِلَّا ضَلٰلًا (۲۴)

(However, besides a limited few people, the rest of his nation rejected his message despite his tireless efforts. When he grew frustrated after 950 years of preaching to them,) **He said, "O my Rabb! Indeed I called my people** *(to Towheed)* **day and night. However, my calling only made them run further away. Whenever I called them so that You may forgive them, they** *(rejected my message to such an extent that the actually)* **placed their fingers in their ears** *(not to hear me)*, **covered themselves with their shawls** *(so not to even see me)*, **remained implacable and expressed great pride. I then called to them publicly and explained** *(the Deen)* **to them openly and privately. I said to them, 'Seek forgiveness from your Rabb** *(for your kufr by accepting Imaan)*. **Indeed He is Most Forgiving.'** *(If you do this,)* **He will send** *(much-needed)* **rain to you in torrents, increase your wealth, your sons and make orchards and rivers for you** *(He will cause you to prosper even in this world)*.**' What is the matter with you that you are not convinced of Allaah's majesty when He has created you in so many phases** *(He created the food from which blood is formed, then the semen from the blood, then the foetus from the semen, then the many stages of foetal development before the birth of a child)*? **Have you not seen how Allaah has created the seven skies in layers, has made the moon a celestial light in them** *(in the skies)* **and the sun a** *(bright)* **lamp** *(from which you derive immense benefit)*? **Allaah has created you** *(your father Aadam υ)* **from the earth in a unique manner. He will then return you to the earth and then remove you from it in a unique manner** *(when you are resurrected on the Day of Qiyaamah)*. **And Allaah has made the earth a bedding for you so that you travel in its wide roads.'"** *(Allaah has created all these bounties for man so that he recognises Allaah through them and expresses gratitude for them by worshipping Him Alone.)* *(Eventually after 950 years of extensive preaching,)* **Nooh υ said, "O my Rabb! They have refused to obey me and have followed people whose wealth and children have only increased their loss** *(by causing them to fall deeper into kufr and sin)*. *(In addition to this,)* **They have devised mighty plots** *(to oppose the true Deen)*. **They say** *(to others)*, **'Never forsake your gods! Do not forsake Wadd, Suwa, Yaghooth, Ya'ooq and Nasr!'"** *(These were names of*

their idols.) (By doing this,) **They have certainly led** *(people)* **many astray. Do increase the deviation** *(sinful ways)* **of the oppressors** *(so that they become deserving of more punishment)***.**

Asking for Destruction

After Hadhrat Nooh υ had exhausted all avenues of trying to convince the people to believe in Allaah and they still refused to submit, they issued him the ultimatum. They told him that it was time that he showed to them the destruction that would meet them on account of their opposition. However, Hadhrat Nooh υ still tried to make them understand that it would be best for them to accept his message since he was sincerely trying to help them. At the very end, he told them that the punishment was not within his control, but when the time for the punishment arrived, they would then have no recourse.

In the Words of the Qur'aan

Verses 32-34 of Surah Hood depict this episode in the following words:

قَالُوْا يٰنُوْحُ قَدْ جٰدَلْتَنَا فَاَكْثَرْتَ جِدَالَنَا فَاْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ (٣٢) قَالَ اِنَّمَا يَاْتِيْكُمْ بِهِ اللهُ اِنْ شَآءَ وَمَاۤ اَنْتُمْ بِمُعْجِزِيْنَ (٣٣) وَلَا يَنْفَعُكُمْ نُصْحِىْۤ اِنْ اَرَدْتُّ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللهُ يُرِيْدُ اَنْ يُّغْوِيَكُمْ ؕ هُوَ رَبُّكُمْ ۟ وَ اِلَيْهِ تُرْجَعُوْنَ (٣٤ؕ)

TRANSLATION: They *(the people)* **said, "O Nooh! You have disputed with us and disputed to a great extent** *(after 950 years of preaching)***. So bring forth what** *(punishment)* **you promise us if you are of the truthful ones." He said, "Only Allaah will bring it** *(the punishment)* **if He wills, and** *(when it comes)* **you will be unable to escape. My advice to you shall not benefit you if I intend to advise you while Allaah intends to send you astray** *(allows you to stray)***. He is your Rabb** *(who controls your affairs)* **and to Him shall you be returned** *(for reckoning after death)***."**

The Final Episode

When Hadhrat Nooh υ saw that it would be useless trying to persuade them further, **he became despondent since there were only 80 people who believed in him.** Allaah reassured him that his efforts would not be wasted and that the people would soon meet with the end they demanded. He then raised his hands and prayed to Allaah thus, "**O my Rabb! Do not leave even one of the Kaafiroon** *(alive)* **on earth. Surely if You leave them** *(to live on earth)* **they will mislead Your** *(Mu'mineen)* **bondsmen and only sinners and Kuffaar will be born to them** *(thereby causing more kufr and sin to reign on earth)*"**.**[20]

This du'aa was not made because he lacked perseverance, but were merely the words of a person who is forced to make such a du'aa after much frustration and torment. This was similar to the du'aa that Hadhrat Moosa υ made when he prayed, "**O our Rabb! Indeed you have granted splendour** *(luxuries, riches)* **and wealth to Fir'oun and his ministers in this worldly life. O our Rabb! This** *(they use)* **to lead** *(others)* **astray from Your path** *(from Towheed)*. **O our Rabb! Destroy their wealth** *(so that they cannot use it for evil purposes)* **and harden their hearts so that they do not have Imaan until they witness a painful punishment** *(a time when having Imaan will be futile since it will be too late)*."[21] Allaah says further, "*(Since Haaroon υ also joined Moosa υ in this du'aa by saying "Aameen")* **He** *(Allaah)* **said, "The prayer that the two of you have made has been accepted. So remain upright** *(steadfast on your mission)* **and never follow the path of those without knowledge."** *(Do not follow those who fail to understand that We have sound reasons for not punishing people immediately.)*

It has always been the practice of Allaah to delay the destruction of those who rebel against the Ambiyaa عليهم السلام until a time when the Mu'mineen can leave their midst and be safe. Once this happens, the evil ones are given no more respite. Destroying them entails the preservation of the good ones on earth since these evil ones will not leave the good ones to remain as such and will always be trying to either change or destroy them. When Hadhrat Nooh υ was assured that no more people would become his followers, he prayed that Allaah destroy the evil ones.

In the Words of the Qur'aan

Allaah states in verses 26-28 of Surah Nooh:

---

[20] Surah Nooh, verses 26-27.
[21] Surah Yunus, verses 88-89.

وَ قَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا (۲۶) اِنَّكَ اِنْ تَذَرْہُمْ يُضِلُّوْا عِبَادَكَ وَ لَا يَلِدُوْٓا اِلَّا فَاجِرًا كَفَّارًا (۲۷) رَبِّ اغْفِرْ لِىْ وَ لِوَالِدَىَّ وَ لِمَنْ دَخَلَ بَيْتِىَ مُؤْمِنًا وَّ لِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ؕ وَ لَا تَزِدِ الظّٰلِمِيْنَ اِلَّا تَبَارًا (۲۸٪)

TRANSLATION: Nooh υ said, "O my Rabb! Do not leave even one of the Kaafiroon *(alive)* on earth. Surely if You leave them *(to live on earth)* they will mislead Your *(Mu'mineen)* bondsmen and only sinners and Kuffaar will be born to them *(thereby causing more kufr and sin to reign on earth)*. O my Rabb! Forgive me, my parents, whoever enters my home as a Mu'min and all the Mu'mineen and Mu'minaat. *(As for the Kuffaar, I pray that you)* Increase the oppressors *(the Kuffaar)* only in destruction *(Do not let any of them survive)*!"

The Ark and the Mockery of the People

After Hadhrat Nooh υ had made the du'aa, Allaah revealed to him that the promised punishment would soon be coming. Hadhrat Nooh υ was therefore instructed to build an ark, which would be a source of safety for him and his followers.

Hadhrat Nooh υ and his followers then started to collect wood from the forest and worked day and night to complete the construction. Since the task was a strange one, the unbelieving people started to mock at Hadhrat Nooh υ, asking him why he needed to build such a large ark on dry land. In fact, they now claimed that Hadhrat Nooh υ was an insane man because of this task. Undeterred, Hadhrat Nooh υ told them that the time was near when they will be the ones to be mocked at.

In the Words of the Qur'aan

Allaah says in verses 36-39 of Surah Hood:

(۳۵٪) وَ اُوْحِىَ اِلٰى نُوْحٍ اَنَّهٗ لَنْ يُّؤْمِنَ مِنْ قَوْمِكَ اِلَّا مَنْ قَدْ اٰمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوْا يَفْعَلُوْنَ (۳۶ۚ) وَاصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِىْ فِى الَّذِيْنَ ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ (۳۷) وَيَصْنَعُ الْفُلْكَ ۠ وَكُلَّمَا مَرَّ

عَلَيۡهِ مَلَاٌ مِّنۡ قَوۡمِهٖ سَخِرُوۡا مِنۡهُ ؕ قَالَ اِنۡ تَسۡخَرُوۡا مِنَّا فَاِنَّا نَسۡخَرُ مِنۡكُمۡ كَمَا تَسۡخَرُوۡنَ (۳۸ؕ) فَسَوۡفَ تَعۡلَمُوۡنَ ۙ مَنۡ يَّاۡتِيۡهِ عَذَابٌ يُّخۡزِيۡهِ وَيَحِلُّ عَلَيۡهِ عَذَابٌ مُّقِيۡمٌ (۳۹)

TRANSLATION: It was revealed to Nooh υ, "None of your people shall ever have Imaan *(in future)* **but those who already have Imaan, so do not be grieved by what** *(Shirk)* **they do. Build an ark before Us** *(under our guidance and protection)* **and by Our revelation** *(commands)* **and do not address Me regarding the oppressors** *(do not intercede on behalf of any of the Mushrikeen)***. They shall certainly be drowned** *(in the flood that is to come)***."** *(Complying with Allaah's command,)* **He** *(Nooh υ)* **continued to build the ark. Whenever the leaders of his people passed by him, they mocked him** *(among other statements, they told him that he was foolish to build an ark when there was no water about)***. He** *(Nooh υ)* **said, "If you mock us, then we shall also** *(have an opportunity to)* **mock you just as you do to us** *(when you realise that you have no cause to mock)***. Soon** *(when Allaah's punishment comes)* **you shall come to know who will be afflicted by a humiliating punishment** *(in this world)* **and to whom shall an eternal punishment come** *(in the Aakhirah)***."**

Signs of the Coming Punishment

Once the ark had been completed, Hadhrat Nooh υ was commanded to take on board a male and female from every species of animal together with his family and the Mu'mineen. He was also told that the non believers would be destroyed, as would his wife be since she sided with them. He was then inspired to recite the following du'aas when boarding:

الْحَمْدُ لِلّٰهِ الَّذِىۡ نَجّٰنَا مِنَ الْقَوْمِ الظّٰلِمِيْنَ

All praise be to Allaah, Who has rescued us from the oppressive *(sinful)* **nation**[22]

بِسْمِ اللهِ مَجْرٖىهَا وَمُرْسٰىهَا ؕ اِنَّ رَبِّى لَغَفُوْرٌ رَّحِيْمٌ

[22] Surah Mu'minoon, verse 28.

With the name of Allaah shall it travel and anchor. Surely my Rabb is the Most Forgiving, the Most Merciful[23]

رَّبِّ اَنْزِلْنِیْ مُنْزَلًا مُّبٰرَكًا وَّ اَنْتَ خَیْرُ الْمُنْزِلِیْنَ

O my Rabb! Settle me in a blessed settlement. You are surely the Best of hosts[24]

In addition to this, Hadhrat Nooh υ was also informed that he was not to give any regard to the Kuffaar at this stage, nor consider interceding for them since they were bound to be destroyed.

Before the floods came, Hadhrat Nooh υ was informed that a sign would arrive to signal the event. **The sign was that water would start to flow from people's ovens in their homes.** When this happened, Hadhrat Nooh υ was able to board the ark together with the Mu'mineen and a pair of every creature. The time eventually arrived and the skies were commanded to unleash their waters, as was the ground. In no time at all, houses and hills were submerged and the Kuffaar started to climb the mountains to seek safety.

It was at this juncture that the Kaafir son of Hadhrat Nooh υ by the name of Kan'aan also started to climb. When Hadhrat Nooh υ saw him from the ark, he called out to him to board the ark with them. However, he refused, saying that the mountain will rescue him from the rising waters. Little did he realise that

[23] Surah Hood, verse 41.
[24] Surah Mu'minoon, verse 29.

there would be no saviour other than Allaah and a huge wave then suddenly swelled and drowned him. Eventually, it was only the people upon the ark who were saved.

In the Words of the Qur'aan

Allaah describes the flood in verses 40-44 of Surah Hood:

حَتّٰٓى اِذَا جَآءَ اَمْرُنَا وَفَارَ التَّنُّوْرُ ۙ قُلْنَا احْمِلْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ اَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ اٰمَنَ ؕ وَمَآ اٰمَنَ مَعَهٗٓ اِلَّا قَلِيْلٌ (٤٠) وَقَالَ ارْكَبُوْا فِيْهَا بِسْمِ اللّٰهِ مَجْرٖىهَا وَمُرْسٰىهَا ؕ اِنَّ رَبِّىْ لَغَفُوْرٌ رَّحِيْمٌ (٤١) وَ هِىَ تَجْرِىْ بِهِمْ فِىْ مَوْجٍ كَالْجِبَالِ ۟ وَنَادٰى نُوْحُ ِۨ ابْنَهٗ وَكَانَ فِىْ مَعْزِلٍ يّٰبُنَىَّ ارْكَبْ مَّعَنَا وَلَا تَكُنْ مَّعَ الْكٰفِرِيْنَ (٤٢) قَالَ سَاٰوِىْٓ اِلٰى جَبَلٍ يَّعْصِمُنِىْ مِنَ الْمَآءِ ؕ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ۚ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِيْنَ (٤٣) وَ قِيْلَ يٰٓاَرْضُ ابْلَعِىْ مَآءَكِ وَ يٰسَمَآءُ اَقْلِعِىْ وَغِيْضَ الْمَآءُ وَقُضِىَ الْاَمْرُ وَاسْتَوَتْ عَلَى الْجُوْدِىِّ وَقِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ (٤٤)

TRANSLATION: Until *(the time when)* **Our command came** *(for the punishment to commence)* **and water began to gush from the oven** *(as a sign to Nooh υ that the flood was imminent)*. **We said** *(to Nooh υ)*, **"Load on the ark a pair** *(male and female)* **from every** *(species)* **and your family; except those against whom the decision** *(to be punished)* **has been passed** *(his wife and one of his sons)*; **and** *(also load on the ark)* **whoever has Imaan** *(all the Mu'mineen)*.**" With him, there were only a few** *(people)* **who had Imaan.** *(Various reports cite various numbers, ranging from six to eighty-two.)* **He** *(Nooh υ)* **said, "Embark on it! With the name of Allaah shall it travel and anchor. Surely my Rabb is the Most Forgiving, the Most Merciful." And it** *(the ark)* **travelled** *(without danger)* **with them amid waves that were like mountains** *(in size)*. **Nooh υ called unto his** *(Kaafir)* **son who was detached** *(stood apart from them outside the ark)* **saying, "O my son! Board with us and do not be of the Kaafiroon!" He replied, "I shall shortly take refuge** *(shelter)* **on a mountain that will rescue me from the water." Nooh υ said, "Today none can rescue** *(another)* **from the command** *(punishment)* **of Allaah except him on whom Allaah has mercy." Then a wave separated the two** *(Nooh υ and his son)* **and he** *(the son)* **became of those who were drowned.** *(After all the Kuffaar were drowned)* **The order was issued** *(from Allaah)*, **"O Earth! Swallow your water and O sky! Stop** *(raining)* **!" The water subsided, the decision** *(to destroy the people of Nooh υ)* **was over and the ark settled on Mount Judi. It was announced, "May the oppressive nation be** *(far)* **distanced** *(from Allaah's mercy)*.**"**

Verses 9-17 of Surah Qamar states:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ فَكَذَّبُوْا عَبْدَنَا وَ قَالُوْا مَجْنُوْنٌ وَّ ازْدُجِرَ (٩) فَدَعَا رَبَّهٗ اَنِّیْ مَغْلُوْبٌ فَانْتَصِرْ (١٠)
فَفَتَحْنَا اَبْوَابَ السَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ (١١) وَّ فَجَّرْنَا الْاَرْضَ عُيُوْنًا فَالْتَقَى الْمَآءُ عَلٰی اَمْرٍ قَدْ قُدِرَ (١٢) وَ
حَمَلْنٰهُ عَلٰی ذَاتِ اَلْوَاحٍ وَّ دُسُرٍ (١٣) تَجْرِیْ بِاَعْيُنِنَا ۚ جَزَآءً لِّمَنْ كَانَ كُفِرَ (١٤) وَ لَقَدْ تَّرَكْنٰهَا اٰيَةً فَهَلْ
مِنْ مُّدَّكِرٍ (١٥) فَكَيْفَ كَانَ عَذَابِیْ وَ نُذُرِ (١٦) وَ لَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ (١٧)

The nation of Nooh υ rejected *(Imaan)* **before them** *(the Mushrikeen of Makkah)*. **They rejected Our servant** *(Nooh υ)*, **said that he was a madman and he was rebuked** *(threatened, insulted and shunned by them)*. **So he made du'aa to his Rabb** *(saying)*, **"Indeed I am overpowered so assist me** *(avenge my cause and destroy them)*.**"** **So** *(in reply to his du'aa)* **We opened up the doors of the sky to torrential rains. And** *(in addition to the waters raining from the sky)* **We opened springs in the earth** *(from which more water gushed forth)* **so that the waters** *(raining from the sky and gushing from the earth)* **met for a matter preordained** *(resulting in a flood as punishment for them)*. **We carried him** *(Nooh υ)* **on an ark** *(which was a simple structure made)* **of planks and nails which travelled under Our watch** *(Our protection)*. **This was the reward for the one** *(Nooh υ)* **who was not appreciated** *(by his people)*. **Verily We left it** *(the incident)* **as a lesson, so is there anyone who will take heed** *(learn a lesson from this incident)*? **How** *(severe)* **was My punishment and My warnings? Undoubtedly We have made the Qur'aan simple to take lesson from** *(to understand)*, **so is there any who will take lessons?**

Verses 26-30 of Surah Mu'minoon put it in the following words:

قَالَ رَبِّ انْصُرْنِیْ بِمَا كَذَّبُوْنِ (٢٦) فَاَوْحَيْنَاۤ اِلَيْهِ اَنِ اصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَوَحْيِنَا فَاِذَا جَآءَ اَمْرُنَا وَفَارَ
التَّنُّوْرُ ۙ فَاسْلُكْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ اَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۚ وَلَا تُخَاطِبْنِیْ فِی الَّذِيْنَ
ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ (٢٧) فَاِذَا اسْتَوَيْتَ اَنْتَ وَمَنْ مَّعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلّٰهِ الَّذِیْ نَجّٰنَا مِنَ الْقَوْمِ
الظّٰلِمِيْنَ (٢٨) وَ قُلْ رَّبِّ اَنْزِلْنِیْ مُنْزَلًا مُّبٰرَكًا وَّ اَنْتَ خَيْرُ الْمُنْزِلِيْنَ (٢٩) اِنَّ فِیْ ذٰلِكَ لَاٰيٰتٍ وَّ اِنْ كُنَّا
لَمُبْتَلِيْنَ (٣٠)

TRANSLATION: *(After preaching to his people for 950 years without a favourable response from them)* **Nooh υ said, "O my Rabb! Assist me** *(against them by destroying them)***, for they have rejected me." So We sent revelation to him saying, "Construct an ark under Our supervision and revelation. When Our command** *(punishment)* **comes and water gushes forth from the oven** *(as a sign of the punishment coming)***, then enter into the ark a pair of every species** *(of creation)* **and your family** *(all those who have Imaan)***, except those against whom the decree** *(of punishment)* **has been passed** *(condemning them to the punishment)***. And do not speak to me about those who oppress** *(do not ask me to save those who commit kufr)***. They will certainly be drowned. When you and those with you have boarded the ark, then say** *(as an expression of gratitude)***, 'All praise be to Allaah, Who has rescued us from the oppressive** *(sinful)* **nation.' And say, 'O my Rabb! Settle me in a blessed settlement. You are surely the Best of hosts.' There are undoubtedly Aayaat in this** *(incident)***, and We certainly put people to the test** *(to separate the good from the evil)***.**

The incident is quoted further in verses 45-49 of Surah Hood, in which Allaah says:

وَنَادٰى نُوْحٌ رَّبَّهٗ فَقَالَ رَبِّ اِنَّ ابْنِیْ مِنْ اَہْلِیْ وَ اِنَّ وَعْدَکَ الْحَقُّ وَ اَنْتَ اَحْکَمُ الْحٰکِمِیْنَ (۴۵) قَالَ یٰنُوْحُ اِنَّہٗ لَیْسَ مِنْ اَہْلِکَ ۚ اِنَّہٗ عَمَلٌ غَیْرُ صَالِحٍ ٭ۖ فَلَا تَسْئَلْنِ مَا لَیْسَ لَکَ بِہٖ عِلْمٌ ؕ اِنِّیْۤ اَعِظُکَ اَنْ تَکُوْنَ مِنَ الْجٰہِلِیْنَ (۴۶) قَالَ رَبِّ اِنِّیْۤ اَعُوْذُبِکَ اَنْ اَسْئَلَکَ مَا لَیْسَ لِیْ بِہٖ عِلْمٌ ؕ وَ اِلَّا تَغْفِرْلِیْ وَ تَرْحَمْنِیْۤ اَکُنْ مِّنَ الْخٰسِرِیْنَ (۴۷) قِیْلَ یٰنُوْحُ اہْبِطْ بِسَلٰمٍ مِّنَّا وَ بَرَکٰتٍ عَلَیْکَ وَعَلٰۤی اُمَمٍ مِّمَّنْ مَّعَکَ ؕ وَ اُمَمٌ سَنُمَتِّعُہُمْ ثُمَّ یَمَسُّہُمْ مِّنَّا عَذَابٌ اَلِیْمٌ (۴۸) تِلْکَ مِنْ اَنْۢبَآءِ الْغَیْبِ نُوْحِیْہَاۤ اِلَیْکَ ۚ مَا کُنْتَ تَعْلَمُہَاۤ اَنْتَ وَلَا قَوْمُکَ مِنْ قَبْلِ ہٰذَا ؕۛ فَاصْبِرْ ؕۛ اِنَّ الْعَاقِبَۃَ لِلْمُتَّقِیْنَ (۴۹٪)

TRANSLATION: Nooh υ called to his Rabb saying, "O my Rabb! Surely my son *(who was drowned)* **is from my family and indeed Your promise** *(to rescue my family from the flood)* **is true** *(Why was he then not blessed with Imaan and not saved from the flood?)***.** *(However,)* **You are the Best of Judges** *(there must therefore be good reason why You allowed him to drown)***." Allaah said, "O Nooh! Indeed he was not from your family** *(he was not destined to be a Mu'min like the others and therefore could not be saved)***. His actions were certainly incorrect** *(he committed kufr and rejected Imaan)***, so do not ask Me about that which you have no knowledge** *(do not ask me to save him when you have no knowledge about his inner condition)***. I advise you not to be of the ignorant** *(those who address subjects that they do not have knowledge about)***."** *(Realising that he was wrong to ask about his son)* **Nooh υ said, "O my Rabb! I seek Your protection from asking You about things of which I have no knowledge. If You do not forgive me and have mercy on me, I will be of the losers." It was commanded, "O Nooh! Disembark** *(from the*

ark) **with peace from Us and blessings upon you and upon those parties with you** *(they and their progeny who accept Imaan)*. **And there shall be many parties** *(of Kuffaar)* **to whom We will grant enjoyment** *(in this world)* **and then subject them to a torturous punishment** *(in the Aakhirah)*.**" This story** *(of Nooh υ)* **is from the accounts** *(facts)* **of the unseen that We inspire you with** *(O Rasulullaah ρ)*. **You and your people were unlikely to have knowledge about this before** *(the coming of the Qur'aan)*. **So be steadfast** *(continue preaching Islaam and patiently bear the harassment of the Kuffaar just as Nooh υ had done)*! **Indeed the final outcome will be in favour of those who have Taqwa.**

The Ark Settles

After the Kuffaar were destroyed, Allaah commanded the ground to swallow up all the water and the ark gradually descended and settled upon Mount Judi. The Qur'aan does not specify how long the floods lasted, **but we do know that it encompassed all of the earth, with all living creatures being destroyed apart from those upon the ark.** Because it was as if the earth had to be inhabited all over again, Hadhrat Nooh υ is referred to as the second Aadam υ. Since all the people in the world were only those with him, he also became the first Rasool in this 'new world'.

The Mount Judi is located in the north of Kurdistan in present day Iraq and has retained its name. A famous student of the renowned philosopher Aristotle had written that many people in Iraq actually had remnants of the ark in their possession. He says that they immersed these remnants in water and gave the water to the sick to drink, which really cured them.

Conclusions and Lessons

1. An Ancient and International Malady

It was common amongst all nations to argue that it is not possible for a messenger to be someone like them, who eats, drinks and experiences needs and emotions like themselves. It was perhaps the nation of Hadhrat Nooh υ who

initiated this argument that a human being cannot be a Rasool. This argument is related in the Qur'aan in the following words: "**The disbelieving leaders** *(chiefs)* **of his nation said, "We consider you to be a mere human like ourselves**".[25]

Surah Mu'minoon puts it in the following words, "**The Kuffaar leaders from his nation said** *(to the others)*, **"He** *(Nooh υ)* **is only a human like yourselves, who intends to gain superiority over you** *(when you follow him)*. **If Allaah desired** *(to send a Nabi)*, **he would have rather sent angels** *(instead of a human)*. **We have never heard of such a thing** *(happening)* **among our forefathers. He is but a man afflicted by insanity. So bear with him a while longer** *(until he dies, when we will be rid of him)*.**"** *(Eventually after preaching to his people for 950 years without a favourable response from them)* **Nooh υ said, 'O my Rabb! Assist me** *(against them by destroying them)*, **for they have rejected me'**".[26]

In reply to their objection, Hadhrat Nooh υ said, "**Are you surprised that a reminder from your Rabb should come to you through a man from among you, so that he may warn you** *(of Allaah's punishment for kufr)*, **so that you may fear** *(His punishment)* **and so that mercy may be shown to you?**".[27]

The same argument was put to Hadhrat Hood υ. Allaah says, "**The Kuffaar leaders from his nation, who denied the meeting of the Aakhirah and to whom We had granted affluence in the worldly life, said, 'He** *(the Rasool)* **is merely a human like yourselves, who eats what you eat and drinks what you drink** *(there is nothing externally special about him that makes him worthy of following)*. **Surely, if you follow a human like yourselves, you will certainly be at a loss** *(ruined)*.**'"**[28]

The Thamud thereafter said the same thing to Hadhrat Saalih υ, "**They** *(the Thamud mockingly)* **said, 'You are merely one of the bewitched ones. You are merely a human like us** *(why should we then obey you)*. **So produce an Aayah** *(miracle)* **for us** *(to prove that you really*

[25] Surah Hood, verse 27.
[26] Surah Mu'minoon, verses 24-26.
[27] Surah A'raaf, verse 63.
[28] Surah Mu'minoon, verses 33-34.

are a Rasool) **if you are from the truthful** *(if you are true in your claim to prophethood)*.'"[29] Surah Qamar quotes them as saying, "**The Thamud rejected the** *(message of Towheed brought by Our)* **warners** *(the Ambiyaa)*. **They said, 'If we were to follow a lonesome human from among ourselves, we would surely be in error and insane. Has a revelation come only to him from among all of us** *(instead of coming to one of our affluent people)*? **No** *(he cannot be true)*, **he is but an arrogant liar.'"**[30]

Speaking of messengers that came to the people of a particular town, Allaah says, "**Give them the example of the people of the village** *(probably Antioch)* **when the messengers** *(prophets)* **came to** *(preach Towheed to)* **them.** *(It is worth mentioning the time)* **When We sent two** *(prophets)* **to them and the people rejected them, after which We reinforced them with a third** *(prophet)* **and they said** *(to the people)*, **"We have certainly been sent as messengers to you people." The people said, "***(How can you be prophets when)* **You are mere humans like ourselves** *(A prophet ought to be an angel)*. **Allaah has not revealed anything, you are only lying** *(about your duty and message)*.""[31]

The people of Madyan raised the same argument with Hadhrat Shu'ayb υ. Allaah says, "**They said, "You must surely be one of the bewitched ones. You are merely a human like ourselves** *(you are no better than us, so why should we obey you?)*. **In fact, we consider you to be** *(less than a human like us because you are)* **from the liars.""**[32]

The people of Hadhrat Ibraheem υ expressed the same doubt when they said that he was just a young man who spoke ill of their gods. Allaah discusses the incident in the verses, "*(After returning to the town and seeing their idols destroyed,)* **They** *(the people)* **exclaimed, "Who has done this to our gods? He is certainly from the wrong-doers!" They** *(some of them)* **said, "We have heard a youth speak of them** *(saying that he intends to devise a scheme against them)*. **He is called Ibraheem.""**[33]

---

[29] Surah Shu'araa, verses 153-154.
[30] Verses 23-24.
[31] Surah Yaaseen, verses 13-15.
[32] Surah Shu'araa, verses 185-186.
[33] Surah Ambiyaa, verses 59-60.

Fir'oun and his people also reminded Hadhrat Moosa υ that he had been a little child in their midst and had lived with them as an ordinary human being. Fir'oun said, "**Did we not raise you among us as a newborn child? And did you not live with us for many years of your life?**"[34] The people of Fir'oun said about Hadhrat Moosa υ and Hadhrat Haaroon υ, "**These** *(Moosa υ and Haaroon υ)* **are but two magicians who want to remove you from your land with their magic and destroy your excellent ways**".[35] They then rejected the prophethood of these Ambiyaa عليهم السلام on the grounds of them being humans. Allaah says, "*(After many Ambiyaa)* **We then sent Moosa υ and his brother Haaroon υ with Our Aayaat and a manifest proof** *(to prove that they were indeed Allaah's messengers)*. *(We sent them to)* **Fir'oun and his ministers, but they** *(rejected their message because they)* **were proud and tyrannical people. They said, "Should we believe in two humans like ourselves whereas their people** *(the Bani Israa'eel)* **are our slaves?" So they rejected the two of them and** *(by so doing)* **became of the destroyed ones.**"[36]

The completely opposite stance was adopted in the case of Hadhrat Isa υ. Whereas other nations refused to accept the prophethood of their Ambiyaa عليهم السلام because they were human, the people of Hadhrat Isa υ rejected the fact that he was a human. They therefore regarded him to be a god. Allaah rejects their claim and instructs them, "**It will be best for you to desist** *(from such beliefs)*".[37]

Explaining the reality of Hadhrat Isa υ in verses 59-60 of Surah Aal Imraan, Allaah says, "**Verily the likeness of Isa υ** *(who was created without a father)* **with Allaah is as the likeness of Aadam υ** *(who was created with neither a father nor a mother)*. **He** *(Allaah)* **created him** *(Aadam υ)* **from clay then said to him, "Be!" and he became** *(a living man)*. *(Therefore, just as none regard Aadam υ to be a god because he was born without parents, Isa υ should also not be regarded as a god.)* **This is the truth from your Rabb so do not be of those who doubt.**" Allaah also states, "**He** *(Hadhrat Isa υ)* **is but a slave** *(a human being)* **on whom We have**

[34] Surah Shu'araan verse 18.
[35] Surah TaaHaa, verse 63.
[36] Surah Mu'minoon, verses 45-48.
[37] Surah Nisaa, verse 171.

bestowed Our bounties *(by making him Our Rasool and allowing him to perform miracles such as raising the dead, blowing life into clay birds, etc)*, **and whom We have made an example for the Bani Israa'eel** *(and for mankind after them to prove to them that Allaah can create without the apparent means and that the Ambiyaa عليهم السلام can still be human despite performing such feats)*".[38]

It is seen from the Qur'aan that the Arabs also inherited the age-old argument from the previous nations. They said that if Rasulullaah ρ was a Nabi, why does he eat and drink and why does an angel not move about with him? The Qur'aan writes such arguments off as foolish, ignorant and blind. Allaah says, "*(they mockingly pretend to be listening intently)* **while their hearts are heedless** *(they have no intention of taking heed)*. **The oppressors** *(the Kuffaar)* **secretly convene saying, "He** *(Rasulullaah ρ)* **is but a** *(an ordinary)* **human like yourselves** *(He is not a prophet but a man who has learnt magic. Therefore, the effect that the Qur'aan has on people is not because it is from Allaah but because of the magic that he practises)*. **Will you come to** *(listen to)* **magic while you see it** *(with your own eyes? Will you believe in it knowing that it is magic)?*".[39]

Allaah says about this in verses 7-9 of Surah Furqaan, "**And** *(in addition to this)* **they** *(also)* **say, "What is the matter with this Rasool that he eats food and walks in the marketplaces** *(like any ordinary human)* **? Why is an angel not sent with him to be a warner alongside him? Or why is a treasure not given to him or why does he not have an orchard from which he may eat?"** *(Allaah did not allow Rasulullaah ρ to demonstrate to the people these miracles because they would have rejected them and thereby attracted Allaah's immediate punishment.) (Not satisfied with saying only this,)* **The oppressors** *(Kuffaar)* **say** *(to the Muslims to prevent them from following Rasulullaah ρ)*, **"You are merely following a bewitched man!"** *(O Rasulullaah ρ)* **Look how they coin examples of you** *(when they are unable to present any credible argument)* **! So** *(by doing this)* **they wander** *(further)* **astray and will not find any road** *(to guidance)*".

Allaah replies to them by stating that this is not an argument to refute the prophethood of Rasulullaah ρ because so many other Ambiyaa عليهم السلام have passed whom they regarded to be Ambiyaa عليهم السلام even though these were men who ate,

---

[38] Surah Zukhruf, verse 59.
[39] Surah Ambiyaa, verse 3.

drank, shopped, etc. Examples are Hadhrat Ibraheem υ, Hadhrat Ismaa'eel υ, Hadhrat Moosa υ and so many others. The Mushrikeen did not reject the prophethood of these Ambiyaa عليهم السلام merely because they had families and shared the emotions of other human beings. Why then should they deny the prophethood of Rasulullaah ρ on these grounds? Allaah says, "**All the Ambiyaa that We sent before you** *(O Muhammad ε)* **used to eat food and walk in the marketplaces** *(because they too were humans, which is perfectly in order)*".[40]

In another place in the Qur'aan, Allaah makes Rasulullaah ρ announce in no uncertain terms that he is indeed a human being so that people may not fall into the deceptions of the previous nations by questioning his human nature. Allaah says, "*(O Muhammad ε)* **Say** *(to the people,)*, **'I am but a human being** *(a mortal)* **like yourselves** *(neither an angel nor divine light)*. **Revelation comes to me that your Ilaah is but One Ilaah** *(Allaah, so worship no one else)*. **So whoever expects to meet his Rabb** *(on the Day of Qiyaamah)* **should perform good actions and not make anyone a partner** *(shareholder)* **in the worship of his Rabb** *(he should not worship anyone but Allaah and when worshipping Allaah, he should not intend to please anyone but Allaah)*.'"[41]

The Qur'aan clarifies the status of the Ambiyaa عليهم السلام in several verses of the Qur'aan so that people may not desist from obeying them because *they are human* and also not stray by claiming that *they were not human*. Both these extremities in views stem from ignorance and lead people to the same trap that ensnared the Jews and the Christians.

Allaah clarifies the point further in Surah Ibraheem when He states, "**Their Rusul said, "Are you in doubt about Allaah, Who is the Creator of the heavens and the earth** *(How can you doubt His existence when everything around you indicates His presence)* **? He calls you to** *(worship Him so that He may)* **forgive your sins and grant you respite** *(relief from punishment)* **until the appointed term** *(until the time of your death)*.**" They said, "You are but**

[40] Surah Furqaan, verse 20.
[41] Surah Kahaf, verse 110.

mere humans like ourselves *(so why should we follow you?)*. **You intend to prevent us from what our forefathers used to worship. So** *(if you want us to follow you, you should)* **produce a clear proof** *(a miracle of our choice to convince us that you really are messengers of Allaah)* **!" Their Rusul told them, "We are but humans like yourselves, but** *(this does not prevent us from being Rusul because)* **Allaah favours whoever He wills from His bondsmen** *(and chooses them to be Rusul)*. *(As for your request for a miracle,)* **We are unable to produce a proof** *(miracle)* **for you without Allaah's order** *(He will allow us to show miracles if and when He pleases)*. *(However, if you still choose to oppose us, we do not fear you because)* **Only on Allaah should the Mu'mineen rely** *(Allaah will protect us from you)*."[42]

Surah Taghaabun explains it in the following words, "**Has the news** *(of the punishment)* **of the bygone Kuffaar** *(such as the Aad and Thamud)* **not reached you? They tasted the evil consequences** *(punishment)* **of their affairs and theirs shall be a painful punishment** *(in the Aakhirah as well)*. **This** *(punishment)* **was because their Rusul came to them with clear signs** *(miracles and proofs of Towheed)* **and they said, "Will a human** *(instead of an angel)* **guide us?" So they committed kufr and turned away** *(from the message of their Ambiyaa)*. *(Their attitude did not harm Allaah at all because)* **Allaah had no need for them. Allaah is Independent** *(not in need of anyone or anything)*, **Most Worthy of praise** *(always deserves praise even if the Kuffaar refuse to praise Him)*."[43]

Verse 109 of Surah Yusuf assets the matter with the words, "**All the Ambiyaa that We sent before you** *(O Rasulullaah ρ)* **were men** *(neither angels nor women)* **from various cities to whom We had sent revelation**".

These errant beliefs needed to be erased from the minds of people because it had been an obstacle preventing people from benefitting from the Ambiyaa عليهم السلام. Allaah says, "**The only factor that prevented people from accepting Imaan when guidance came to them was that they said, "Has Allaah sent a human as a Rasool?"** *(However, all the Ambiyaa were humans because they preached to humans.)* **Say** *(in reply to them)*, **'If there were angels walking peacefully on earth, We would have sent to them an angel**

---

[42] Verses 10-11.
[43] Verses 5-6.

from the skies as a Rasool *(However, since there are humans on earth, We have sent a human because he can best relate to them)***.'"**[44]

The fact that humans are required to effectively counsel humans is highlighted in yet another verse in which Allaah says, "**Before you** *(O Rasulullaah ρ)* **We have sent** *(as Ambiyaa)* **only men** *(not angels)* **to whom We have sent revelation, so ask those who have knowledge** *(of the previous scriptures)* **if you do not possess any knowledge** *(of the subject)***. We have not made them** *(the Ambiyaa)* **mere bodies who do not eat food and they did not live forever** *(like all human beings, the Ambiyaa also needed to eat and drink and they also had to die)***."**[45]

The strangest of things is that people who were prepared to believe that stones can be gods were unable to accept that a human being can be a prophet.

2. The Idols that the People of Hadhrat Nooh υ Worshipped

When Hadhrat Nooh υ started to propagate, the people were virtually unaware of Towheed and were worshiping thousands of idols, with five of them being the most important. These 5 are mentioned in the Qur'aan and were also worshipped by the Mushrikeen of Arabia much later. They were:

1. Wadd: This idol was very large in size, worshipped by the Banu Kalb tribe and erected at a place called Dowmatul Jandal. The Mushrikeen of Makkah also regarded it to be a god and even named their children as the slave of Wadd (Abdul Wadd).

2. Suwa: This was the idol of the Hudhayl tribe and was in the form of a woman. It was erected close to Yanboo.

---

[44] Surah Bani Israa'eel, verse 94.
[45] Surah Ambiyaa عليهم السلام , verses 7-8.

3. Yaghooth: This was the idol of the Tay tribe and erected at Jursh, which lay between Hijaaz and Yemen. It was in the form of a lion and represented all strength and power in the universe. The Mushrikeen also named their children as the slaves of Yaghooth.

4. Ya'ooq: This idol in the shape of a horse was erected in a district of Yemen and was worshipped by the Hamdaan tribes.

5. Nasr: This idol was in the form of a vulture and worshipped by the Himyar tribe of Himyar. The ancient books of Saba refer to this idol as Nasoor and depictions of it can be found in ancient Arab temples.

3. The Practice of Allaah

It has always been the practice of Allaah to ultimately annihilate those nations who oppose and reject their Ambiyaa عليهم السلام despite tireless and intensive efforts on the part of these Ambiyaa عليهم السلام. These evil ones are given respite for only as long as it takes the obedient ones amongst them to separate themselves. Once this happens, the punishment is swift and decisive. Such was the case in the incident of the people of Hadhrat Nooh υ as well.

4. Wise or Foolish?

Looking at Hadhrat Nooh υ and his followers build an ark so far away from the ocean seemed like an exercise in futility to the onlookers, who thought that it would be impossible to ever get it to sea. They therefore laughed and jibed.

On the other hand, the people with Hadhrat Nooh υ looked at these people as foolish since they were too ignorant to understand that they will soon be in dire need of the ark to save their very lives. How can they possibly ignore such an emergency?

It is just like this that we may view the people attached to this world and those attached to the Aakhirah. While the short-sighted ones laugh at the ones working for their Aakhirah, the far-sighted devotees of the Aakhirah can only wonder at their foolishness. May Allaah make us all amongst the far-sighted and fortunate ones. Aameen.

5. The Flood Engulfs the Entire World

While some Mufassireen are of the opinion that the floods engulfed the entire world, there are those who believe it was restricted only to the region inhabited by the people of Hadhrat Nooh υ. Both groups have historical reports to verify their opinions. Although the Qur'aan does not implicitly support either opinion, the verses of the Qur'aan indicate that the flood engulfed the entire world. These indications are found in the following verses:

1. Verse 3 of Surah Bani Israa'eel tells us that mankind stemmed from the progeny of Hadhrat Nooh υ and those with him in the ark. The verse states, "**O the progeny of those whom We boarded** *(on the ark)* **with Nooh υ! He was indeed a grateful slave**". This verse addresses the people of Makkah not to be like the Jews and the Christians who opposed the Ambiyaa عليهم السلام. They are encouraged to rather be like the followers of Hadhrat Nooh υ who worshipped Allaah Alone. It is evident from this verse that the Muslims, Jews and Christians all come from the progeny of Hadhrat Nooh υ since no one else survived the flood.

2. Verse 58 of Surah Maryam states, "**These** *(Ambiyaa mentioned already in the previous verses)* **are the ones whom Allaah has favoured from the progeny of Aadam** υ **and from the progeny of those whom We carried with Nooh** υ *(on the ark)*". This verse includes the progeny of Hadhrat Ibraheem υ as well as the progeny of Hadhrat Ya'qoob υ and other Ambiyaa عليهم السلام amongst the offspring of Hadhrat Nooh υ. This is another indication of the fact that fact that no other humans survived the floods throughout the world.

3. In verse 27 of Surah Mu'minoon, Allaah instructs Hadhrat Nooh υ to take on board the ark a pair of every living creature. Had the flood not been throughout the world, there would not have been a need to safeguard all of them. Animals would then have survived in other parts of the world.

4. Whenever punishment struck the people of any area, the Nabi υ and his followers were first told to leave the area for a place of safety. However, Hadhrat Nooh υ and his people remained where they were, indicating that there would be no place of safety on earth.

5. The words used to describe the flood in the Qur'aan also indicate that it was universal. Allaah says in verses 11-12 of Surah Qamar, "**So** *(in reply to his du'aa)* **We opened up the doors of the sky to torrential rains. And** *(in addition to the waters raining from the sky)* **We opened springs in the earth** *(from which more water gushed forth)* **so that the waters** *(raining from the sky and gushing from the earth)* **met for a matter preordained** *(resulting in a flood as punishment for them)*". The word 'opened up' indicate clearly that the rains must have engulfed the entire world since the skies are used in the general sense. Similar is the reference to the earth when Allaah says, "**The order was issued** *(from Allaah)*, **'O Earth! Swallow your water and O sky! Stop** *(raining)* **!'**"[46]

6. Verse 77 of Surah Saaffaat states about the progeny of Hadhrat Nooh υ, "**We made his progeny** *(the Mu'mineen)* **the only survivors**". This is clear indication that only they were left to inhabit the earth. The same is indicated in the du'aa that Hadhrat Nooh υ made when he said, "**O my Rabb! Do not leave even one of**

[46] Surah Hood, verse 44.

the Kaafiroon *(alive)* **on earth**".[47] This du'aa was accepted, as noted from the verse in which Allaah says, "**It was announced, 'May the oppressive nation** *(of Hadhrat Nooh υ)* **be** *(far)* **distanced** *(from Allaah's mercy)***.'**"[48]

6. A Doubt

The doubt may creep into the mind, begging to know why all the other people on earth as well as all other living creatures were also killed in the flood when it was the nation of Hadhrat Nooh υ that needed to be punished. This doubt stems from a lack in people's understanding of the practices of Allaah.

We need to note that whenever a disaster strikes an area, it affects both the pious as well as the sinful ones of the area. Just as the sinful ones suffer or die of the earthquake or plague, so do the pious ones. However, the statuses of the two types of people are very different. Whilst the disaster is a punishment for the sinful ones, it is a means of elevating the stages of the pious ones in the sight of Allaah. Inevitably, death must come to all.

When a nation is to be destroyed after being warned by their Nabi υ, it has always been the practice of Allaah to first ensure that the pious ones leave the area. The Qur'aan testifies that this has always been the practice of Allaah. Therefore, everyone who dies during the floods had been sinful Kuffaar. As for the innocent creatures apart from humans, it needs to be noted that it was merely a means of their death, which was to come at some time or another.

---

[47] Surah Nooh, verse 26.
[48] Surah Hood, verse 44.

Based on a narration from Ibn Asaakir, some scholars say that the people of Hadhrat Nooh υ did not have children 40 years before the flood. Therefore, whoever was alive when the flood occurred was of age and could decide between Imaan and Kufr. No children had to suffer any consequences of the flood.

7. Another Doubt

Question: How could a pair from every living creature be accommodated on the ark?

Answer: Why not, when everything else about the incident was miraculous? Every aspect of the incident from the gushing of water from the oven to the deluge pouring from the skies and surging from the earth was miraculous. Nothing is impossible for Allaah, Who has the power and might to also accommodate thousands upon a single ark. Nonetheless, it can be seen from today's marine vessels that thousands of tons can be carried by a single ship. The creatures could therefore be accommodated since these comprised only of creatures living atop the earth and not beneath it, in water or airborne creatures.

It may also be said that only those animals needed to be carried aboard that were of benefit to mankind. As for the harmful ones, there was no need for them. Allaah could always recreate them after the flood if He needed to. In any case, there were only 80 people aboard the ark, so they would not have had a very great need for too many animals.

8. A Test

Referring to the flood, Allaah says, "**There are undoubtedly Aayaat in this** *(incident)***, and We certainly put people to the test**".[49] This incident informs people of the plight of the evil ones and the success of the obedient ones. When people live in this world, they are bound to face tests, which will determine whether they will be successful or not.

9. The Effects of Bad Company

Bad company is more harmful than poison and will earn a person nothing but regret and disgrace. On the other hand, good company is an elixir for a thousand maladies. A wise person will therefore seek out good company and avoid bad company. It was as a result of keeping in the company of the Kuffaar that people like the wife and son of Hadhrat Nooh υ went astray and eventually died with those they kept company with.

10. A Grateful Servant

The Qur'aan declares that Hadhrat Nooh υ was a grateful servant of Allaah. **A narration of Tabraani states that he fasted all year apart from the two days of Eid.** Furthermore, when Rasulullaah ρ passed through Usfaan as he was proceeding for Hajj, he informed the Sahabah ψ that Ambiyaa عليهم السلام like Hadhrat Nooh υ, Hadhrat Hood υ and Hadhrat Ibraheem υ has also passed by that way as they travelled for the Hajj. **Ibn Jareer** رحمه الله **reports from several Taabi'een that Hadhrat Nooh υ was buried in the Masjidul Haraam.**

11. An Ancient Malady

When Hadhrat Nooh υ invited his people, the leaders and affluent ones objected. Allaah says, "**They replied, 'Should we believe in you when the lowest of**

---

[49] Surah Mu'minoon, verse 30.

people follow you *(How can we follow you when those who are poor and who do menial jobs follow you? How can we mix with them? Are they perhaps not after wealth and status)***?" .**[50]

It has always been the case that the first followers of the Ambiyaa عليهم السلام **were the poor and humble ones.** Such was the case even with Rasulullaah ρ. However, the wealthy ones always complained that they could not associate with the Nabi υ as long as the poor remained with him. This malady of arrogance deprived them of Imaan.

12. A Valuable Lesson

Every person is responsible for his own actions and cannot rely on his family relations. Just as the piety of a father cannot help the rebelliousness of a son, so too will the religiousness of the son not help the wretchedness of a father. Such was the situation with Hadhrat Nooh υ and his son. The Qur'aan recounts the incident in the following words:

(۴۴) وَنَادٰى نُوْحٌ رَّبَّهٗ فَقَالَ رَبِّ اِنَّ ابْنِىْ مِنْ اَهْلِىْ وَ اِنَّ وَعْدَکَ الْحَقُّ وَ اَنْتَ اَحْکَمُ الْحٰكِمِيْنَ (۴۵) قَالَ يٰنُوْحُ اِنَّهٗ لَيْسَ مِنْ اَهْلِکَ ۚ اِنَّهٗ عَمَلٌ غَيْرُ صَالِحٍ ﴿صلے﴾ فَلَا تَسْـَٔلْنِ مَا لَـيْسَ لَکَ بِهٖ عِلْمٌ ؕ اِنِّىْ اَعِظُکَ اَنْ تَکُوْنَ مِنَ الْجٰهِلِيْنَ (۴۶) قَالَ رَبِّ اِنِّىْ اَعُوْذُبِکَ اَنْ اَسْـَٔلَکَ مَا لَـيْسَ لِىْ بِهٖ عِلْمٌ ؕ وَ اِلَّا تَغْفِرْلِىْ وَ تَرْحَمْنِىْ اَکُنْ مِّنَ الْخٰسِرِيْنَ (۴۷)

TRANSLATION: Nooh υ called to his Rabb saying, "O my Rabb! Surely my son *(who was drowned)* **is from my family and indeed Your promise** *(to rescue my family from the flood)* **is true** *(Why was he then not blessed with Imaan and not saved from the flood?)*. *(However,)* **You are the Best of Judges** *(there must therefore be good reason why You allowed him to drown)***." Allaah said, "O Nooh! Indeed he was not from your family** *(he was not destined to be a Mu'min like the others and therefore could not be saved)***. His actions were certainly incorrect** *(he committed kufr and rejected Imaan)***, so do not ask Me about that which you have no knowledge** *(do not*

[50] Surah Shu'araa, verse 111.

ask me to save him when you have no knowledge about his inner condition). **I advise you not to be of the ignorant** *(those who address subjects that they do not have knowledge about)*.**"** *(Realising that he was wrong to ask about his son)* **Nooh υ said, "O my Rabb! I seek Your protection from asking You about things of which I have no knowledge. If You do not forgive me and have mercy on me, I will be of the losers."**[51]

The Mushrikeen of Makkah were beguiled by their relationship with Hadhrat Ibraheem υ and the Jews and Christians were also beguiled by their genealogical bonds with the Ambiyaa عليهم السلام of the Bani Israa'eel. This, they all felt assured that they would be saved from punishment in the Aakhirah because of these ties. Even today, there are many who feel immune from ruination because of their relationship with some pious people. The incident of Hadhrat Nooh υ and his family members spell it out to such people that such relationships will be of no avail when a person does not obey the commands of Allaah and follow the Ambiyaa عليهم السلام.

[51] Surah Hood, verses 45-47.

Sayyiduna Hood υ

Introduction

Hadhrat Hood υ belonged to the esteemed Khulood tribe from the nation of Aad. He was from the seventh generation of one of Hadhrat Nooh υ's sons called Saam. His lineage up to Hadhrat Nooh υ reads as follows: Hood, who was the son of Abdullaah, who was the son of Rabaah, who was the son of Khulood, who was the son of Aad, who was the son of Aws, who was the son of Iram, who was the son of Saam, who was the son of Hadhrat Nooh υ.

Hadhrat Hood υ was fair in complexion, very tall, powerfully built and very awe-inspiring. He also wore a full beard.

Hadhrat Hood υ in the Qur'aan

The name of Hadhrat Hood υ appears seven times in the Qur'aan, as follows:

Surah A'raaf: verse 65

Surah Hood: verses 50, 53, 58, 60, 89

Surah Shu'araa: verse 124

The nation of Hadhrat Hood υ was called the Aad and they are mentioned in ten verses of the Qur'aan, viz. Surahs A'raaf, Hood, Mu'minoon, Shu'araa, Fussilat, Ahqaaf, Dhaariyaat, Qamar, Haaqa and Fajr.

Various parts of the story of Hadhrat Hood υ appear in these verses of the Qur'aan. **In fact, the Qur'aan is the first of the divine scriptures to speak of the Aad.** Like the story of his predecessor Hadhrat Nooh υ, the life of Hadhrat Hood υ was also one of perseverance and a long struggle against rebellious people.

The Nation of Aad

The Aad were a very powerful Arab nation of ancient times, who settled in Shaam, Egypt and Babylon. They soon seized control over these lands because of their strength and force. **The name Aad means tall in Arabic and they were given this name because they were extremely tall people.** They lived approximately 2000 years before Hadhrat Isa υ and are counted from amongst the successors of the people of Hadhrat Nooh υ. Their capital was located at a place called Ahqaaf, to the north of Hadramaut in Yemen, with the present day Rub'ul Khali at its fringe.

The Aad worshipped idols like the people of Hadhrat Nooh υ, with their most important idols being Samood, Hattaar and Sada. They boasted about their immense strength and would say, **"Who can be more powerful than us?"**

Together with blessing them with strength and kingdom, Allaah also granted them prosperity. However, these bounties went to their heads and they soon started to abuse them. They oppressed the weak, opposed the truth and the Ambiyaa عليهم السلام and raised high buildings and monuments to symbolise their power. Allaah therefore sent Hadhrat Hood υ as a messenger to guide them.

The Duty of Hadhrat Hood υ

Hadhrat Hood υ advised the Aad to worship Allaah Alone and reminded them to be grateful to Him for the bounties they were blessed with. He told them that if they obeyed, Allaah would increase them in bounties.

However, they mockingly said that people of the past also spoke meaningless words like him and that he had perhaps been **affected by witchcraft.** They could not understand how One Allaah could fulfil the many tasks of their many gods. Like the people of Hadhrat Nooh υ, they also challenged him to bring Allaah's punishment to them if he was truthful. When a drought struck as a precursor to the punishment, they still refused to submit despite the warnings and advices of Hadhrat Hood υ. Eventually, **a tempest raged for seven nights and eight days,** which devastated their settlements, uprooted trees and left them lying dead like fallen date palms.

In the Words of the Qur'aan

Verses 65-72 of Surah A'raaf recount the story in the following words:

وَ اِلٰی عَادٍ اَخَاہُمْ ہُوْدًا ؕ قَالَ یٰقَوْمِ اعْبُدُوا اللہَ مَا لَکُمْ مِّنْ اِلٰہٍ غَیْرُہٗ ؕ اَفَلَا تَتَّقُوْنَ (۶۵) قَالَ الْمَلَاُ الَّذِیْنَ کَفَرُوْا مِنْ قَوْمِہٖۤ اِنَّا لَنَرٰىکَ فِیْ سَفَاہَۃٍ وَّ اِنَّا لَنَظُنُّکَ مِنَ الْکٰذِبِیْنَ (۶۶) قَالَ یٰقَوْمِ لَیْسَ بِیْ سَفَاہَۃٌ وَّ لٰکِنِّیْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِیْنَ (۶۷) اُبَلِّغُکُمْ رِسٰلٰتِ رَبِّیْ وَ اَنَا لَکُمْ نَاصِحٌ اَمِیْنٌ (۶۸) اَوَعَجِبْتُمْ اَنْ جَآءَکُمْ ذِکْرٌ مِّنْ رَّبِّکُمْ عَلٰی رَجُلٍ مِّنْکُمْ لِیُنْذِرَکُمْ ؕ وَ اذْکُرُوْۤا اِذْ جَعَلَکُمْ خُلَفَآءَ مِنْۢ بَعْدِ قَوْمِ نُوْحٍ وَّزَادَکُمْ فِی الْخَلْقِ بَصْۜطَۃً ۚ فَاذْکُرُوْۤا اٰلَآءَ اللہِ لَعَلَّکُمْ تُفْلِحُوْنَ (۶۹) قَالُوْۤا اَجِئْتَنَا لِنَعْبُدَ اللہَ وَحْدَہٗ وَنَذَرَ مَا کَانَ یَعْبُدُ اٰبَآؤُنَا ۚ فَاْتِنَا بِمَا تَعِدُنَاۤ اِنْ کُنْتَ مِنَ الصّٰدِقِیْنَ (۷۰) قَالَ قَدْ وَقَعَ عَلَیْکُمْ مِّنْ رَّبِّکُمْ رِجْسٌ وَّ غَضَبٌ ؕ اَتُجَادِلُوْنَنِیْ فِیْۤ اَسْمَآءٍ سَمَّیْتُمُوْہَاۤ اَنْتُمْ وَ اٰبَآؤُکُمْ مَّا نَزَّلَ اللہُ بِہَا مِنْ سُلْطٰنٍ ؕ فَانْتَظِرُوْۤا اِنِّیْ مَعَکُمْ مِّنَ الْمُنْتَظِرِیْنَ (۷۱) فَاَنْجَیْنٰہُ وَالَّذِیْنَ مَعَہٗ بِرَحْمَۃٍ مِّنَّا وَ قَطَعْنَا دَابِرَ الَّذِیْنَ کَذَّبُوْا بِاٰیٰتِنَا وَمَا کَانُوْا مُؤْمِنِیْنَ (۷۲٪)

TRANSLATION: To the nation of Aad We sent their brother Hood υ *(as a prophet)*. **He told them, "O my people! Worship only Allaah. There is no Ilaah for you besides Him. Do you not fear** *(his punishment)*? **The leaders of his nation who disbelieved** *(and who worshipped idols)* **said, "Indeed we see you** *(drowning)* **in foolishness and we surely consider you to be among the liars." He said, "O my people! There is no foolishness with me. On the contrary,**

I am a Rasool from the Rabb of the universe. I convey to you the messages of my Rabb and I am a trustworthy advisor to you *(I shall certainly not betray you)*. **Or are you surprised that a reminder** *(advice)* **from your Rabb has come to you through a man from among you so that he may warn you? Recall the time when He** *(Allaah)* **made you successors after the nation of Nooh** υ **and increased you considerably in stature** *(strength and size)*. **Call to mind the bounties of Allaah so that you may be successful." They replied, "Have you come to us so that we worship only Allaah and leave what our forefathers used to worship? Bring what** *(punishment)* **you have promised** *(with which you have threatened)* **us if you are of the truthful!" He said to them, "The punishment and anger of your Rabb has already come upon you. Do you debate with me about names** *(idols)* **that you and your forefathers have named and for which Allaah has revealed no warrant? Keep waiting** *(for Allaah's punishment)* **and I shall wait with you." So** *(when Allaah's punishment came in the form of a severe windstorm that lasted for 7 nights and eight days)* **We saved him and those who were with him by Our mercy and We cut off the roots of** *(completely destroyed)* **those who rejected Our Aayaat and who did not have Imaan.**

Verses 50-60 of Surah Hood describe the incident in the following manner:

وَ اِلٰی عَادٍ اَخَاہُمْ ہُوْدًا ؕ قَالَ یٰقَوْمِ اعْبُدُوا اللہَ مَا لَکُمْ مِّنْ اِلٰہٍ غَیْرُہٗ ؕ اِنْ اَنْتُمْ اِلَّا مُفْتَرُوْنَ (۵۰) یٰقَوْمِ لَاۤ اَسْـَٔلُکُمْ عَلَیْہِ اَجْرًا ؕ اِنْ اَجْرِیَ اِلَّا عَلَی الَّذِیْ فَطَرَنِیْ ؕ اَفَلَا تَعْقِلُوْنَ (۵۱) وَ یٰقَوْمِ اسْتَغْفِرُوْا رَبَّکُمْ ثُمَّ تُوْبُوْۤا اِلَیْہِ یُرْسِلِ السَّمَآءَ عَلَیْکُمْ مِّدْرَارًا وَّیَزِدْکُمْ قُوَّۃً اِلٰی قُوَّتِکُمْ وَلَا تَتَوَلَّوْا مُجْرِمِیْنَ (۵۲) قَالُوْا یٰہُوْدُ مَا جِئْتَنَا بِبَیِّنَۃٍ وَّمَا نَحْنُ بِتَارِکِیْۤ اٰلِہَتِنَا عَنْ قَوْلِکَ وَمَا نَحْنُ لَکَ بِمُؤْمِنِیْنَ (۵۳) اِنْ نَّقُوْلُ اِلَّا اعْتَرٰىکَ بَعْضُ اٰلِہَتِنَا بِسُوْٓءٍ ؕ قَالَ اِنِّیْۤ اُشْہِدُ اللہَ وَاشْہَدُوْۤا اَنِّیْ بَرِیْٓءٌ مِّمَّا تُشْرِکُوْنَ (۵۴) مِنْ دُوْنِہٖ فَکِیْدُوْنِیْ جَمِیْعًا ثُمَّ لَا تُنْظِرُوْنِ (۵۵) اِنِّیْ تَوَکَّلْتُ عَلَی اللہِ رَبِّیْ وَ رَبِّکُمْ ؕ مَا مِنْ دَآبَّۃٍ اِلَّا ہُوَ اٰخِذٌۢ بِنَاصِیَتِہَا ؕ اِنَّ رَبِّیْ عَلٰی صِرَاطٍ مُّسْتَقِیْمٍ (۵۶) فَاِنْ تَوَلَّوْا فَقَدْ اَبْلَغْتُکُمْ مَّاۤ اُرْسِلْتُ بِہٖۤ اِلَیْکُمْ ؕ وَیَسْتَخْلِفُ رَبِّیْ قَوْمًا غَیْرَکُمْ ۚ وَلَا تَضُرُّوْنَہٗ شَیْـًٔا ؕ اِنَّ رَبِّیْ عَلٰی کُلِّ شَیْءٍ حَفِیْظٌ (۵۷) وَلَمَّا جَآءَ اَمْرُنَا نَجَّیْنَا ہُوْدًا وَّ الَّذِیْنَ اٰمَنُوْا مَعَہٗ بِرَحْمَۃٍ مِّنَّا ۚ وَنَجَّیْنٰہُمْ مِّنْ عَذَابٍ غَلِیْظٍ (۵۸) وَ تِلْکَ عَادٌ ۟ۙ جَحَدُوْا بِاٰیٰتِ رَبِّہِمْ وَعَصَوْا رُسُلَہٗ وَاتَّبَعُوْۤا اَمْرَ کُلِّ جَبَّارٍ عَنِیْدٍ (۵۹) وَ اُتْبِعُوْا فِیْ ہٰذِہِ الدُّنْیَا لَعْنَۃً وَّ یَوْمَ الْقِیٰمَۃِ ؕ اَلَاۤ اِنَّ عَادًا کَفَرُوْا رَبَّہُمْ ؕ اَلَا بُعْدًا لِّعَادٍ قَوْمِ ہُوْدٍ (۶۰٪)

TRANSLATION: To the *(nation of)* **Aad We sent their brother Hood** υ *(as a Nabi)*. **He said, "O my people! Worship** *(Only)* **Allaah. There is no Ilaah besides Him. You people are only lying** *(when you attribute partners to Allaah)*. **O my people! I do not ask you for any reward for** *(preaching)* **this** *(message of Towheed to you)*. **My reward is the responsibility of that Being Who created me. Do you not understand** *(that there must be truth in my message if I am exerting myself so greatly without any ulterior motives)*? **O my people! Seek forgiveness from**

your Rabb, then turn to Him *(fulfil His commands)*. **He will then send abundant rains to you and add strength to your strength. And do not turn away as wrongdoers** *(as Mushrikeen)*.**" They replied, "O Hood! You have not brought forth a proof** *(a miracle to prove that you are a Nabi)*. **We will not leave our gods merely on your word** *(without proof)*, **nor shall we believe in you** *(without proof)*. **All we have to say is that one of our gods has afflicted you with evil** *(made you insane)*.**" He said, "I call Allaah to Witness and you people** *(also)* **be witness that I am absolved of** *(I do not worship)* **the partners that you have apart from Allaah. So all of you may plot against me and do not grant me any respite. Undoubtedly I rely only** *(solely and totally)* **on Allaah, Who is my Rabb and your Rabb. He has control of the forelocks of every creature** *(complete control of them. You can therefore do me no harm without His permission)*. **Indeed, my Rabb is on the straight path** *(the path of truth and justice so walk on it and you will meet Allaah)*. **So if you turn away, then** *(know that)* **I have certainly conveyed to you that** *(message of Towheed)* **with which I have been sent to you. My Rabb** *(does not need you to worship Him because He)* **can substitute you with another nation** *(who will be obedient to Him)* **and** *(by not worshipping Him)* **you will not be able to harm Him in the least. Without doubt, my Rabb is Aware of all things." When Our order** *(punishment)* **came, We saved Hood υ and those with him by Our mercy. We rescued him from a severe punishment** *(a severe windstorm that lasted for 8 days and 7 nights)*. **This was the Aad! They rejected the Aayaat of their Rabb, disobeyed His Rusul** *(disobeying one Rasool is equal to disobeying all the Rusul because they all conveyed the message of Towheed)*, **and** *(instead of following the Rusul, they)* **followed the instruction of every obstinate tyrant. Curse** *(being far from Allaah's mercy)* **was made to follow them in this world and in the Aakhirah as well. Behold! The Aad disbelieved in their Rabb. Behold! May the Aad, the people of Hood υ be distanced** *(from Allaah's mercy)*!

Allaah speaks about the incident in verses 31-41 of Surah Mu'minoon, which state:

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِہِمْ قَرْنًا اٰخَرِیْنَ (۳۱) فَاَرْسَلْنَا فِیْہِمْ رَسُوْلًا مِّنْہُمْ اَنِ اعْبُدُوا اللہَ مَا لَکُمْ مِّنْ اِلٰہٍ غَیْرُہٗ ؕ اَفَلَا تَتَّقُوْنَ (۳۲) وَ قَالَ الْمَلَاُ مِنْ قَوْمِہِ الَّذِیْنَ کَفَرُوْا وَکَذَّبُوْا بِلِقَآءِ الْاٰخِرَۃِ وَ اَتْرَفْنٰہُمْ فِی الْحَیٰوۃِ الدُّنْیَا ۙ مَا ہٰذَاۤ اِلَّا بَشَرٌ مِّثْلُکُمْ ۙ یَاْکُلُ مِمَّا تَاْکُلُوْنَ مِنْہُ وَ یَشْرَبُ مِمَّا تَشْرَبُوْنَ (۳۳) وَلَئِنْ اَطَعْتُمْ بَشَرًا مِّثْلَکُمْ اِنَّکُمْ اِذًا لَّخٰسِرُوْنَ (۳۴) اَیَعِدُکُمْ اَنَّکُمْ اِذَا مِتُّمْ وَکُنْتُمْ تُرَابًا وَّ عِظَامًا اَنَّکُمْ مُّخْرَجُوْنَ (۳۵) ہَیْہَاتَ ہَیْہَاتَ لِمَا تُوْعَدُوْنَ (۳۶) اِنْ ہِیَ اِلَّا حَیَاتُنَا الدُّنْیَا نَمُوْتُ وَ نَحْیَا وَمَا نَحْنُ بِمَبْعُوْثِیْنَ (۳۷) اِنْ ہُوَ اِلَّا رَجُلُ ِۨ افْتَرٰی عَلَی اللہِ کَذِبًا وَّ مَا نَحْنُ لَہٗ بِمُؤْمِنِیْنَ (۳۸) قَالَ رَبِّ انْصُرْنِیْ بِمَا کَذَّبُوْنِ (۳۹) قَالَ عَمَّا قَلِیْلٍ لَّیُصْبِحُنَّ نٰدِمِیْنَ (۴۰) فَاَخَذَتْہُمُ الصَّیْحَۃُ بِالْحَقِّ فَجَعَلْنٰہُمْ غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ الظّٰلِمِیْنَ (۴۱)

TRANSLATION: Then *(after the people of Nooh υ)* **We created another nation after them** *(the nation of Aad)*. **We sent a Rasool** *(Hood υ)* **among them** *(who told them)*, **"Worship only Allaah. There is no Ilaah for you besides Him. Do you not fear** *(His punishment overtaking you if you do not accept Imaan)*?" **The Kuffaar leaders from his nation, who denied the meeting of the Aakhirah and to whom We had granted affluence in the worldly life, said, "He** *(the Rasool)* **is merely a human like yourselves, who eats what you eat and drinks what you drink** *(there is nothing externally special about him that makes him worthy of following)*. **Surely, if you follow a human like yourselves, you will certainly be at a loss** *(ruined)*. **Does he promise you that you will be resurrected after you have died and become dust and bones? Farfetched! Farfetched is that which you are promised!** *(How can this ever be?)* **This is but our worldly existence. We die and live, and will never be raised up again** *(after death)*. **He is only a man who invents lies against Allaah** *(by saying that Allaah sends revelation to him)*, **and we shall never believe him."** *(After tireless attempts to convince them,)* **He** *(the Rasool υ finally)* **said, "O my Rabb! Assist me** *(against them by destroying them)*, **for they have rejected me." Allaah said, "Shortly these people will regret** *(their behaviour when My punishment afflicts them)*." **So, according to the true promise, a dreadful scream** *(of Jibra'eel υ)* **seized them and We reduced them to nothing. May the oppressive** *(sinful)* **nation be far removed** *(from Allaah's mercy)*!

Verses 123-140 of Surah Shu'araa state:

كَذَّبَتْ عَادُ الْمُرْسَلِيْنَ (١٢٣)ۚ اِذْ قَالَ لَهُمْ اَخُوْهُمْ هُوْدٌ اَلَا تَتَّقُوْنَ (١٢٤)ۚ اِنِّىْ لَكُمْ رَسُوْلٌ اَمِيْنٌ (١٢٥)ۙ
فَاتَّقُوا اللهَ وَ اَطِيْعُوْنِ (١٢٦)ۚ وَ مَاۤ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِىَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ (١٢٧)ؕ اَتَبْنُوْنَ
بِكُلِّ رِيْعٍ اٰيَةً تَعْبَثُوْنَ (١٢٨) وَ تَتَّخِذُوْنَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُوْنَ (١٢٩)ۚ وَ اِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِيْنَ (١٣٠)ۚ
فَاتَّقُوا اللهَ وَ اَطِيْعُوْنِ (١٣١)ۚ وَ اتَّقُوا الَّذِىْ اَمَدَّكُمْ بِمَا تَعْلَمُوْنَ (١٣٢)ۚ اَمَدَّكُمْ بِاَنْعَامٍ وَّ بَنِيْنَ (١٣٣)ۙ وَ
جَنّٰتٍ وَّ عُيُوْنٍ (١٣٤)ۚ اِنِّىْ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ (١٣٥)ؕ قَالُوْا سَوَآءٌ عَلَيْنَاۤ اَوَعَظْتَ اَمْ لَمْ تَكُنْ
مِّنَ الْوٰعِظِيْنَ (١٣٦)ۙ اِنْ هٰذَاۤ اِلَّا خُلُقُ الْاَوَّلِيْنَ (١٣٧)ۙ وَمَا نَحْنُ بِمُعَذَّبِيْنَ (١٣٨)ۚ فَكَذَّبُوْهُ فَاَهْلَكْنٰهُمْ ؕ اِنَّ
فِىْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ (١٣٩) وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ (١٤٠)٪

TRANSLATION: The *(nation of)* **Aad rejected those sent** *(as Ambiyaa)*. *(Remember the time)* **When their brother Hood υ said to them, "Do you not fear** *(Allaah's punishment for committing Shirk)*? **I am certainly a trustworthy Rasool to you. So fear Allaah and obey me. I do not ask you for any payment for this** *(for preaching Towheed to you)*. **My payment** *(reward)* **is the responsibility of Allaah, the Rabb of the universe. Do you build a monument** *(to your building skills)* **on every elevated place for sport** *(without necessity, merely for idle amusement)*? **And do you construct large palaces so that, perchance, you may live forever** *(thinking that*

*you will never have to leave them and that death cannot reach you in them)***? And, when you seize control** *(gain victory over other nations)***, do you seize like tyrants** *(oppressing them and showing no mercy to them)***. So fear** *(the punishment of)* **Allaah** *(for oppressing the poor and weak)* **and obey me. Fear the Being Who** *(is much more Powerful than you and Who)* **has strengthened you with the things that you know** *(with the knowledge you have and everything that you possess)* **Who has strengthened you with animals, sons** *(to reinforce your army)***, orchards and springs** *(all of which contribute to your prosperity and dominance)***. Undoubtedly** *(if you do not accept Imaan)* **I fear for you the punishment of a great** *(terrible)* **day." They replied, "It is immaterial to us whether you advise us or whether you are not from the advisors** *(regardless of what you do, we will not accept your advice)***. This** *(warning of punishment)* **is merely the behaviour of the old men** *(to threaten and to scare us)***.** *(The fact is that)* **We shall never be punished** *(in any way. Your warnings are therefore in vain)***." They rejected him so We destroyed them. There is certainly a great Aayah in this. However, most of them do not have Imaan. Verily your Rabb is Mighty** *(Powerful enough to destroy whoever He wills)***, the Most Merciful** *(Forgiving enough to pardon whoever repents sincerely)***.**

Verses 15-16 of Surah HaaMeem Sajdah state:

(١۴) فَاَمَّا عَادٌ فَاسْتَكْبَرُوْا فِى الْاَرْضِ بِغَيْرِ الْحَقِّ وَ قَالُوْا مَنْ اَشَدُّ مِنَّا قُوَّةً ؕ اَوَلَمْ يَرَوْا اَنَّ اللهَ الَّذِىْ خَلَقَهُمْ هُوَ اَشَدُّ مِنْهُمْ قُوَّةً ؕ وَكَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ (١۵) فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِىْٓ اَيَّامٍ نَّحِسَاتٍ لِّنُذِيْقَهُمْ عَذَابَ الْخِزْىِ فِى الْحَيٰوةِ الدُّنْيَا ؕ وَ لَعَذَابُ الْاٰخِرَةِ اَخْزٰى وَ هُمْ لَا يُنْصَرُوْنَ (١۶)

TRANSLATION: As for the Aad, they were arrogant on earth without reason, and said, "Who can be more powerful than us?" Did they not see that Allaah Who had created them is more powerful than them? They also rejected Our Aayaat. So We sent a fierce windstorm against them during the ill-fated days *(the days of punishment, which were seven nights and eight days)*, to make them taste a humiliating punishment in this worldly life *(before tasting the punishment of the Aakhirah)*. The punishment of the Aakhirah is even more humiliating, and they will never be assisted.

Verses 21-26 of Surah Ahqaaf state:

وَاذْكُرْ اَخَا عَادٍ ؕ اِذْ اَنْذَرَ قَوْمَهٗ بِالْاَحْقَافِ وَ قَدْ خَلَتِ النُّذُرُ مِنْۢ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهٖٓ اَلَّا تَعْبُدُوْٓا اِلَّا اللهَ ؕ اِنِّىْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ (٢١) قَالُوْٓا اَجِئْتَنَا لِتَاْفِكَنَا عَنْ اٰلِهَتِنَا ۚ فَاْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ

الصّٰدِقِيْنَ (٢٢) قَالَ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۖ وَ اُبَلِّغُكُمْ مَّاۤ اُرْسِلْتُ بِهٖ وَلٰكِنِّيْۤ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ (٢٣) فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ ۙ قَالُوْا هٰذَا عَارِضٌ مُّمْطِرُنَا ؕ بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهٖ ؕ رِيْحٌ فِيْهَا عَذَابٌ اَلِيْمٌ (٢٤) تُدَمِّرُ كُلَّ شَيْءٍ بِاَمْرِ رَبِّهَا فَاَصْبَحُوْا لَا يُرٰۤى اِلَّا مَسٰكِنُهُمْ ؕ كَذٰلِكَ نَجْزِى الْقَوْمَ الْمُجْرِمِيْنَ (٢٥) وَلَقَدْ مَكَّنّٰهُمْ فِيْمَاۤ اِنْ مَّكَّنّٰكُمْ فِيْهِ وَ جَعَلْنَا لَهُمْ سَمْعًا وَّ اَبْصَارًا وَّ اَفْـِٕدَةً ۖ فَمَاۤ اَغْنٰى عَنْهُمْ سَمْعُهُمْ وَلَاۤ اَبْصَارُهُمْ وَلَاۤ اَفْـِٕدَتُهُمْ مِّنْ شَيْءٍ اِذْ كَانُوْا يَجْحَدُوْنَ ۙ بِاٰيٰتِ اللّٰهِ وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ (٢٦)

TRANSLATION: Call to mind the brother of the Aad *(Hood υ)* **when he warned his people** *(about the consequences of kufr)* **at the** *(sand)* **dunes although** *(they had already heard such warnings before since)* **warners had already passed before him and** *(many were still to come)* **after him** *(However, despite repeated warnings, they still refused to submit)*. *(He said to them,)* **"Do not worship anyone but Allaah. Verily I fear the punishment of a terrible day for you." They said, "Have you come to us to turn us away from our gods? Bring upon us what** *(punishment)* **you warn us about, if you are truthful** *(about being a Nabi)*.**" He said, "Knowledge** *(about when the punishment will arrive)* **is only with Allaah and I merely convey to you what I have been sent with. However, I notice that you are a nation that behaves ignorantly** *(because you are actually asking for punishment)*.**"** *(However, despite his tireless efforts, the people refused to accept Imaan. Eventually, Allaah's punishment came to them. Referring to the approach of the punishment, Allaah says,)* **When they observed it** *(the punishment)* **as a cloud approaching their valleys they exclaimed, "This is a cloud that will bring us rain." Rather, it was the thing they sought to hasten, a fierce wind bearing a painful punishment.** *(When the wind blew,)* **It demolished everything** *(in its path)* **by the command of its Rabb and it transpired that** *(after it had passed)* **only** *(the ruins of)* **their homes could be seen. Thus did We punish the sinful nation. We granted them** *(the Aad)* **powers** *(immense physical strength)* **that We never gave you people** *(or any other before or after them)* **and We gave them** *(physical and spiritual)* **ears, eyes and hearts** *(with which they were able to hear, see and accept the truth of Towheed)*. **However, their ears, eyes and hearts were of no benefit to them at all because they rejected Allaah's Aayaat and** *(eventually)* **the** *(punishment for the)* **mockery they made** *(of Allaah's Deen and Nabi)* **encompassed them** *(allowing them no escape)*.

Allaah also says in verses 41-42 of Surah Dhaariyaat:

وَ فِيْ عَادٍ اِذْ اَرْسَلْنَا عَلَيْهِمُ الرِّيْحَ الْعَقِيْمَ (٤١) مَا تَذَرُ مِنْ شَيْءٍ اَتَتْ عَلَيْهِ اِلَّا جَعَلَتْهُ كَالرَّمِيْمِ (٤٢)

TRANSLATION: And *(there is also a lesson)* **in** *(the story of)* **the Aad when we sent a** *(fierce)* **wind to them that was devoid of any good.** *(When it blew,)* **It reduced everything it passed to smithereens** *(destroying the Aad and everything they had)*.

Verses 18-22 of Surah Qamar states:

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِیْ وَ نُذُرِ (۱۸) اِنَّآ اَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِیْ يَوْمِ نَحْسٍ مُّسْتَمِرٍّ (۱۹ۙ) تَنْزِعُ النَّاسَ ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ مُّنْقَعِرٍ (۲۰) فَكَيْفَ كَانَ عَذَابِیْ وَ نُذُرِ (۲۱) وَ لَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ (۲۲)

The Aad rejected (the message of Towheed that their Nabi Hood υ brought to them), so how (severe) was My punishment and warnings? Verily We sent against them a furious wind during (eight) days (and seven nights) of perpetual misfortune. It ousted people (and left them lying dead on the ground) as if they were uprooted palm trunks. So how (severe) was My punishment and warnings? Undoubtedly We have made the Qur'aan simple to take lesson from (to understand), so is there any who will take lessons?

Surah Haaqa (verses 6-10) has the following to say:

وَ اَمَّا عَادٌ فَاُهْلِكُوْا بِرِيْحٍ صَرْصَرٍ عَاتِيَةٍ ۙ(۶) سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَّ ثَمٰنِيَةَ اَيَّامٍ ۙ حُسُوْمًا ۙ فَتَرَى الْقَوْمَ فِيْهَا صَرْعٰى ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ خَاوِيَةٍ ۚ(۷) فَهَلْ تَرٰى لَهُمْ مِّنْۢ بَاقِيَةٍ (۸) وَ جَآءَ فِرْعَوْنُ وَ مَنْ قَبْلَهٗ وَ الْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ۚ(۹) فَعَصَوْا رَسُوْلَ رَبِّهِمْ فَاَخَذَهُمْ اَخْذَةً رَّابِيَةً (۱۰)

As for the Aad, they were destroyed by a freezing, furious wind. Allaah unleashed it upon them for seven consecutive nights and eight consecutive days. *(If you were there after it passed,)* **You would have seen them** *(the Aad)* **lying flat on the ground as if they were hollow palm trunks. Do you see any of them surviving?** *(Despite their immense strength, none of them survived.)* **Fir'oun, those before him** *(such as the nations of Nooh υ, Shu'ayb υ and others)* **and the** *(people of the)* **overturned cities** *(the people of Loot υ)* **sinned. They disobeyed the Rusul of their Rabb so He seized** *(punished)* **them most severely.**

Verses 6-14 of Surah Fajr state:

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّکَ بِعَادٍ (۶) اِرَمَ ذَاتِ الْعِمَادِ (۷) الَّتِیْ لَمْ يُخْلَقْ مِثْلُهَا فِی الْبِلَادِ (۸) وَ ثَمُوْدَ الَّذِيْنَ جَابُوا الصَّخْرَ بِالْوَادِ (۹) وَ فِرْعَوْنَ ذِی الْاَوْتَادِ (۱۰) الَّذِيْنَ طَغَوْا فِی الْبِلَادِ (۱۱) فَاَكْثَرُوْا فِيْهَا الْفَسَادَ (۱۲) فَصَبَّ عَلَيْهِمْ رَبُّکَ سَوْطَ عَذَابٍ (۱۳) اِنَّ رَبَّکَ لَبِالْمِرْصَادِ (۱۴)

Have you not seen how your Rabb dealt with the Aad *(who were)* **the people** *(the descendants)* **of** *(a person called)* **Iram and who were people** *(who had the stature)* **of pillars? The likes of them** *(in size and strength)* **were not created in the lands.** *(Have you not also seen how your Rabb dealt with)* **The Thamud who used to carve the rocks of the valley** *(to make their homes in the mountains)***? And** *(have you not also seen how your Rabb dealt with)* **Fir'oun, the man of pegs? These people transgressed** *(the laws of Allaah)* **in the lands and caused tremendous corruption. So** *(because of this)* **your Rabb rained the whip of punishment on them. Verily your Rabb is Ever Vigilant** *(and nothing escapes His attention)***.**

Conclusions and Lessons

1. The People of Ahqaaf

The Qur'aan has named the town to which Hadhrat Hood υ was send as Ahqaaf. This word refers to sand dunes and the place is aptly names since it falls within the *Rub'ul Khali* (Empty Quarter), which is a desert. Thousands of years ago, when inhabited by the Aad, this area was green and fertile and a place of abundance. Nowadays, it is a barren desert that no one dares to traverse. A tourist travelling in this area in the year 1843 wrote that he ventured into the region, which lies to the north of Hadramaut. The sand, he says, was extremely

fine and before venturing to walk there, he threw a weapon on to the surface. Within 15 minutes, the sand had swallowed up the weapon and the string that was tied to it started to rot almost instantly.

The tomb of Hadhrat Hood υ is said to be located approximately 125 miles to the north of a place currently known as Mukalla near Hadramaut. People visit it even today and the people of Hadramaut clam that it was here that Hadhrat Hood υ moved after the destruction of his people.

A narration has been reported from Hadhrat Ali τ that the grave of Hadhrat Hood υ is located at a red dune in Hadramaut. **However, the people of Palestine claim that he is buried in Palestine.** And Allaah knows best what is most correct.

2. Futile Gods

The Aad could not understand how it could be possible for a single Allaah to administer the affairs of the universe, so they devised several gods to administer various functions. They also gave names to these gods. It was with regard to this that Hadhrat Hood υ said to them, "**Do you debate with me about names** *(idols)* **that you and your forefathers have named and for which Allaah has revealed no warrant?**" By saying this, he meant to impress upon them that their gods were nothing more than names that have no power behind them. An idol cannot simply control the water by naming it the god of water. In a like manner, no idol can have any power merely by saying that it does. However, they refused to reason and were adamant that Allaah needed aides to accomplish His tasks. They found it impossible to forsake this worship because they had been involved in it for such a long time.

Even today there are many people who call others by names that they are not. People refer to some people as Daataa, Ganj Bakhash, Ghareeb Nawaaz, Ghowth, Banda Nawaaz, Dastgeer and many other such names that indicate that these named ones have the power to accomplish feats that only Allaah can. They then argue that these named persons can accomplish these feats because their names demand so. Here again, it is merely an argument based on names that people have given. This is a classic example of people basing their arguments upon their own conjecture.

3. The Last Chance

Hadhrat Hood υ did not lose hope in the people very quickly, but continuously advised them even after they rejected his message every time. He used many different modes of address and advised them from various angles and viewpoints. Many verses of the Qur'aan attest to the fact that when a Nabi υ presents the complete message to the people, their fortune becomes attached to their reaction. Should they accept, they will be fortunate and prosperous. However, if they reject, their fortune will be ruined and punishment soon overtakes them.

While this happened with all the previous nations, Allaah did not do this with the people of Rasulullaah ρ. They had been given a chance, as mentioned in the verse, "**Allaah shall not punish them while you** *(O Muhammad ε)* **are among them** *(because punishment affects all present and a Nabi can never be made to suffer punishment)* **and Allaah will not punish them while** *(as long as)* **they** *(people among them)* **seek forgiveness.**"[52]

4. Different forms of Rebellion

[52] Surah Anfaal, verse 33.

A study of the Qur'aan will reveal that nations of the past were annihilated by various disasters when they refused to accept the message of their Ambiyaa عليهم السلام. Allaah says, "**We seized** *(punished)* **each of them on account of his sin. Against one of them** *(the Aad)* **We sent a violent wind** *(to destroy them)*. **One of them** *(the Thamud)* **was seized** *(destroyed)* **by a shout. One of them** *(Qaaroon)* **was swallowed by the ground and we drowned another** *(Fir'oun and his army)*. **Allaah was never One to oppress them** *(by punishing them without first sending guidance to them)*, **but they used to oppress themselves** *(by refusing to accept the guidance that came to them)*."[53]

The question that arises is why do we still not see such annihilation of people on account of their sins? **The reply to this is that the annihilation of nations stated in the Qur'aan refers to nations that directly opposed the Nabi υ sent to them.** When a Nabi υ is amongst a nation, he presents the truth to them very clearly. In fact, he even shows them miracles, which are undeniable beacons of his veracity. Furthermore, he is always someone whom they know cannot be a liar or fake. Since all these proofs deny them any excuse to disbelieve him, their fate is decisive when they do.

This type of rebellion is unlike the rebellion that comes from people to whom a Nabi υ has not directly approached. People receiving the message today do not have a Nabi υ amongst them with an untainted character; neither do they have the opportunity to witness his miracles. As a result, the behaviour of people today does not necessitate the immediate destruction that came to the people of former times.

However, this does not mean that punishment has stopped. There are many nations even today who receive warnings in the form of disasters so that they

[53] Surah Ankaboot, verse 40.

may heed and mend their errant ways. It is unfortunate that people nowadays regard these disasters to be mere ‘natural disasters’ and therefore fail to heed.

5. A Roaring Wind

The Qur'aan refers to the wind sent to destroy the Aad as *Sarsar*. This word refers to a wind that is freezing and furious, but also roaring because of its speed and because of the noise of the destruction being caused. The wind blew for seven days and eight nights, causing the destruction of everything it touched and the deaths of the people. Because of their tall statures, they appeared to be fallen tree trunks. Surah Dhaariyaat describes the wind as ‘barren’ because it held no good for the people it afflicted.

6. The Ill-Fated Days

Verse 19 of Surah Qamar refers to the days of the punishment as “**days of perpetual misfortune**”, while verse 16 of Surah HaaMeem Sajdah states, “**ill-fated days**”. **Since it has been established that the punishment started on a Wednesday,** people have always regarded Wednesdays as days of ill fate. They therefore never start a good act on Wednesdays, never embark on journeys on Wednesdays, never visit the ill on Wednesdays, never trim their nails on Wednesdays and avoid many other acts on Wednesdays. In fact, they even cite unsubstantiated Ahadeeth to prove their belief.

The scholars of Ahadeeth such as Haafidh Sakhaawi رحمه الله, Allaama ibn Rajab رحمه الله and Allaama Ibn Jowzi رحمه الله have written off these so-called Ahadeeth as fabrications and of no substance, with not a single one of them being authentic. **In fact, the researcher Munawi رحمه الله has stated that it is Haraam to hold such beliefs.**

The fact of the matter is that all days of the week hold equal status and Allaah may grant people different experiences during the different days in a purely random manner. **It is therefore wrong to regard any particular day as a day of bad luck. In a Hadith of Bukhaari Rasulullaah ρ stated that there is nothing like bad luck.**

If people regard Wednesdays as days of bad luck in the light of the verses of the Qur'aan, then the right thing to do will be to regard all days as such because the Qur'aan refers to 'days' and not just 'day'. What then will not be bad luck? **It therefore needs to be borne in mind that no day is a day of bad luck.** The verses of the Qur'aan referred to the days of punishment as ill-fated because it was such for the Aad.

7. Sweetness in Reply to Bitterness

When the Aad said to Hadhrat Hood υ, "**Indeed we see you** *(drowning)* **in foolishness and we surely consider you to be among the liars**", all he said in reply was, "**O my people! There is no foolishness with me. On the contrary, I am a Rasool from the Rabb of the universe. I convey to you the messages of my Rabb and I am a trustworthy advisor to you** *(I shall certainly not betray you)*."

This reply teaches us how a respectable person deals with insults. Rather than hurling insults back, a person of dignity tries to reassure the adversary and allay his fears. He does all he can to make the person understand matters as he ought to.

8. An Age-old Malady

When Hadhrat Hood υ advised his people and reminded them of Allaah's favours, they refused to accept. Their argument was, "How can we forsake what our forefathers had been doing for so long? How could all of them have been wrong?"

This is the argument given to all well-wishers who desire reformation and is a cause of eternal deprivation for people. Such people prefer to keep their eyes and ears shut and dig themselves in, thereby making themselves the only losers. May Allaah save us all from such behaviour. Aameen

Sayyiduna Saalih υ

Sayyiduna Saalih υ and the Thamud (the People of Hijr)

The Qur'aan takes the name of Hadhrat Saalih υ in the following 9 passages:

- Surah A’raaf, verses 73, 75, 77
- Surah Hood, verses 61, 62, 66, 89
- Surah Shu’araa, verses 132
- Surah Naml, verse 45

Hadhrat Saalih υ was born amongst a nation called Thamud and their name is mentioned in the following 10 Surahs of the Qur'aan:

- Surah A’raaf
- Hadhrat Abu Bakr τ Hood
- Surah Hijr
- Surah Naml
- Surah Fussilat
- Surah Najm
- Surah Qamar
- Surah Haaqa
- Surah Fajr
- Surah Shams

Lineage

Allaama Ibn Katheer رحمه الله has stated that the lineage of Hadhrat Saalih υ ran as follows:

Saalih, who was the son of Ubayd, who was the son of Aasif, who was the son of Maashi, who was the son of Ubayd, who was the son of Haadir, who was the son of Thamud, who was the son of Aamir, who was the son of Iram, who was the son of Saam, who was the son of Hadhrat Nooh υ.

The famous Taabi'ee Hadhrat Wahab bin Munabbih رحمه الله reports that there were only two people between Hadhrat Saalih υ and Thamud. He stated that the lineage was Saalih, who was the son of Ubayd, who was the son of Jaabir, who was the son of Thamud. Since the incident of Hadhrat Saalih υ took place a very long time before history was recorded, it is not at all strange to have such discrepancies in reports of people's lineage.

After the destruction of the people of Aad (known as the first Aad), the survivors from them became known as the second Aad and were later known as the Thamud.

The Cities of the Thamud

The Qur'aan names the valley of Hijr as the area where the Thamud had settled. This area was situated between Hijaaz and Shaam and was a very large tract of flat land. **Nowadays it is called Fajjun Naaqa and one will still find remains of the ruins of the Thamud there.** The famous Arab historian Mas'oodi writes, "A person travelling from Shaam to Hijaaz will find remains of the ruins of this nation en route. Some researchers have seen the ruins themselves. In fact, an Egyptian traveller is reported to have entered a building that appeared to be a royal palace and housed many rooms and a large pond. This entire palace was carved from the mountain since the Thamud were renowned for their carving skills. These thousands of remain and ruins bear testimony to this skill. Like the Aad, the Thamud also lived in the mountains, where they carved magnificent homes and palaces. It is for this reason that they are referred to as the second Aad."

The Period of the Thamud

History is unable to trace the precise period when the Thamud lived because they existed before our historical records. What is certain, however, is that they

lived before the time of Hadhrat Ibraheem υ and they had been destroyed before he came to this world.

The Qur'aan states that when the people of Hadhrat Moosa υ rejected his message, a lone believer from amongst the people of Fir'oun warned them with the words, **"O my people! I fear that you may suffer a day of** *(punishment like that which struck)* **the** *(previous)* **nations something like the plight of the nation of Nooh υ, the Aad, the Thamud and those** *(Kuffaar nations)* **after them".**[54]

It is also worth mentioning that some graves were discovered close to the ruins of the Thamud that had inscriptions written in the ancient Aramaic language. The dates inscribed on the headstones dated before the birth of Hadhrat Isa υ. This has led many people to think that the Thamud lived after the period of Hadhrat Moosa υ, but this is incorrect. These graves were obviously dug many centuries after the destruction of the Thamud. The fact that the inscriptions are in Aramaic may well have been to commemorate the language of the elders of these people. What is a fact is that these are neither the graves of the Thamud nor of the people during their period.

The famous Egyptian historian Jurji Zaydaan writes about these same ruins in his book entitled The Arabs before Islaam. The most significant of these ruins is one commonly referred to as Qasr Bint, Qabr Baasha, Qil'a or Burj. There are several inscriptions made in the Nabataean language, the most famous of which is located on a headstone and dated close to the period of Hadhrat Isa υ. It states:

"This grave was built by Kamkam bint Waa'ilah bint Haram and her daughter Kalibah for herself and her children. The construction was started in the most excellent of months, during the ninth year of the reign of the Nabataean king

---

[54] Surah Mu'min, verses 30/1.

Haarith. This is the same Haarith who loves and is true to his people. May the curses of Dhush Shira, Arsha, Laat, Amand, Manoot and Qais be upon the one who sells or pawns these graves, who removes any body or limb from it or who buries anyone in it besides Kamkam, her daughter and her children.

If any person writes over this what is not intended, then may the five curses of Dhush Shira, Hubal aqnd Manoot be upon him. There will also be a fine of one thousand Haarithi Dirhams liable from any magician who acts contrary to this. The only exception is the writing of Kamkam, Kaliba or any of their children when written by their own hand and not forged. This permission is given in clear and precise words.

This grave was built by Wahbul Laat bin Ubaadah."

This inscription makes it clear that the ruins were later inhabited by people who lived many thousands of years after the Thamud.

The Beleifs of the Thamud

Like the people of Aad, the Thamud also worshipped idols. They ascribed many idols as partners to Allaah and begged their needs from these idols. Included in their list of idols were also the same idols that the Aad worshipped. **The Thamud were also affected by the diseases of pride, arrogance and pomp and all their time was consumed with vying with each other in constructing large palaces and monuments.**

Allaah then sent Hadhrat Saalih υ as a reformer and guide to them so that they could recognise who Allaah was and acknowledge that it was the bounties that He gave them which they were flaunting all day and night. He was sent to teach them that needs are to be begged only from Him and that He needed nothing and no one to assist Him in the administration of the universe. All worship was to be dedicated only to Him.

The Thamud reject the Message

What surprised the influential ones of the Thamud the most was the fact that Allaah selected Hadhrat Saalih υ to convey this message to them. **In their arrogance, they believed that they were more worthy of being selected for the message of Allaah.** When the poor and weak ones accepted the message of Hadhrat Saalih υ, the wealthy ones would deride them and say, "Do you *really* believe that Saalih is a Messenger from His Rabb?" When the believers attested that they did indeed, the others would announce, "Well, we reject that which you profess to believe."

Hadhrat Saalih υ continued to advise and preach to the people, begging them not to be intoxicated by the wealth, buildings and natural resources they possessed since it was all from Allaah. He pleaded with them to be grateful to Allaah for all of it and to express gratitude by worshipping and thanking Him before it was too late and before He snatched it all away from them. He warned them not to follow the example of their predecessors the Aad, whose arrogance and folly led them to destruction.

Despite his tireless efforts, the people rejected his message. In fact, they grew more stubborn. Although many of the poor and weak ones accepted, the wealthy and influential ones refused to forsake their idols and give thanks to

Allaah. They mocked at Hadhrat Saalih υ and said that if they were in the wrong, why were they blessed with wealth and prestige, while Hadhrat Saalih υ and his followers were not? Hadhrat Saalih υ tried to explain to them that worldly wealth is temporary and never a yardstick to differentiate the truth from falsehood.

They continued to reject Hadhrat Saalih υ and eventually told him that he should prove his Nabuwaat-prophethood by producing a miracle. They promised Hadhrat Saalih υ that they would have no qualms about believing in him if he produced this miracle. When he asked them what miracle they sought, they said that he should produce a pregnant camel from the mountain, which must then give birth.

The Camel of Allaah

Hadhrat Saalih υ prayed to Allaah to grant the miracle and Allaah acceded to his request.

When Hadhrat Saalih υ produced the camel exactly as they requested, one of the leaders named Janda bin Amr immediately believed and became a Mu'min. **Their other leaders were also about to believe when the keepers of their temples stopped them.** This prevented many of the common people also from believing.

Hadhrat Saalih υ then told the people that since they asked for the camel, it was Allaah's decree that the camel and her calf should be allowed every alternate day to drink from the watering place. The camels of the people would be allowed every day in between. Allaah also told him to inform the people that if the

camel is harmed in any way, they will not be forgiven for it and it will signal their prompt destruction.

Although the people did not admit their belief in Hadhrat Saalih υ, they were so awestruck by the incident that they agreed to leave the camel in safety. **The camel of Allaah** then watered herself every alternate day, during which time the people were at liberty to use her milk as well. The days in between were then left for the people and their animals to water themselves.

This continued for a long while until the hearts of some people started to detest the situation because they were unhappy to have only a single day for themselves. They eventually got together and plotted to kill the camel. However, none had the courage to do the dirty work since their hearts had acknowledged the fact that the camel was indeed a miracle from Allaah.

Eventually, a beautiful woman named Sadooq approached a wretch from her tribe called Musadda and another beautiful and wealthy woman named Unayzah approached a wretch from her tribe called Qudaar. Both women told their men that they could have them in marriage if they killed the camel. The two wretches therefore prepared for the despicable task and decided to carry it out at night. There were others who also promised to assist.

They then ambushed the camel one night and killed it. Seeing the frightening scene, the calf ran screaming towards the mountains, where it eventually disappeared. When he heard of this, Hadhrat Saalih υ told the people, “O wretches! You were unable to bear it any longer and did exactly what I feared

you would do. **The punishment which cannot be averted shall arrive in three days time and will put an end to you all."**[55]

Explaining the details of the punishment, Allaam Aalusi رحمه الله writes in his Tafseer *Ruhul Ma'aani* that the signs of punishment arrived the very next day when the **faces of the people turned pale out of fear.** The following day, **their faces were red** as their trepidation mounted. Eventually, on the third day, **their faces became black** and darkened like a person who is awaiting death. Although this showed that they did believe in Hadhrat Saalih υ, yet their arrogance prevented them from admitting it. Their condition was a result of their intense natural fear and not a sign of repentance and remorse for what they had done. They were eventually destroyed on the third day as a landmark sign to mankind forever. The night was extremely dark when the punishment came as a terrifying and piercing scream that caused them all to die in their sleep.

The Qur'aan refers to this sound as a *Saa'iqah* (bolt of lightning with roaring thunder), *Rajfah* (quaking sound) and *Sayha* (scream). These are all different descriptions of the same sound that shook the ground and ripped their hearts open, causing them to die instantly.

As the disbelievers were destroyed, Allaah rescued the Mu'mineen, who remained unharmed. Addressing the corpses of his nation afterwards, Hadhrat Saalih υ said, "O my people! Verily I conveyed to you the message of my Rabb, but you did not like anyone to advise you".

Emigration

---

[55] The above has been adapted from the Tafseer of Ibn Katheer and makes reference too many authentic narrations.

Historical reports suggest that Hadhrat Saalih υ and his followers settled in Palestine after the destruction of their nation. Historians differ with regard to the name of the area where they settled, but because Palestine was a lush and green place at the time, it is very possible that they lived here in an area the Qur'aan describes as Hijr. Tafseer Khaazin states that they lived in a place close to Ramalah in Palestine.

However, most historians agree that they settled in the very place where they had been living. The people of Yemen have claimed from a long while back that Hadhrat Saalih υ returned to the place of his origin, which was Hadhramaut in Yemen. They claim that the famous grave here is his. **Allaama Aalusi** رحمه الله **confidently claims that Hadhrat Saalih υ settled in Makkah and passed away there. His grave is located west of the Kabah within the Haram.** And Allaah knows best.

He also states that 120 people believed in Hadhrat Saalih υ and were saved, while 1500 families were destroyed. The true nature of the incident can be read in the eloquence of the Qur'aan.

In the Words of the Qur'aan

Allaah says in verses 73-79 of Surah A’raaf:

وَ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۘ قَالَ يٰقَوْمِ اعْبُدُوا اللهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ قَدْ جَآءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ ؕ هٰذِهٖ نَاقَةُ اللهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِىْٓ اَرْضِ اللهِ وَلَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ اَلِيْمٌ (٧٣) وَاذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ عَادٍ وَّ بَوَّاَكُمْ فِى الْاَرْضِ تَتَّخِذُوْنَ مِنْ سُهُوْلِهَا قُصُوْرًا وَّ تَنْحِتُوْنَ الْجِبَالَ بُيُوْتًا ۚ فَاذْكُرُوْٓا اٰلَآءَ اللهِ وَ لَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ (٧٤) قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لِلَّذِيْنَ اسْتُضْعِفُوْا لِمَنْ اٰمَنَ مِنْهُمْ اَتَعْلَمُوْنَ اَنَّ

صٰلِحًا مُّرْسَلٌ مِّنْ رَّبِّهٖ ؕ قَالُوْٓا اِنَّا بِمَآ اُرْسِلَ بِهٖ مُؤْمِنُوْنَ (٧٥) قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا بِالَّذِیْٓ اٰمَنْتُمْ بِهٖ كٰفِرُوْنَ (٧٦) فَعَقَرُوا النَّاقَةَ وَ عَتَوْا عَنْ اَمْرِ رَبِّهِمْ وَ قَالُوْا يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ (٧٧) فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِیْ دَارِهِمْ جٰثِمِيْنَ (٧٨) فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ رَبِّیْ وَنَصَحْتُ لَكُمْ وَلٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ (٧٩)

TRANSLATION: To the nation of Thamud We sent their brother Saalih υ *(as a prophet)*. **He said, "O my people! Worship only Allaah. There is no Ilaah for you but Him. An Aayah** *(the miracle of the pregnant camel that came out of a rock)* **has already reached you from your Rabb. This camel of Allaah is an Aayah for you** *(proving to you that I am Allaah's Rasool)***, so leave it to graze in Allaah's land and do not touch it with evil** *(do not harm it)***, for then a painful punishment will seize you. Remember** *(the time)* **when Allaah made you successors after the Aad and stationed you** *(gave you a firm position)* **on earth. You build palaces on the gentle portions of it** *(such as plains and gentle slopes)* **and carve homes out of the mountains. Remember Allaah's bounties and do not spread corruption** *(kufr and Shirk)* **on earth." The arrogant leaders of his nation said to those weak** *(poor)* **ones who had Imaan, "Are you convinced that Saalih has been sent by his Rabb** *(as a prophet)* **?" They replied, "We certainly believe in what he has been sent with." Those who were arrogant said, "We absolutely reject that which you believe in." So they stabbed** *(hamstrung)* **the camel, defying the command of their Rabb and said, "O Saalih! Bring upon us that** *(punishment)* **which you threaten us with if you are really from the Ambiyaa." So an earthquake seized them and they lay face down** *(disgraced)* **in their** *(rock-hewn)* **homes** *(which were built to resist earthquakes)*. **Saalih** υ **turned away from them and** *(addressing the dead nation)* **said, "O my people! I conveyed to you the message of my Rabb and advised you, but you seemed not to like advisors."**

Verses 61-68 of Surah Hood states:

وَ اِلٰی ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۘ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ هُوَ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَ اسْتَعْمَرَكُمْ فِيْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْٓا اِلَيْهِ ؕ اِنَّ رَبِّیْ قَرِيْبٌ مُّجِيْبٌ (٦١) قَالُوْا يٰصٰلِحُ قَدْ كُنْتَ فِيْنَا مَرْجُوًّا قَبْلَ هٰذَآ اَتَنْهٰنَآ اَنْ نَّعْبُدَ مَا يَعْبُدُ اٰبَآؤُنَا وَ اِنَّنَا لَفِیْ شَكٍّ مِّمَّا تَدْعُوْنَآ اِلَيْهِ مُرِيْبٍ (٦٢) قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّیْ وَاٰتٰنِیْ مِنْهُ رَحْمَةً فَمَنْ يَّنْصُرُنِیْ مِنَ اللّٰهِ اِنْ عَصَيْتُهٗ ۫ فَمَا تَزِيْدُوْنَنِیْ غَيْرَ تَخْسِيْرٍ (٦٣) وَ يٰقَوْمِ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِیْٓ اَرْضِ اللّٰهِ وَ لَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابٌ قَرِيْبٌ (٦٤) فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِیْ دَارِكُمْ ثَلٰثَةَ اَيَّامٍ ؕ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ (٦٥) فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا وَّ الَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَ

مِنْ خِزْىِ يَوْمِئِذٍ ؕ اِنَّ رَبَّکَ ہُوَ الْقَوِیُّ الْعَزِیْزُ (۶۶) وَ اَخَذَ الَّذِیْنَ ظَلَمُوا الصَّیْحَۃُ فَاَصْبَحُوْا فِیْ دِیَارِہِمْ جٰثِمِیْنَ (۶۷ۙ) کَاَنْ لَّمْ یَغْنَوْا فِیْہَا ؕ اَلَاۤ اِنَّ ثَمُوْدَاۡ کَفَرُوْا رَبَّہُمْ ؕ اَلَا بُعْدًا لِّثَمُوْدَ (۶۸)

TRANSLATION: To the *(nation of)* **Thamud We sent their brother Saalih** υ *(as a Nabi)*. **He said, "O my people! Worship** *(Only)* **Allaah. There is no Ilaah for you besides Him. He created you from the earth and settled you on it. So seek forgiveness from Him, then turn to Him. Undoubtedly, my Rabb is Near, Responsive." They said, "O Saalih! Certainly we entertained high hopes in you before** *(before you started preaching Towheed to us we thought that you would be one of our leaders or a saint because of your wisdom and intellect)*. **Do you forbid us from worshipping what our forefathers worshipped? Surely we are in such doubt about what you call us towards, that it has cast us into uncertainty." He said, "O my people! Tell me. If I am upon a clear proof from my Rabb** *(which proves that I am a Nabi)* **and He has granted me a mercy** *(prophethood)* **from Himself, who will assist me against** *(the punishment of)* **Allaah if I disobey Him** *(by doing what pleases you and not conveying the message of Towheed that He has commanded me to convey)* **?** *(By discouraging me from doing what I have been commanded to do and asking me to follow you)* **You only increase me in loss** *(increase my misfortune because this will attract Allaah's punishment)*. **O my people! This** *(camel which emerged from the mountain)* **is Allaah's camel** *(which He has sent)* **as an Aayah** *(miracle)* **for you** *(to prove to you that I am Allaah's Nabi)*. **So leave it to graze in Allaah's land and do not touch it with evil intent, for then a near** *(swift)* **punishment shall afflict you." However, they killed** *(hamstrung)* **it** *(the camel)*, **to which he** *(Saalih υ)* **said, "Enjoy yourselves in your homes for three days** *(after which Allaah's punishment will destroy you)*. **This is a promise that will not prove false." When Our order** *(punishment)* **came, We saved Saalih** υ **and those who had Imaan with him by Our mercy and** *(We also saved them)* **from the humiliation of that day** *(because being the victim of Allaah's punishment is humiliating)*. **Indeed your Rabb is Powerful, the Mighty. A** *(terrible)* **scream** *(from the sky)* **seized** *(killed)* **the oppressors and they were left lying face down in their homes as if they had never existed there. Behold! The Thamud disbelieved in their Rabb. Behold! May the Thamud be distanced** *(from Allaah's mercy)*.

Allaah briefly relates the incident in verses 80-84 of Surah Hijr, where He says:

وَ لَقَدْ كَذَّبَ اَصْحٰبُ الْحِجْرِ الْمُرْسَلِيْنَ (٨٠) وَ اٰتَيْنٰهُمْ اٰيٰتِنَا فَكَانُوْا عَنْهَا مُعْرِضِيْنَ (٨١) وَكَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ (٨٢) فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَ (٨٣) فَمَاۤ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ (٨٤)

TRANSLATION: The people of Hijr *(the Thamud)* **rejected the Ambiyaa** *(although Saalih υ was the only Nabi who came to the Thamud, the verse mentions that they rejected all the Ambiyaa. This is so because rejecting the message of one Nabi is tantamount to rejecting all the Ambiyaa since all their messages were the same)*. **Our Aayaat** *(such as the camel emerging from a mountain)* **came to them, yet they ignored these. They used to carve homes out of the mountains with peace** *(without any difficulty)*. *(However, despite their ingenuity and strength, Allaah's punishment destroyed them when)* **A scream seized them during the morning** *(this scream of Jibra'eel υ was so frightening that it killed them)*. **Whatever they earned was of no benefit to them** *(because it neither saved them from Allaah's punishment in this world nor will it save them in the Aakhirah)*.

Verses 141-159 of Surah Shu'araa states:

كَذَّبَتْ ثَمُوْدُ الْمُرْسَلِيْنَ (١٤١) اِذْ قَالَ لَهُمْ اَخُوْهُمْ صٰلِحٌ اَلَا تَتَّقُوْنَ (١٤٢) اِنِّىْ لَكُمْ رَسُوْلٌ اَمِيْنٌ (١٤٣) فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ (١٤٤) وَمَاۤ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِنْ اَجْرِىَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ (١٤٥) اَتُتْرَكُوْنَ فِىْ مَا هٰهُنَاۤ اٰمِنِيْنَ (١٤٦) فِىْ جَنّٰتٍ وَّ عُيُوْنٍ (١٤٧) وَّ زُرُوْعٍ وَّ نَخْلٍ طَلْعُهَا هَضِيْمٌ (١٤٨) وَ تَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا فٰرِهِيْنَ (١٤٩) فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ (١٥٠) وَلَا تُطِيْعُوْۤا اَمْرَ الْمُسْرِفِيْنَ (١٥١) الَّذِيْنَ يُفْسِدُوْنَ فِى الْاَرْضِ وَلَا يُصْلِحُوْنَ (١٥٢) قَالُوْۤا اِنَّمَاۤ اَنْتَ مِنَ الْمُسَحَّرِيْنَ (١٥٣) مَاۤ اَنْتَ اِلَّا بَشَرٌ مِّثْلُنَا فَاْتِ بِاٰيَةٍ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ (١٥٤) قَالَ هٰذِهٖ نَاقَةٌ لَّهَا شِرْبٌ وَّ لَكُمْ شِرْبُ يَوْمٍ مَّعْلُوْمٍ (١٥٥) وَ لَا تَمَسُّوْهَا بِسُوْٓءٍ فَيَاْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيْمٍ (١٥٦) فَعَقَرُوْهَا فَاَصْبَحُوْا نٰدِمِيْنَ (١٥٧) فَاَخَذَهُمُ الْعَذَابُ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ (١٥٨) وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ (١٥٩)

TRANSLATION: The *(nation of)* **Thamud rejected those sent** *(as Ambiyaa)*. *(Remember the time)* **When their brother Saalih υ said to them, "Do you not fear** *(Allaah's punishment for committing Shirk)* **? I am certainly a trustworthy Rasool to you. So fear Allaah and obey me. I do not ask you for any payment for this** *(for preaching Towheed to you)*. **My payment** *(reward)* **is the responsibility of Allaah, the Rabb of the universe. Will you** *(Do you think that*

you will) **be left in peace with what is here** *(in this world without having to leave it all behind after death and without having to answer for everything you say and do)***?** *Do you think that you will be left in peace)* **In** *(your)* **orchards, springs, plantations and date palms with heavily laden stalks** *(your date palms that bear dates in abundance)* **? And** *(in addition to thinking that you will remain in the world forever)* **you boastfully carve homes from the mountains** *(thinking that they will save you from death)***. So fear Allaah and obey me. Do not obey the command of the transgressors** *(sinners)* **who cause corruption on earth** *(commit Shirk, sin and oppression)* **and who do not make amends** *(for the wrong that they do)***." They** *(the Thamud mockingly)* **said, "You are merely one of the bewitched ones." You are merely a human like us** *(why should we then obey you)***. So produce an Aayah** *(miracle)* **for us** *(to prove that you really are a Rasool)* **if you are from the truthful** *(if you are true in your claim to prophethood)***."** *(When the Thamud then requested Saalih υ to extract a pregnant camel from a mountain, he made du'aa to Allaah, Who granted the request. When the camel emerged from the mountain,)* **He** *(Saalih υ)* **said** *(to the people)***, "This is the camel** *(that you asked for)***.** *(Because of its great size,)* **It will have a day to drink** *(from the watering place by herself)* **and your animals will have an appointed day to drink** *(by themselves)***. Do not touch it** *(the camel)* **with evil intentions** *(do not harm it)***, for then a punishment** *(disaster)* **of a dreadful day will afflict you."However, they** *(sent one of their ruffians, who)* **killed** *(hamstrung)* **the camel, but then** *(they all)* **grew to regret it** *(when Allaah's punishment came)***. The punishment then seized them** *(three days later)***. There is certainly a great Aayah in this. However, most of them do not have Imaan. Verily your Rabb is Mighty** *(Powerful enough to destroy whoever He wills)***, the Most Merciful** *(Forgiving enough to pardon whoever repents sincerely)***.**

Verses 45-53 of Surah Naml relate the incident thus:

وَلَقَدْ اَرْسَلْنَاۤ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا اَنِ اعْبُدُوا اللّٰهَ فَاِذَا هُمْ فَرِيْقٰنِ يَخْتَصِمُوْنَ (۴۵) قَالَ يٰقَوْمِ لِمَ تَسْتَعْجِلُوْنَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۚ لَوْلَا تَسْتَغْفِرُوْنَ اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ (۴۶) قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ ؕ قَالَ طٰٓئِرُكُمْ عِنْدَ اللّٰهِ بَلْ اَنْتُمْ قَوْمٌ تُفْتَنُوْنَ (۴۷) وَكَانَ فِى الْمَدِيْنَةِ تِسْعَةُ رَهْطٍ يُّفْسِدُوْنَ فِى الْاَرْضِ وَ لَا يُصْلِحُوْنَ (۴۸) قَالُوْا تَقَاسَمُوْا بِاللّٰهِ لَنُبَيِّتَنَّهٗ وَ اَهْلَهٗ ثُمَّ لَنَقُوْلَنَّ لِوَلِيِّهٖ مَا شَهِدْنَا مَهْلِكَ اَهْلِهٖ وَ اِنَّا لَصٰدِقُوْنَ (۴۹) وَ مَكَرُوْا مَكْرًا وَّ مَكَرْنَا مَكْرًا وَّهُمْ لَا يَشْعُرُوْنَ (۵۰) فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۙ اَنَّا دَمَّرْنٰهُمْ وَ قَوْمَهُمْ اَجْمَعِيْنَ (۵۱) فَتِلْكَ بُيُوْتُهُمْ خَاوِيَةًۢ بِمَا ظَلَمُوْا ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْلَمُوْنَ (۵۲) وَ اَنْجَيْنَا الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ (۵۳)

TRANSLATION: We had certainly sent to the *(nation of)* **Thamud their brother Saalih** υ *(as a Nabi to tell them)* **"Worship Allaah." However, they suddenly became two rival groups** *(when*

one group accepted his message while another group opposed him). **He said, "O my people! Why do you seek to hasten evil before good** *(by asking for Allaah's punishment instead of asking for safety)* **? Why do you not seek forgiveness from Allaah** *(from Shirk)* **so that mercy may be shown to you** *(and you may be saved from punishment)* **?" They said, "We predict only evil** *(like famine and hardship)* **to come** *(to us)* **from you and from those with you." He said, "Your predictions of evil is with Allaah** *(only He can bring you the evil you expect from us)*. **You are but a nation that is being tested** *(to see whether you will do good by accepting Imaan or whether you will remain on kufr and suffer the consequences)*.**" There were nine persons in the town who spread corruption** *(trouble, evil, robbery)* **in the land and never made amends** *(for their wrongs)*. **They said** *(to each other)*, **"You should all swear an oath by Allaah that we will all secretly kill him** *(Saalih υ)* **and his family** *(the Mu'mineen)* **at night, after which we shall tell his successors** *(his tribe)*, **'We were not present at the place where his family was killed** *(and therefore know nothing about the murders)*, **and we are certainly truthful.'" They plotted a scheme** *(to murder Saalih υ and the Mu'mineen)* **while We plotted a scheme** *(to destroy the Kuffaar and save the Mu'mineen)* **without their knowledge.** *(When mischief reaches such limits, destruction of the mischief- makers soon follows.)* **So see what was the outcome of their plot.** *(Far from achieving their objective,)* **We annihilated them and their entire nation. These are their homes** *(between Makkah and Shaam)* **that lie in ruins because of their oppression. There is definitely an Aayah in this for people with knowledge.** *(As always,)* **We rescued** *(from the punishment)* **those who had Imaan and who adopted Taqwa.**

Allaah says in verses 17-18 of Surah HaaMeem Sajdah (Surah Fussilat):

وَ اَمَّا ثَمُوۡدُ فَهَدَيۡنٰهُمۡ فَاسۡتَحَبُّوا الۡعَمٰى عَلَى الۡهُدٰى فَاَخَذَتۡهُمۡ صٰعِقَةُ الۡعَذَابِ الۡهُوۡنِ بِمَا كَانُوۡا يَكۡسِبُوۡنَ (١٧) وَ نَجَّيۡنَا الَّذِيۡنَ اٰمَنُوۡا وَكَانُوۡا يَتَّقُوۡنَ (١٨)

TRANSLATION: As for the Thamud, We guided them *(by sending Saalih υ to preach Towheed to them)*, **but they chose** *(spiritual)* **blindness instead of guidance. So, because of what they earned** *(their kufr and sins)*, **a disastrous punishment seized them, which was extremely humiliating. We rescued** *(from the punishment)* **those who had Imaan and who possessed Taqwa.**

Verses 43-46 of Surah Dhaariyaat states:

وَ فِىۡ ثَمُوۡدَ اِذۡ قِيۡلَ لَهُمۡ تَمَتَّعُوۡا حَتّٰى حِيۡنٍ (۴۳) فَعَتَوۡا عَنۡ اَمۡرِ رَبِّهِمۡ فَاَخَذَتۡهُمُ الصّٰعِقَةُ وَ هُمۡ يَنۡظُرُوۡنَ (۴۴)
فَمَا اسۡتَطَاعُوۡا مِنۡ قِيَامٍ وَّ مَا كَانُوۡا مُنۡتَصِرِيۡنَ (۴۵) وَ قَوۡمَ نُوۡحٍ مِّنۡ قَبۡلُ ؕ اِنَّهُمۡ كَانُوۡا قَوۡمًا فٰسِقِيۡنَ (۴۶)

TRANSLATION: And *(there is also a lesson)* **in** *(the story of)* **the Thamud when** *(after killing the miraculous camel)* **they were told** *(by their Nabi Saalih υ)*, **"Enjoy yourselves for a while." They transgressed against the command of their Rabb, so a** *(shattering)* **scream** *(or thunderbolt from the sky)* **seized them as they looked on.** *(When Allaah's punishment struck them,)* **They were unable to even stand and were helpless to avenge themselves.** *(Such was the condition of)* **The nation of Nooh** υ *(who were destroyed)* **before** *(all these nations mentioned above)*. *(Allaah's punishment destroyed them because)* **They were indeed a sinful nation** *(who rejected the message of Towheed)*.

Allaah also discussed in somewhat detail in verses 23-32 of Surah Qamar:

كَذَّبَتۡ ثَمُوۡدُ بِالنُّذُرِ (۲۳) فَقَالُوۡۤا اَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهٗۤ ۙ اِنَّاۤ اِذًا لَّفِىۡ ضَلٰلٍ وَّ سُعُرٍ (۲۴) ءَاُلۡقِىَ الذِّكۡرُ عَلَيۡهِ
مِنۡۢ بَيۡنِنَا بَلۡ هُوَ كَذَّابٌ اَشِرٌ (۲۵) سَيَعۡلَمُوۡنَ غَدًا مَّنِ الۡكَذَّابُ الۡاَشِرُ (۲۶) اِنَّا مُرۡسِلُوا النَّاقَةِ فِتۡنَةً لَّهُمۡ
فَارۡتَقِبۡهُمۡ وَ اصۡطَبِرۡ (۲۷) وَ نَبِّئۡهُمۡ اَنَّ الۡمَآءَ قِسۡمَةٌۢ بَيۡنَهُمۡ ۚ كُلُّ شِرۡبٍ مُّحۡتَضَرٌ (۲۸) فَنَادَوۡا صَاحِبَهُمۡ
فَتَعَاطٰى فَعَقَرَ (۲۹) فَكَيۡفَ كَانَ عَذَابِىۡ وَ نُذُرِ (۳۰) اِنَّاۤ اَرۡسَلۡنَا عَلَيۡهِمۡ صَيۡحَةً وَّاحِدَةً فَكَانُوۡا كَهَشِيۡمِ
الۡمُحۡتَظِرِ (۳۱) وَ لَقَدۡ يَسَّرۡنَا الۡقُرۡاٰنَ لِلذِّكۡرِ فَهَلۡ مِنۡ مُّدَّكِرٍ (۳۲)

TRANSLATION: The Thamud rejected the *(message of Towheed brought by Our)* **warners** *(the Ambiyaa)*. *(By rejecting the message of their Nabi Saalih υ, they actually rejected the*

message of all the Ambiyaa because every Nabi brought the same message.) **They said, "If we were to follow a lonesome human from among ourselves, we would surely be in error and insane. Has a revelation come only to him from among all of us** *(instead of coming to one of our affluent people)***? No** *(he cannot be true)***, he is but an arrogant liar." Tomorrow** *(soon)* **they shall come to know who is an arrogant liar** *(they will then learn that it was they and not the Nabi who was "an arrogant liar")***.** *(When the Thamud requested Saalih υ to bring a pregnant camel from a rock, he made du'aa to Allaah, Who said to him,)* **"We shall certainly send the camel as a test to them** *(to see which of them will then believe that you are a Nabi and who will not)* **so watch them and be patient.** *(When the camel comes, then)* **Inform them that the** *(drinking)* **water** *(for their livestock)* **shall be shared between them** *(between the miraculous camel and the rest of their livestock)* **and each should present himself on his turn** *(with the camel having a day for herself and the rest of their livestock having the next day for themselves)***."** *(However, the people were dissatisfied with this arrangement and decided to have her killed.)* **So they** *(the people)* **called for their companion** *(a notorious thug)* **who attacked** *(the camel)* **and cut** *(her hamstring, causing her to die)***. How** *(severe)* **was My punishment and warnings** *(when it came to them afterwards)***? Verily We sent against them a single shout** *(from the sky, which killed them all)* **and they became like the rubble of a fence builder** *(This is a proverb the Arabs used to refer to something completely destroyed and useless)***. Undoubtedly We have made the Qur'aan simple to take lesson from** *(to understand)*, **so is there any who will take lessons** *(who will think)***?**

Allaah says in verses 4-5 of Surah Haaqa:

كَذَّبَتْ ثَمُوْدُ وَ عَادٌ بِالْقَارِعَةِ (۴) فَاَمَّا ثَمُوْدُ فَاُہْلِکُوْا بِالطَّاغِیَۃِ (۵)

TRANSLATION: The Thamud and the Aad rejected the Clamour *(they refused to believe in the coming of Qiyaamah)***. As for the Thamud, they were destroyed by a deafening sound.**

Verses 11-15 of Surah Shams states:

كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَآ (١١) اِذِ انْۢبَعَثَ اَشْقٰهَا (١٢) فَقَالَ لَهُمْ رَسُوْلُ اللهِ نَاقَةَ اللهِ وَ سُقْيٰهَا (١٣) فَكَذَّبُوْهُ فَعَقَرُوْهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا (١٤) وَ لَا يَخَافُ عُقْبٰهَا (١٥)

TRANSLATION: The Thamud rejected *(the message of their Nabi)* **because of their rebelliousness.** *(Remember the time)* **When the worst of them stood up** *(to kill the camel)* **and the Rasool of Allaah** *(Saalih υ)* **warned them, "Do not interfere with the camel of Allaah** *(the camel that Allaah created very specially by causing it to emerge from a rock)* **and its drinking." However, they rejected him** *(his warning)* **and killed it** *(the camel)*. **So their Rabb annihilated them because of their sins and made their destruction widespread** *(so that none of them were spared)*. **Allaah does not fear the consequences** *(of His actions. Because of His immense wisdom in everything He does and because of His great power, none can hold Him accountable for anything)*.

Conclusions and Lessons

1. A Test for the People and the Camel of Allaah

The camel was called **the Camel of Allaah** because it emerged directly from the mountain without any apparent means, just as Hadhrat Aadam υ, Hadhrat Hawwa رضي الله عنها and Hadhrat Isa υ were born without means. Just as it was a sign for the Thamud, it was also a test for them. It has always been the practice of Allaah (called *Sunnatullaah*) to grant grace to the people who reject his Ambiyaa عليهم السلام. They are not destroyed immediately, but allowed to complete their appointed term on earth before being destroyed.

However, when a nation demands that the Nabi υ produces a miracle with the promise that they would believe in him when he does, **then their term of existence is abruptly curtailed if they fail to believe.** It is for this reason that the

nations of Hadhrat Nooh υ were destroyed by a swift punishment, as were the nations of Aad, Thamud, Fir'oun, etc.

There was only one nation that Allaah exempted from this sequence of events. Allaah describes the incident in verse 98 of Surah Yunus, where He says, "**There has been no nation who accepted Imaan** *(just before Allaah's punishment struck them)***, then their Imaan profited them** *(because they were saved from Allaah's punishment)***, except the nation of Yunus υ. When they accepted Imaan, We turned away from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while** *(for as long as they lived afterwards)*".

However, Imaan does not profit anyone when it is brought after the arrival of the punishment, as was the case of Fir'oun. **Apart from the nation of Hadhrat Yunus υ, no nation was saved after the decree of punishment had been issued.** Since the Qur'aan does not describe exactly why they were exempted, we cannot make a statement to confirm the reason. However, what we have deduced from other verses of the Qur'aan and the Ahadeeth is **that this nation repented sincerely to Allaah once they saw the signs of punishment and noticed that Hadhrat Yunus υ had left the city.**

2. Dispelling a Doubt

Although the practice of Allaah (*Sunnatullaah*) had been like this with the previous nations, the Ummah of Rasulullaah ρ has also been exempted. Rasulullaah ρ said, "I prayed to Allaah not to destroy all of my Ummah with His punishment and Allaah granted my prayer."[56]

[56] Bukhaari.

The Qur'aan also states, "**Allaah shall not punish them while you** *(O Muhammad ε)* **are among them** *(because punishment affects all present and a Nabi can never be made to suffer punishment)* **and Allaah will not punish them while** *(as long as)* **they** *(people among them)* **seek forgiveness**".[57]

3. Man's Self Deception

People are given to think that when a nation is blessed with the comforts and wealth of this world, they are indeed the favoured one's of Allaah and are shaded by His mercy. It was this misconception that caused many nations to be deprived of the message of their Ambiyaa عليهم السلام. In fact, it often happens that the more luxury and comfort people find themselves enjoying, the harsher will they be punished.

The Thamud were also duped by this deception and, instead of being grateful to Allaah, they ridiculed the poor people who followed Hadhrat Saalih υ. Eventually, most of them rejected his message and were destroyed by Allaah's punishment.

They argued with Hadhrat Saalih υ that the wealth, power, mansions and bounties that they had been granted was all because Allaah was pleased with them. On the other hand, they said, Hadhrat Saalih υ and his followers were deprived of this because Allaah was not pleased with them. Hadhrat Saalih υ told them that these bounties were favours only when they expressed gratitude to Allaah for them by submitting to Him and worshipping Him Alone. Otherwise, he told them, these could be a curse and a means of punishment when they create pride and arrogance.

---

[57] Surah Anfaal, verse 33.

In fact, Allaah states in the Qur'aan, "**As for him who carries out kufr, I shall grant him enjoyment for a while, after which I will drive** *(compel)* **him into the punishment of the Fire** *(in the Aakhirah)*. **It is the worst of places to be**".[58]

4. Some Lessons

When Rasulullaah ρ and the Sahabah ψ were marching to Tabook on a military expedition, they passed by the ruins of Hijr. Some of the Sahabah ψ drew water from the well there and made some dough. When Rasulullaah ρ heard about it, **he had the water thrown out of the utensils and instructed that the dough be fed to the animals.** He then addressed the Sahabah ψ saying, "These are the settlements of people whom Allaah had punished. We will not camp here or take benefit from anything here. Let us proceed from here and camp elsewhere, lest we be afflicted with some calamity."

Another narration states that Rasulullaah ρ said, "O people! When you pass by the cities of the Thamud, and then do so weeping with the fear of Allaah. Otherwise, do not go there at all."

When Rasulullaah ρ himself passed through, he said, "Never ask for Allaah signs. When the people of Saalih υ asked to see a sign, Allaah extracted a camel from the mountain for them… However, they eventually rebelled and hamstrung the camel, causing it to die. Allaah therefore punished them with a shout and they died in their homes. **Only a solitary man by the name of Abu Rihaal was left alive since he happened to be in the Haram at the time. However, he was destroyed by the punishment as soon he left the Haram."**[59]

---

[58] Surah Baqarah, verse 126.
[59] Taareekh Ibn Katheer (Vol.1 Pg.138).

5. Addressing Impure Corpses

After the Kuffaar from the Thamud had been destroyed, Hadhrat Saalih υ returned to the city and, looking down at all the corpses, he said, "**O my people! I conveyed to you the message of my Rabb and advised you, but you seemed not to like advisors**".[60] This address was similar to the manner in which Rasulullaah ρ addressed the corpses of the Mushrikeen that had been cast into a well at Badr. Addressing them by name, Rasulullaah ρ said, "Indeed, we have found everything that our Rabb had promised us. Have you also found that which your Rabb had promised you?"[61]

It was only the Ambiyaa عليهم السلام who could address the dead because Allaah made their words reach the dead people, even though they were unable to reply. When Rasulullaah ρ addressed the dead Mushrikeen on this occasion, Hadhrat Umar τ asked whether they could hear him. "Certainly!" Rasulullaah ρ replied, "In fact, they can hear me better than you, but they are unable to reply."

Allaah says in the Qur'aan, "**The blind and the seeing cannot be equal, neither can a multiplicity of darkness and the light *(be equal),* neither *(can)* shade and heat *(be the same)*. *(Just as all of the above are opposites, so too are kufr and Imaan, sin and virtue, the Kuffaar and the Mu'mineen.) (In the same manner,)* The living *(the Mu'mineen)* and the dead *(the Kuffaar)* cannot be the same. Whoever Allaah wills He makes him hear *(the truth)*, and you *(O Rasulullaah ρ)* cannot make those in the graves hear *(without Allaah's will)*. You *(O Rasulullaah ρ)* are only a warner *(you can only warn them about the consequences of kufr but cannot force them to renounce it)*".**[62]

6. The Reality of Miracles

[60] Surah A'raaf, verse 79.
[61] Bukhaari.
[62] Surah Faatir, verse 19-23.

The emergence of the camel from the mountain was a *Mu'jizah* (miracle) of Hadhrat Saalih υ. While scholars have deliberated at length about the reality of miracles, we shall give just as gist here. The Arabic word *Mu'jizah* literally refers to something that makes others helpless. Technically, it refers to something that is accomplished without using the standard means. When such a thing is done, it renders the human mind helpless to understand. Such acts force people to accept that they cannot be accomplished by human beings without the help of a Divine being. It is therefore an accepted fact that a *Mu'jizah* is an act of Allaah to prove the truthfulness of a Nabi υ.

Now the Qur'aan makes it evident that the system and practice of Allaah in this world does not change. If this is so, why does a *Mu'jizah* appear contrary to the system of events in this world?

In reply to this, we need to understand that the system of Allaah operates on two different levels. The first is the standard system, which is by far most common and widespread. According to this system, fire will burn, water will have a cooling effect, poison will be fatal, honey will display curative properties, etc. This may be termed as the standard system of cause and effect.

The second system is one that does not work by the cause and effect rule. In fact, it works against means. By this system, all the means of burning will be available, but something will not burn or food cooked for 100 people will fill the bellies of 200 people without it depleting. These occurrences defy all logic and take place only when necessary. They always have a specific purpose. Although a fire that does not burn and poison that does not kill may seem to contradict the common system, it does not contradict Allaah's special system. This system often came into action when Allaah's Ambiyaa عليهم السلام needed to prove that they

were indeed sent by Allaah. It will not be used when an imposter requires it to prove prophethood.

At the same time, it is also necessary to add that a miracle is not the only indication of a person's Nabuwaat-prophethood. If a Nabi υ never showed a single miracle, this cannot be used to say he was not a Nabi. The Ambiyaa عليهم السلام possess many other qualities that prove their Nabuwaat-prophethood. Many Ambiyaa عليهم السلام have passed who displayed no *Mu'jizah*. However, if a nation asks for a *Mu'jizah*, it is a clear indication of the Nabuwaat-prophethood of their Nabi υ and if they then deny it, they will clearly be Kuffaar.

Also fundamental to understand is that any person demonstrating what seems to be a miracle cannot be called a Nabi. Every aspect of a Nabi's life can be tested for traits of Nabuwaat-prophethood. There can be no aspect of a Nabi's life that can be put to question or be objectionable. For example, his character will always be of the highest degree, he will be free from sin, he will always be truthful and his teachings will be beyond objection. These are miracles in themselves.

All this has been discussed just to define what a *Mu'jizah* is. Otherwise, there cannot be any *Mu'jizah* that will take place after the passing of Rasulullaah ρ since no Nabi will ever come after him and need to prove his prophethood. If a supernatural feat has to be displayed after Rasulullaah ρ by any pious person, then it will not be called a *Mu'jizah*, but a *Karaamah*. On the other hand, if a sinful person or Kaafir displays such an act, it will be referred to as *Istidraaj* or magic, etc.

A *Mu'jizah* can be displayed only by a Nabi of Allaah. Since the Ambiyaa عليهم السلام were all human beings, their miracles were done only with the help of Allaah. They were unable to it by themselves since they are unable to alter the regular system of Allaah without Allaah;s permission. During the Battle of Badr, Rasulullaah ρ threw a handful of sand into the enemy army, which temporarily blinded them all. Referring to this incident, Allaah says, "**you** *(O Rasulullaah ρ)* **did not throw** *(the handful of sand into the eyes of the Mushrikeen to temporarily blind all of them)* **when you threw, but it was** *(actually)* **Allaah Who threw** *(because if it were not for Allaah placing the power into the handful of sand, it would not have had the desired effect)*".[63]

This verse is sufficient to describe the nature of a *Mu'jizah.* The furthest a human can throw a handful of sand is perhaps 100 to 200 yards. Then too, it would travel only directly ahead. However, with the help of Allaah, the sand Rasulullaah ρ threw reached the eyes of every member of the Mushrikeen army, even though they were more than a thousand in number and spread out all over the battlefield.

7. Visible Lessons

The ruins of the cities of the Thamud lay north-west of Arabia and is still referred to as the Hijr area. **Nowadays, there is a settlement there called Madain Saalih, which is located between Madinah and Tabook.** Their rock buildings carved out of the mountains are still standing and span an area of many thousands of acres. One can well imagine that the area was once home to three to four hundred thousand people.

During the time of Rasulullaah ρ, the Arab traders passed through these ruins often as they travelled to Shaam. When Rasulullaah ρ and the Sahabah ψ passed

---

[63] Surah Anfaal, verse 17.

by on the military expedition to Tabook, he pointed out to the Sahabah ψ that every thoughtful person ought to take lessons from such ruins. **Rasulullaah ρ also pointed out to them the well from which the camel of Hadhrat Saalih υ drank and told them that that was the only well in the area from which they were allowed to draw water. Rasulullaah ρ also showed the Sahabah ψ a hill from which the camel arrived to drink water. This hill is nowadays known as *Fajjun Naaqa*.**

Rasulullaah ρ advised the Sahabah ψ to pass swiftly through this area since it had been afflicted by the punishment of Allaah and to do so weeping. They were therefore not to regard the place as one of sight-seeing and entertainment. There is not too much to see there and from the few wells that are there, one of them is said to be the one from which the camel drank.

The area is surrounded by jagged mountains and it can be clearly noticed from the landscape that the area was devastated by a severe earthquake. The mountain range stretches approximately 50 miles to the east towards Khaybar and almost 30 to 40 miles into the Kingdom of Jordan in the north. It therefore appears that an area as long as 300 to 400 miles and as wide as 100 miles was struck by this earthquake. May Allaah save us from such calamities.

8. The Belief of the Mushrikeen

Preaching to the people to worship the One Allaah, Hadhrat Saalih υ said to them, "**O my people! Worship** *(Only)* **Allaah. There is no Ilaah for you besides Him. He created you from the earth and settled you on it. So seek forgiveness from Him, then turn to Him. Undoubtedly, my Rabb is Near, Responsive**".[64]

[64] Surah Hood, verse 61.

By telling this to them, he was impressing upon them that since they accepted Allaah as their Creator, there was no need to believe that others were needed to assist him. Why should others have any share in his dominion? Why should any others be worshipped?

However, the same mistake that all the polytheistic nations made was to compare Allaah to their kings and leaders who ruled from palaces and whose subjects had no direct access to them. Whenever a person form the populous needed something to be addressed by the king, they needed to get the request to him via his many courtiers and other close to him. If the request did eventually get to the king, then it was again one of the courtiers or governors who would give the reply or fulfil the request.

When this was the procedure when it concerned kings with small kingdoms, the people thought that when it came to a king of the universe, they stood no chance of getting directly to Him at all. They guessed that it was impossible to reach Him without using His close servants as a means of access. As a result, they started to make others a means of gaining access to Allaah and would make sacrifices and dedicate acts of worship to these other little gods.

Hadhrat Saalih υ dispelled this old misnomer of his people by describing Allaah as Near and Responsive. This was intended to make them realise that Allaah is not far from them and can be reached directly by praying to Him. Every person had the ability to even whisper his prayers to Allaah. Despite His lofty status, Allaah was capable of hearing their supplications and He would respond to them. When this is the case, what is the necessity for mediums in between?

Allaah explains this more clearly in the Qur'aan, when He says, "**And when My bondsmen ask you about Me, verily I am close by** *(so call only on Me)*. **I answer the prayer of the caller when he calls** *(whether he calls silently or audibly)*. **So they should accept** *(My commandments and obey them)* **and** *(always)* **believe in Me so that they remain on the right** *(with valid beliefs)*".[65] Despite the fact that man cannot see Allaah nor imagine what He is like, he must never think that Allaah is far away. Man can communicate with Allaah at any time. In fact, Allaah is aware of even the thoughts within his heart. It is therefore foolish of man to patronise the helpless gods that they have themselves created. It is only Allaah Who can fulfil every need of man and it is therefore only Him to Whom all prayers should be addressed.

9. The Argument of the Mushrikeen

When Hadhrat Saalih υ called the people towards Allaah, their reply to him was, "**O Saalih! Certainly we entertained high hopes in you before** *(before you started preaching Towheed to us we thought that you would be one of our leaders or a saint because of your wisdom and intellect)*. **Do you forbid us from worshipping what our forefathers worshipped?**"[66]

The manner in which the Mushrikeen make deductions is clear from this verse, where the difference between their manners of deduction is made distinct from the manner used by the Mu'mineen. While Hadhrat Saalih υ explained to them that they should worship Allaah Alone since it was Him who created them and settled them on earth, they argued that they cannot forsake these idols because their forefathers had been worshipping them all along. They believed that since the practice was so old, they needed nothing to prove that it was right.

10. The Conviction of Hadhrat Saalih υ

---

[65] Surah Baqarah, verse 186.
[66] Surah Hood, verse 62.

After Hadhrat Saalih υ had acceded to the people's request for a miracle and produced the camel from the mountain, he warned the people saying, "**This is the camel** *(that you asked for)*. *(Because of its great size,)* **It will have a day to drink** *(from the watering place by herself)* **and your animals will have an appointed day to drink** *(by themselves)*. **Do not touch it** *(the camel)* **with evil intentions** *(do not harm it)*, **for then a punishment** *(disaster)* **of a dreadful day will afflict you**".[67]

Verse 64 of Surah Hood states that he said, "**O my people! This** *(camel which emerged from the mountain)* **is Allaah's camel** *(which He has sent)* **as an Aayah** *(miracle)* **for you** *(to prove to you that I am Allaah's Nabi)*. **So leave it to graze in Allaah's land and do not touch it with evil intent, for then a near** *(swift)* **punishment shall afflict you**".

The challenge that Hadhrat Saalih υ issued to the people was no ordinary challenge. It is common knowledge that water is such a valued prize amongst the Arabs that they would fight wars and spill blood for possession of water holes and wells. A person declaring that his camel should have exclusive rights to their most valued commodity every alternate day is really issuing a fierce challenge to them. **It is only powerful people with armies to support them who can demand a right to such a prize.** Furthermore, a nation will only submit to such a demand when they believe that their opponent is someone who has the forces and armaments to crush any resistance they offer.

However, the conviction of Hadhrat Saalih υ was so strong in Allaah that he announced this over and over again to all the people of the nation without being in any position of power. The Ambiyaa عليهم السلام have always been imbued with a profound conviction in the promises of Allaah and would believe in it even though they saw no apparent means to fulfil the promises.

[67] Surah Shu'araa, verse 156.

11. Lessons in the Ruins

The nation of Aad was renowned for the colossal buildings with enormous pillars that they built. After them, the Thamud were referred to as the second nation of Aad because they were also renowned over their monumental structures. However, their forte was to carve their buildings out from the mountains. Describing the Aad as ‘people of pillars’, Allaah then continues to describe the Thamud in the Qur'aan, when he states, “**The Thamud who used to carve the rocks of the valley** *(to make their homes in the mountains)***?**”[68]

Describing the manner in which they erected palatial structures on wide plains, Allaah says, “**You build palaces on the gentle portions of it** *(such as plains and gentle slopes)* **and carve homes out of the mountains**”.[69] The Qur'aan also makes it clear that they erected these enormous and elaborate structures only to boast of their skill and status. There really was no need them.

They were yet another example of how the powerful and wealthy squander their wealth on unnecessary things while there are so many others who can barely afford a sheet to cover themselves. At the end, everything they held in such high esteem and was a source of their pride now lies in utter ruin.

12. The Principle of Retribution

Allaah describes the cities of the Thamud after their annihilation in the following words, “**These are their homes** *(between Makkah and Shaam)* **that lie in ruins because of their oppression. There is definitely an Aayah in this for people with knowledge.** *(As*

---

[68] Surah Fajr, verses

[69] Surah A’raaf, verse 74.

always,) **We rescued** *(from the punishment)* **those who had Imaan and who adopted Taqwa".**[70]

We have heard many people nowadays saying that disasters and calamities have afflicted people because of the extent of sins and vice that they perpetrated. What needs to be borne in mind always is that the Allaah Who decides such matters is not irrational and someone who does things without wisdom and reason. People with insight will know that there is always good reason for the rise and fall of nations and amongst these reasons is the principle of retribution, which ensures that tyrants always get their just desserts for their wretchedness. People who realise this will not be appeased by being told about the natural causes of disasters. They will probe further and unearth the fact that this nation was struck with a disciplinary whip that annihilated them after they failed to heed countless warnings. May Allaah guide us all. Aameen.

13. The Reasons for Rejection

The Thamud rejected the message of Hadhrat Saalih υ for the following three reasons:

1. He was a human being like them, because of which they felt he deserved no additional esteem
2. He was from their own nation and they saw no reason why he was any better than them
3. He was a solitary figure with no substantial backing

These reasons have been mentioned in the verses of the Qur'aan and were also the same reason cited by the Mushrikeen of Makkah when they rejected the

[70] Surah Naml, verses 51-53.

message of Rasulullaah ρ. Quoting them in the Qur'aan, Allaah says, "**they** *(also)* **say, 'What is the matter with this Rasool that he eats food and walks in the marketplaces** *(like any ordinary human, who had been one of us just yesterday, but now makes the claim that he is a messenger of Allaah)***?**" .[71]

The people were of the opinion that a Nabi needed to be someone more than a human being. If he had to be a human being, then they believed he should have been from somewhere else or, if from them, he ought to have been someone with wealth and influence. This was the situation that every Nabi faced. More details have passed in the discussion of Hadhrat Nooh υ.

14. Allaah is Beyond All

It was only the obstinacy of the Thamud that led them to reject the message of Hadhrat Saalih υ and their reluctance to forsake the lives of sin that they were leading. Eventually, they challenged him to display a miracle, which he did. Thereafter, he warned them not to harm the camel in any way, for that would signal the advent of a terrible punishment. They people desisted from harming the camel for while until the worst from amongst them eventually killed her. Hadhrat Saalih υ then told the people that they had only three days to enjoy themselves before Allaah's punishment arrived. Eventually, Allaah's punishment came as promised and they were all destroyed because Allaah has no one and nothing to fear. Describing this in the Qur'aan, Allaah says, "**The Thamud rejected** *(the message of their Nabi)* **because of their rebelliousness.** *(Remember the time)* **When the worst of them stood up** *(to kill the camel)* **and the Rasool of Allaah** *(Saalih υ)* **warned them, "Do not interfere with the camel of Allaah** *(the camel that Allaah created very specially by causing it to emerge from a rock)* **and its drinking." However, they rejected him** *(his warning)* **and killed it** *(the camel)*. **So their Rabb annihilated them because of their sins and made their destruction widespread** *(so that none of them were spared)*. **Allaah does not fear the**

[71] Surah Furqaan, verse 7.

consequences *(of His actions. Because of His immense wisdom in everything He does and because of His great power, none can hold Him accountable for anything)*".[72]

Being the Supreme and All Powerful, Allaah has no fear of any uprising or vengeance from any quarters because none can challenge Him in any way whatsoever. Allaah has no worries about the consequences of anything he does since He is in supreme control over everything. How eloquent and comprehensive are the words "**Allaah does not fear the consequences**"?

---

[72] Surah Shams, verses 11-15.

Sayyiduna Ibraheem υ

Khaleelullaah Sayyiduna Ibraheem υ and Nimrood

Lineage

The Torah cites the lineage of Hadhrat Ibraheem υ as follows: Ibraheem, who was the son of Tarikh, who was the son of Naahoor, who was the son of Sarooj, who was the son of Ra'u, who was the son of Faalih, who was the son of Aamil, who was the son of Shaalih, who was the son of Irfikshaad, who was the son of Saam, who was the son of Nooh υ.

This lineage has been mentioned in several books of history as well. While these books name the father of Hadhrat Ibraheem υ as Tarikh, the Qur'aan states that his name was Aazar. **Scholars explain that while Tarikh was his real name, Aazar was his nickname. The name Aazar is a Hebrew name that means 'Lover of the idols', which was what he was because he actually made idols.**

The famous Mufassir Imaam Mujaahid رحمه الله (passed away 103 A.H.) stated that Aazar was really the name of the idol that he worshipped. It was customary in those days to name children after their idols.[73]

An Introduction

[73] Ibn Katheer.

Rasulullaah ρ referred to Hadhrat Ibraheem υ as the father of all the Ambiyaa عليهم السلام. Even the Qur'aan refers to him as the father of the Deen of Islaam and refers to as Islaam as the creed of Hadhrat Ibraheem υ. Such titles are also mentioned in some narrations of Bukhaari. When the Sahabah ψ once asked Rasulullaah ρ about the reality of sacrificing animals during the days of Eidul Adhaa, Rasulullaah ρ replied, “It is the Sunnah of your father Ibraheem υ.”

Introducing Hadhrat Ibraheem υ in the Qur'aan, Allaah says:

اِنَّ اِبْرٰهِيْمَ كَانَ اُمَّةً قَانِتًا لِّلّٰهِ حَنِيْفًا ؕ وَ لَمْ يَكُ مِنَ الْمُشْرِكِيْنَ (١٢٠) شَاكِرًا لِّاَنْعُمِهٖ ؕ اِجْتَبٰهُ وَهَدٰىهُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ (١٢١) وَ اٰتَيْنٰهُ فِى الدُّنْيَا حَسَنَةً ؕ وَ اِنَّهٗ فِى الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ (١٢٢) ثُمَّ اَوْحَيْنَآ اِلَيْكَ اَنِ اتَّبِعْ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَ مَا كَانَ مِنَ الْمُشْرِكِيْنَ (١٢٣)

TRANSLATION: Ibraheem υ was certainly a great leader, obedient and Haneef *(one inclined towards the truth and averse to all false creeds)*. **He was** *(definitely)* **not from the Mushrikeen. He was grateful for Allaah’s favours. Allaah chose him** *(to be a Rasool and a special friend)* **and guided him to the straight path. We granted him good in this world** *(he is praised and respected by people of all religions)* **and he shall be from the righteous in the Aakhirah. Then We sent revelation to you** *(O Muhammad ε, instructing you to)*: **“Follow the religion of Ibraheem that is Haneef** *(inclined towards the truth and averse to all false creeds)*. **He** *(Ibraheem υ)* **was** *(definitely)* **not from the Mushrikeen.”** *(These words are repeated to emphasise the fact that Ibraheem υ was neither a Jew nor a Christian as the Jews and Christians claimed.)*[74]

Allaah also states in verse 67 of Surah Aal Imraan:

مَاكَانَ اِبْرٰهِيْمُ يَهُوْدِيًّا وَّلَا نَصْرَانِيًّا وَّلٰكِنْ كَانَ حَنِيْفًا مُّسْلِمًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ (٦٧)

[74] Surah Nahl, verse 120-123.

TRANSLATION: Ibraheem υ was neither a Jew nor a Christian, but he was Hanif *(one inclined towards the truth and averse to all false creeds)* **and a Muslim** *(subservient to Allaah)*. **He was never from the Mushrikeen.**

Allaah also says:

وَاذْكُرْ فِى الْكِتٰبِ اِبْرٰهِيْمَ ؕ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا (۴۱)

Mention Ibraheem υ in the scripture *(the Qur'aan)*. **He was undoubtedly a Siddeeq** *(extremely true in his Imaan)*, **a Nabi.**[75]

Verse 51 of Surah Ambiyaa states:

وَلَقَدْ اٰتَيْنَآ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَكُنَّا بِهٖ عٰلِمِيْنَ (۵۱)

Before this We had granted Ibraheem υ his correct course *(keen understanding and guidance)* **and We were always Aware of him** *(We knew that he was worthy of being Our Rasool)*.

The Torah states that Hadhrat Ibraheem υ lived in a place called Ur in Mesopotamia and belonged to the Faddaan people, who were idol worshippers. The Bible states that the father of Hadhrat Ibraheem υ was a carpenter who carved wooden idols and sold them to the various tribes at the time. However, Allaah had granted guidance Hadhrat Ibraheem υ from the very beginning. He

[75] Surah Maryam, verse 41.

had always been convinced that since idols have no powers of sight and hearing and could do no harm or good, how could they ever fulfil the needs of people?

Hadhrat Ibraheem υ in the Qur'aan

The Qur'aan speaks extensively of Hadhrat Ibraheem υ since he also propagated the same messages as his creed. He is mentioned in 25 Surahs of the Qur'aan and in 63 verses. These are:

1. Surah Baqarah, verses 124, 125, 126, 127, 130, 132, 135, 136, 140, 258, 260
2. Surah Aal Imraan, verses 33, 65, 67, 68, 84, 95, 97
3. Surah Nisaa, verses 54, 125, 163
4. Surah An'aam, verses 74, 75, 83, 161
5. Surah Taubah, verses 70, 114
6. Surah Hood, verses 69, 74, 75, 76
7. Surah Ibraheem, verses 35
8. Surah Nahl, verses 160, 163
9. Surah Ambiyaa, verses 51, 60, 62, 66-73
10. Surah Shu'araa, verse 69
11. Surah Ahzaab, verse 7
12. Surah Saad, verse 45
13. Surah Zukhruf, verse 26
14. Surah Najm, verse 37
15. Surah Mumtahina, verse 4
16. Surah Yusuf, verses 6, 38
17. Surah Hijr, verse 51
18. Surah Maryam, verses 41, 46, 58
19. Surah Hajj, verses 26, 43, 78
20. Surah Ankaboot, verses 16, 31
21. Surah Saaffaat, verses 83, 104, 109
22. Surah Shura, verse 13
23. Surah Dhaariyaat, verse 24
24. Surah Hadeed, verse 26
25. Surah A'laa, verse 19

The nation of Hadhrat Ibraheem υ were perhaps the first nation that adopted idol worship as the state religion. It is therefore difficult to find another nation in history that manufactured and worshipped idols to the degree that these people did. Hadhrat Ibraheem υ was born into this nation where everything was centred on idols. However, Allaah granted Hadhrat Ibraheem υ the true guidance form a very early age and he realised that the idols were even more helpless than the people worshipping them.

It was strange for him to see that his father would carve a log of wood in the morning and then worship it in the evening. He refused to accept this and knew that the only one worthy of worship was the Supreme Being Who created everything and cares for them.

In the Words of the Qur'aan

Allaah states in verses 51-56 of Surah Ambiyaa:

وَلَقَدْ اٰتَيْنَاۤ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَكُنَّا بِهٖ عٰلِمِيْنَ (٥١) اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَا هٰذِهِ التَّمَاثِيْلُ الَّتِىْۤ اَنْتُمْ لَهَا عٰكِفُوْنَ (٥٢) قَالُوْا وَجَدْنَاۤ اٰبَآءَنَا لَهَا عٰبِدِيْنَ (٥٣) قَالَ لَقَدْ كُنْتُمْ اَنْتُمْ وَ اٰبَآؤُكُمْ فِىْ ضَلٰلٍ مُّبِيْنٍ (٥٤) قَالُوْۤا اَجِئْتَنَا بِالْحَقِّ اَمْ اَنْتَ مِنَ اللّٰعِبِيْنَ (٥٥) قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ الَّذِىْ فَطَرَهُنَّ ۖ وَ اَنَا عَلٰى ذٰلِكُمْ مِّنَ الشّٰهِدِيْنَ (٥٦)

TRANSLATION: Before this *(period of Moosa υ)*, **We had granted Ibraheem υ his correct course** *(keen understanding and guidance)* **and We were always Aware of him** *(We knew that he was worthy of being Our Rasool)*. *(Worthy of mention is the time)* **When he told his father and his**

people, "What are these statues that you are devoted to?" They replied, "We *(worship them because we)* **found our forefathers worshipping them." He** *(Ibraheem υ)* **said, "Verily you people and your forefathers are certainly in manifest error." They said, "Do you bring us the truth or are you from the jesters** *(are you serious about what you are saying or are you merely amusing us)***?" He said, "Rather** *(than worship these idols, you should understand that)* **your Rabb is the Rabb of the heavens and the earth, Who has created you** *(It is He Whom you should worship)***. I am of those who bear witness to this."**

Preaching to his Father

When Hadhrat Ibraheem υ realised that the obsession of the people with worshipping idols and heavenly bodies has completely erased all esteem for Allaah from their hearts, he took the courage to preach to the people about worshipping Allaah Alone. Recognising his own home as a focal point of idol worship because his father carved the people's idols, Hadhrat Ibraheem υ started to preach to his father.

He told his father that the manner of worship that he and his forebears adopted was misguided and useless. He explained that the idols they worshipped were no more than toys that could be manipulated as people saw fit, without any will of their own. How could such helpless objects be of help to anyone? He told his father that he had been granted a light of guidance, which his father should also follow to be able to discern the truth from falsehood. He informed his father that Shaytaan had misled him and he feared that this deception of Shaytaan should not cause his father to suffer the punishment of Allaah.

Rather than accept this sincere advice, Aazar threatened to stone Hadhrat Ibraheem υ if he did not desist from vilifying the idols. Realising that he needed to respect his father, Hadhrat Ibraheem υ did not behave harshly despite his

father's harshness. However, it was his duty to deliver the message, so he politely replied by saying that since he was unable to stop propagating the message from Allaah, he would have to part ways with his father. However, he did promise to continue praying that Allaah guides his father.

In the Words of the Qur'aan

Verses 41-48 of Surah Maryam relate the incident in the following words:

وَاذْكُرْ فِى الْكِتٰبِ اِبْرٰهِيْمَ ۚ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا (۴۱) اِذْ قَالَ لِاَبِيْهِ يٰاَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَ لَا يُبْصِرُ وَ لَا يُغْنِىْ عَنْكَ شَيْئًا (۴۲) يٰاَبَتِ اِنِّىْ قَدْ جَآءَنِىْ مِنَ الْعِلْمِ مَا لَمْ يَاْتِكَ فَاتَّبِعْنِىْ اَهْدِكَ صِرَاطًا سَوِيًّا (۴۳) يٰاَبَتِ لَا تَعْبُدِ الشَّيْطٰنَ ۖ اِنَّ الشَّيْطٰنَ كَانَ لِلرَّحْمٰنِ عَصِيًّا (۴۴) يٰاَبَتِ اِنِّىْ اَخَافُ اَنْ يَّمَسَّكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وَلِيًّا (۴۵) قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِىْ يٰاِبْرٰهِيْمُ ۚ لَئِنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِىْ مَلِيًّا (۴۶) قَالَ سَلٰمٌ عَلَيْكَ ۚ سَاَسْتَغْفِرُ لَكَ رَبِّىْ ۖ اِنَّهٗ كَانَ بِىْ حَفِيًّا (۴۷) وَ اَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللهِ وَ اَدْعُوْا رَبِّىْ ۖ عَسٰى اَلَّا اَكُوْنَ بِدُعَآءِ رَبِّىْ شَقِيًّا (۴۸)

TRANSLATION: Mention Ibraheem υ in the scripture *(the Qur'aan)*. **He was undoubtedly a Siddeeq** *(extremely true in his Imaan)*, **a Nabi.** *(Mention the time)* **When he told his father** *(Aazar)*, **"O my father! Why do you worship things** *(idols)* **that cannot hear, cannot see and cannot be of any assistance to you. O my father! Such knowledge** *(of Nabuwwah)* **has come to me that has not come to you, so follow me and I shall show you the straight path** *(the path of Towheed that leads to eternal salvation)*. **O my father! Do not worship** *(serve)* **Shaytaan** *(because the object of worship is to please the one being worshipped and worshipping idols pleases only Shaytaan, worshipping idols is tantamount to worshipping Shaytaan)*. **Indeed Shaytaan was ever disobedient to Ar Rahmaan** *(and therefore deserves no reverence at all)*. **O my father! Indeed I fear that** *(because of your idol-worship)* **a punishment would afflict you from Ar Rahmaan, after which you would be a friend** *(companion)* **of Shaytaan** *(in Jahannam)*.**" His father retorted, "Do you dislike** *(renounce)* **my gods, O Ibraheem? If you do not stop** *(opposing them)*, **I shall stone you.** *(It is best that you)* **Leave me forever."** *(Greeting his father as he left,)* **Ibraheem υ said, "Peace be on you.** *(Because Ibraheem υ thought that Allaah would still guide his father, he added,)* **I shall shortly seek forgiveness from my Rabb on your behalf. He has always been compassionate towards me. I shall separate myself from you** *(idol-worshippers)* **and from that** *(idols)* **which you worship instead of Allaah** *(I shall physically*

separate from you just as I am spiritually separated from you). **Then** *(being away from you people and being able to peacefully worship Allaah,)* **I shall call to** *(worship)* **my Rabb. I am hopeful that I shall not be deprived** *(of reward and acceptance)* **in my call** *(my worship and du'aa)* **to my Rabb."**

Preaching to the People

When Hadhrat Ibraheem υ realised that he getting nowhere with his father, he started preaching to the members of his family as well as the general masses. However, the people also preferred to cling blindly to the ways of their forefathers and refused to accept. Although they could hear, they were deaf to his message and though sighted they acted blind to the truth he called them towards. Referring to this situation, Allaah says, "**They have hearts with which they cannot understand** *(the truth)*, **eyes with which they cannot see** *(the truth)* **and ears with which they cannot hear** *(the truth)*. *(In fact,)* **They are like animals, but even more astray** *(while animals realise that they should stay away from harm, the Kuffaar rush headlong into Jahannam because of their behaviour)*. **These are the indifferent** *(heedless)* **ones**".[76]

Hadhrat Ibraheem υ eventually asked them to inform him why they worshipped the idols whereas the idols were unable to give neither benefit nor harm. Unable to reply, the people brushed off the question and said that they preferred not to delve into the subject, but to rather continue doing that which their forefathers did.

Hadhrat Ibraheem υ then told them that he henceforth declared the idols to be his enemies and if the idols were able to do anything, they were welcome to do as they pleased. Although this challenge ought to have stirred some thought in their minds because the idols were helpless, yet the people resolved not to listen to Hadhrat Ibraheem υ at all.

---

[76] Surah A'raaf, verse 179.

Allaah narrates the incident in the following verses (verses 69-102) of Surah Shu’araa:

وَاتْلُ عَلَيْهِمْ نَبَاَ اِبْرٰهِيْمَ (٦٩) اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَا تَعْبُدُوْنَ (٧٠) قَالُوْا نَعْبُدُ اَصْنَامًا فَنَظَلُّ لَهَا عٰكِفِيْنَ (٧١)
قَالَ هَلْ يَسْمَعُوْنَكُمْ اِذْ تَدْعُوْنَ (٧٢) اَوْ يَنْفَعُوْنَكُمْ اَوْ يَضُرُّوْنَ (٧٣) قَالُوْا بَلْ وَجَدْنَا اٰبَاءَنَا كَذٰلِكَ يَفْعَلُوْنَ
(٧٤) قَالَ اَفَرَءَيْتُمْ مَّا كُنْتُمْ تَعْبُدُوْنَ (٧٥) اَنْتُمْ وَ اٰبَاؤُكُمُ الْاَقْدَمُوْنَ (٧٦) فَاِنَّهُمْ عَدُوٌّ لِّيْ اِلَّا رَبَّ الْعٰلَمِيْنَ
(٧٧) الَّذِيْ خَلَقَنِيْ فَهُوَ يَهْدِيْنِ (٧٨) وَالَّذِيْ هُوَ يُطْعِمُنِيْ وَ يَسْقِيْنِ (٧٩) وَ اِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ (٨٠)
وَالَّذِيْ يُمِيْتُنِيْ ثُمَّ يُحْيِيْنِ (٨١) وَالَّذِيْ اَطْمَعُ اَنْ يَّغْفِرَلِيْ خَطِيْٓـَٔتِيْ يَوْمَ الدِّيْنِ (٨٢) رَبِّ هَبْ لِيْ حُكْمًا وَّ
اَلْحِقْنِيْ بِالصّٰلِحِيْنَ (٨٣) وَاجْعَلْ لِّيْ لِسَانَ صِدْقٍ فِى الْاٰخِرِيْنَ (٨٤) وَاجْعَلْنِيْ مِنْ وَّ رَثَةِ جَنَّةِ النَّعِيْمِ (٨٥)
وَاغْفِرْ لِاَبِيْ اِنَّهٗ كَانَ مِنَ الضَّآلِّيْنَ (٨٦) وَلَا تُخْزِنِيْ يَوْمَ يُبْعَثُوْنَ (٨٧) يَوْمَ لَا يَنْفَعُ مَالٌ وَّ لَا بَنُوْنَ (٨٨)
اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ (٨٩) وَ اُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِيْنَ (٩٠) وَ بُرِّزَتِ الْجَحِيْمُ لِلْغٰوِيْنَ (٩١) وَ قِيْلَ لَهُمْ
اَيْنَمَا كُنْتُمْ تَعْبُدُوْنَ (٩٢) مِنْ دُوْنِ اللّٰهِ هَلْ يَنْصُرُوْنَكُمْ اَوْ يَنْتَصِرُوْنَ (٩٣) فَكُبْكِبُوْا فِيْهَا هُمْ وَالْغَاوٗنَ (٩٤)
وَ جُنُوْدُ اِبْلِيْسَ اَجْمَعُوْنَ (٩٥) قَالُوْا وَهُمْ فِيْهَا يَخْتَصِمُوْنَ (٩٦) تَاللّٰهِ اِنْ كُنَّا لَفِيْ ضَلٰلٍ مُّبِيْنٍ (٩٧) اِذْ
نُسَوِّيْكُمْ بِرَبِّ الْعٰلَمِيْنَ (٩٨) وَمَآ اَضَلَّنَآ اِلَّا الْمُجْرِمُوْنَ (٩٩) فَمَا لَنَا مِنْ شَافِعِيْنَ (١٠٠) وَلَا صَدِيْقٍ حَمِيْمٍ
(١٠١) فَلَوْ اَنَّ لَنَا كَرَّةً فَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ (١٠٢)

TRANSLATION: Recite to them the incident of Ibraheem υ. *(Tell them about the time)* **When he said to his people and to his father, “What do you worship?” They replied, “We worship idols and we are devoted to them.” He asked, “Do they hear you when you call to them?” “Or can they benefit or harm you?”** *(How can you worship such helpless things?)* **They replied, “But** *(we are doing this only because)* **we found our forefathers doing the same.” He said, “Do you** *(not)* **see what you worship; you and your forefathers** *(Have you not considered your position carefully)* **? They** *(your idols)* **are all my enemies** *(whose worship causes harm instead of good)***, except the Rabb of the universe** *(Allaah, Whose worship brings only good and no harm)*. *(I therefore worship Only He)* **Who has created me and Who guides me** *(to the prosperity of both worlds)***, Who feeds me and gives me drink, Who cures me when I am ill, Who will grant me death and then give me life again** *(on the Day of Qiyaamah)* **and Who I hope will forgive my shortcomings on the Day of Qiyaamah. O my Rabb! Grant me wisdom and join me with the righteous** *(enter me in their ranks)*. **Maintain a favourable word for me among those who are to come** *(let all people to come after me speak only good of me)*. **And make me from the inheritors of the bounteous Jannah. Forgive my father, for he is among those who have gone astray.”** *(Ibraheem υ made this du’aa with the hope that Allaah will guide his father to accept*

Imaan. Once a person has died as a Kaafir, it is not permissible to make du'aa for his/her forgiveness.) **Do not disgrace me on the Day** *(of Qiyaamah)* **when people will be resurrected, the day when neither wealth nor sons will be of any benefit** *(will be unable to save anyone from punishment)* **except** *(that these will be a source of benefit)* **for him who comes to Allaah with a sound** *(pure, sincere)* **heart** *(a heart free of Shirk)*.**"** *(The wealth and children of such a person can benefit him because he would have used these in Allaah's obedience, thereby earning reward for this in the Aakhirah.) (On the Day of Qiyaamah)* **Jannah will be brought close to the pious** *(for them to enjoy its sight)* **while Jahannam will be revealed to the deviant ones** *(to add to their misery)*. **They** *(the Mushrikeen)* **will be told, "Where are those** *(gods)* **whom you worshipped besides Allaah** *(in the world)* **? Can they assist you or protect you** *(in any way)***?" They** *(the idols)* **will all be thrown headlong into it** *(Jahannam)*, **together with those gone astray** *(the Mushrikeen)* **and the entire army of Iblees** *(who misled them)*. **While quarrelling there** *(in Jahannam)*, **they** *(the Mushrikeen)* **will say** *(to their idols)*, **"By Allaah! We were certainly in manifest error when we considered you to be equal to the Rabb of the universe** *(and worshipped you)*. **Only the criminals** *(the Shayaateen and our Mushrik forefathers)* **led us astray. Now there is no intercessor for us and no bosom friend either** *(to save us from punishment)*. **If only we were given the chance to return** *(to the world even once)*. **Then we would be among the Mu'mineen."**

Worshipping the Celestial Bodies

The beliefs of idol worshippers are always fluctuating and they always start to sense fear for anything that they regard as a source of harm. It is for this reason that one will see people worshipping even animals in the jungle. The people of Hadhrat Ibraheem υ worshipped the stars because they regarded the stars to be in control of life, death, sustenance, droughts, victory, defeat and many other matters. They believed that the motion of the stars affected the system of the universe. As a result, they believed that the stars needed to be pleased at all times, which could be done only through worshipping them.

These deep-rooted beliefs could to be removed from their hearts very easily. They even feared saying anything against their idols for fear of incurring the wrath of the idols, which would annihilate them at any moment. **Hadhrat Ibraheem υ used a practical manner of convincing these people of the truth,**

Hadhrat Ibraheem υ looked at the stars as they appeared one night. “This is my Rabb!” he said. However, when the stars disappeared, he declared that he would not like something with temporary glory to be His Rabb.

When the moon then appeared in its glory, he again declared, “This is my Rabb!” However, it was not long afterwards that dawn started to break. This time, Hadhrat Ibraheem υ made a statement that negated the divinity of the moon and also drew the attention to the people to the presence of Allaah. He then said, “If my true Rabb does not guide me, I shall remain amongst the misguided ones.” This was not all. When the sun then rose as a magnificent torch, he declared, “This is my Rabb since it is the most glorious!”

However, as the afternoon wore on, the sun started to dim until it eventually disappeared. This time Hadhrat Ibraheem υ exonerated himself of all false beliefs and declared that things that can rise and set cannot be deities. He said, “**O my people, indeed I am innocent of the things that you ascribe** *(as partners to Allaah)*. **Verily, I have turned my face** *(my devotion and worship)* **to only that Being Who created the heavens and the earth, as a Haneef** *(one who does not incline towards any deviation but inclines to the straight way, which is the path Allaah sanctions)* **and I am not from the Mushrikeen**”.[77]

The people then grew very angry and started to debate with him and threatened him with the wrath of their gods. Hadhrat Ibraheem υ was not at all frightened by this and declared that he has no fear for their gods since he has Allaah with him and Allaah has control over everything in the universe.

In the Words of the Qur'aan

[77] Surah An’aam, verses 78/9.

Allaah describes this entire incident in verses 74-83 of Surah An'aam as follows:

وَ اِذْ قَالَ اِبْرٰہِيْمُ لِاَبِيْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا اٰلِهَةً ۚ اِنِّىْٓ اَرٰىكَ وَقَوْمَكَ فِىْ ضَلٰلٍ مُّبِيْنٍ (۷۴) وَكَذٰلِكَ نُرِىْٓ اِبْرٰہِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَ الْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ (۷۵) فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ ہٰذَا رَبِّىْ ۚ فَلَمَّآ اَفَلَ قَالَ لَآ اُحِبُّ الْاٰفِلِيْنَ (۷۶) فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ ہٰذَا رَبِّىْ ۚ فَلَمَّآ اَفَلَ قَالَ لَئِنْ لَّمْ يَہْدِنِىْ رَبِّىْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّيْنَ (۷۷) فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ ہٰذَا رَبِّىْ ہٰذَآ اَكْبَرُ ۚ فَلَمَّآ اَفَلَتْ قَالَ يٰقَوْمِ اِنِّىْ بَرِىْٓءٌ مِّمَّا تُشْرِكُوْنَ (۷۸) اِنِّىْ وَجَّہْتُ وَجْہِىَ لِلَّذِىْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَآ اَنَا مِنَ الْمُشْرِكِيْنَ (۷۹) وَ حَآجَّهٗ قَوْمُهٗ ؕ قَالَ اَتُحَآجُّوْٓنِّىْ فِى اللّٰهِ وَ قَدْ ہَدٰىنِ ؕ وَلَآ اَخَافُ مَا تُشْرِكُوْنَ بِهٖٓ اِلَّآ اَنْ يَّشَآءَ رَبِّىْ شَيْئًا ؕ وَسِعَ رَبِّىْ كُلَّ شَىْءٍ عِلْمًا ؕ اَفَلَا تَتَذَكَّرُوْنَ (۸۰) وَكَيْفَ اَخَافُ مَآ اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنَّكُمْ اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ؕ فَاَىُّ الْفَرِيْقَيْنِ اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ تَعْلَمُوْنَ (۸۱) اَلَّذِيْنَ اٰمَنُوْا وَ لَمْ يَلْبِسُوْٓا اِيْمَانَہُمْ بِظُلْمٍ اُولٰٓئِكَ لَہُمُ الْاَمْنُ وَہُمْ مُّہْتَدُوْنَ (۸۲) وَ تِلْكَ حُجَّتُنَآ اٰتَيْنٰہَآ اِبْرٰہِيْمَ عَلٰى قَوْمِهٖ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ (۸۳)

TRANSLATION: *(Keep in mind the time)* **When Ibraheem υ told his father Aazar, "Do you take idols** *(which you yourself make)* **as your gods? I see that you and your people are certainly in manifest error." In this manner** *(as We showed Ibraheem υ the error of the ways of his people)* **We showed Ibraheem υ the kingdoms of the heavens and the earth so that** *(by witnessing Allaah's power,)* **he could become of those convinced** *(about the Oneness and greatness of Allaah and pass it on to others)***. When the night covered him, he saw a star. He said** *(to those who worshipped the stars)***, "Can this be my Rabb?" But when it set** *(disappeared)* **he said, "I do not like things that set** *(because a Rabb cannot be absent when one needs him)***." When he saw the moon shining, he said, "Can this be my Rabb?" But when it set, he said** *(to the people)***, "If my Rabb does not guide me I shall surely become of those who have gone astray."** *(By saying this, he indicated to the people that they were astray and in need of guidance)* **When he saw the sun shining he said, "Can this** *(then)* **be my Rabb? This is the greater** *(than the stars and the moon)***!" But when it set he said, "O my people, indeed I am innocent of the things that you ascribe** *(as partners to Allaah)***. Verily, I have turned my face** *(my devotion and worship)* **to only that Being Who created the heavens and the earth, as a Haneef** *(one who does not incline towards any deviation but inclines to the straight way, which is the path Allaah sanctions)* **and I am not from the Mushrikeen." His people debated with him. He said, "Do you debate with me concerning** *(the Oneness of)* **Allaah, when He has guided me** *(to the truth)***? I do not fear what** *(idols)* **you ascribe as partner to Him,** *(because they can do me no harm)* **unless my Rabb wills something** *(to harm me, for then it will)***. The knowledge of my Rabb surrounds everything** *(He knows everything)***. Will you not take heed** *(and have Imaan)***? How can I fear that which you associate as partners** *(to Allaah, which can neither do*

good not harm) **when you do not fear** *(the punishment that will afflict you because of the fact)* **that you ascribe such partners to Allaah regarding whom He has not revealed any permission to you** *(to worship them)***? So which of the two groups** *(you or we)* **are more worthy of safety** *(from punishment)***; if you have knowledge?"** *(If you have any knowledge, you would know that we are safe from Allaah's punishment because of our beliefs. You should therefore be following us.)* **Those who have Imaan and do not mix their Imaan with wrong-doing** *(all types of Shirk)***, only such people will have safety** *(from punishment and from worries)* **and only they are rightly guided. This is Our** *(forceful)* **argument** *(to prove Towheed)* **that We gave to Ibraheem** υ *(to use)* **against his nation. We raise the stages of whoever We wish** *(in respect of their knowledge and wisdom)***. Verily your Rabb is the Wise, All Knowing.**

Helplessness of the Idols

Since idol worship was the state religion at the time, Hadhrat Ibraheem υ had a very difficult task in trying to convince the people about the truth of Towheed. Together with explaining and proving the concept of Towheed with intellectual reasoning and deductions, Hadhrat Ibraheem υ also pointed the attention of the people to natural signs of Towheed. A description of one of his methods of convincing them can be seen in the above verses.

After proving to the people that the celestial bodies cannot be regarded as gods, he ventured to practically demonstrate to them that their idols were equally helpless. This was after his tireless efforts at convincing them in any other way. He even mentioned to some of them that he had a plan in mind for the idols. However, no one did anything because he was not clear about what he had in mind. It was not long afterwards that the people were all leaving for a cultural festival. When they insisted that Hadhrat Ibraheem υ join them, he looked up to the sky, as people naturally do when they are deciding what to do. He then declared that he was ill. **Thinking that he saw some portents of illness from the stars, they did not force him and left him behind.**

Now that everyone was gone, including the patrons and caretakers of the idols, Hadhrat Ibraheem υ saw his chance to do what he intended. He immediately entered their temple that contained their idols, where he saw that the people had placed offering of sweets, fruits and various other types of food before the idols. Addressing the idols, he asked, “Why are you not eating this?” When no answer came, he said, “Why do you not reply?” He then took up his axe and broke the idols to pieces. When he was done, he hung the axe on the shoulders of the largest idol.

Upon their return from the festival, the people were incensed to see what had happened to their idols. Wondering who was responsible, some people recalled that Hadhrat Ibraheem υ had spoken of doing something to their idols. They immediately realised that he was responsible for the act and summoned him before a large audience. This was exactly what Hadhrat Ibraheem υ wanted. **He intended to make the truth evident before a large audience of the people and not only to the caretakers of the idols.** They had played right into his hands just as Fir’oun had done by amassing all the people when Hadhrat Moosa υ challenged the magicians. This was a perfect opportunity to reach the masses and prove to them the error of their ways.

When he arrived, Hadhrat Ibraheem υ was asked whether it was him who broke the idols. This was the perfect time for the masses to hear directly from their religious leaders that they had been duped for all these decades. Hadhrat Ibraheem υ’s response was to remark, “It appears that this was the work of the biggest one. Why not ask them if they are capable of speaking?”

The leaders of the people were dumbstruck. They thought deeply and realised that they were the fools. "But you know well that they cannot speak," they eventually replied. It was this admission that Hadhrat Ibraheem υ was seeking from them to prove the point to them that since their idols were helpless in defending even themselves, how could they be relied upon to help others? His statement will therefore not be regarded as a lie because this admission was the objective and it was the only way to get it out of them.

In the Words of the Qur'aan

Verses 51-68 of Surah Ambiyaa relate the incident as follows:

وَلَقَدْ اٰتَيْنَآ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَكُنَّا بِهٖ عٰلِمِيْنَ (۵۱) اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَا هٰذِهِ التَّمَاثِيْلُ الَّتِيْٓ اَنْتُمْ لَهَا عٰكِفُوْنَ (۵۲) قَالُوْا وَجَدْنَآ اٰبَآءَنَا لَهَا عٰبِدِيْنَ (۵۳) قَالَ لَقَدْ كُنْتُمْ اَنْتُمْ وَ اٰبَآؤُكُمْ فِيْ ضَلٰلٍ مُّبِيْنٍ (۵۴) قَالُوْٓا اَجِئْتَنَا بِالْحَقِّ اَمْ اَنْتَ مِنَ اللّٰعِبِيْنَ (۵۵) قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ الَّذِيْ فَطَرَهُنَّ وَ اَنَا عَلٰى ذٰلِكُمْ مِّنَ الشّٰهِدِيْنَ (۵۶) وَتَاللّٰهِ لَاَكِيْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِيْنَ (۵۷) فَجَعَلَهُمْ جُذٰذًا اِلَّا كَبِيْرًا لَّهُمْ لَعَلَّهُمْ اِلَيْهِ يَرْجِعُوْنَ (۵۸) قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَآ اِنَّهٗ لَمِنَ الظّٰلِمِيْنَ (۵۹) قَالُوْا سَمِعْنَا فَتًى يَّذْكُرُهُمْ يُقَالُ لَهٗٓ اِبْرٰهِيْمُ (۶۰) قَالُوْا فَاْتُوْا بِهٖ عَلٰٓى اَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُوْنَ (۶۱) قَالُوْٓا ءَاَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يٰٓاِبْرٰهِيْمُ (۶۲) قَالَ بَلْ فَعَلَهٗ كَبِيْرُهُمْ هٰذَا فَسْئَلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ (۶۳) فَرَجَعُوْٓا اِلٰٓى اَنْفُسِهِمْ فَقَالُوْٓا اِنَّكُمْ اَنْتُمُ الظّٰلِمُوْنَ (۶۴) ثُمَّ نُكِسُوْا عَلٰى رُءُوْسِهِمْ لَقَدْ عَلِمْتَ مَا هٰٓؤُلَآءِ يَنْطِقُوْنَ (۶۵) قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَّلَا يَضُرُّكُمْ (۶۶) اُفٍّ لَّكُمْ وَلِمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ اَفَلَا تَعْقِلُوْنَ (۶۷) قَالُوْا حَرِّقُوْهُ وَ انْصُرُوْٓا اٰلِهَتَكُمْ اِنْ كُنْتُمْ فٰعِلِيْنَ (۶۸)

TRANSLATION: Before this *(period of Moosa υ)*, **We had granted Ibraheem υ his correct course** *(keen understanding and guidance)* **and We were always Aware of him** *(We knew that he was worthy of being Our Rasool)*. *(Worthy of mention is the time)* **When he told his father and his people, "What are these statues that you are devoted to?" They replied, "We** *(worship them because we)* **found our forefathers worshipping them." He** *(Ibraheem υ)* **said, "Verily you people and your forefathers are certainly in manifest error." They said, "Do you bring us the truth or are you from the jesters** *(are you serious about what you are saying or are you merely amusing us)***?" He said, "Rather** *(than worship these idols, you should understand that)*

your Rabb is the Rabb of the heavens and the earth, Who has created you *(It is He Whom you should worship)*. **I am of those who bear witness to this. By Allaah! I shall certainly devise a scheme against your idols** *(to destroy them)* **after you have turned your backs** *(and have left the town)*.**"** **So** *(when the people left town to celebrate a festival one day,)* **he** *(used an axe to break all the idols and)* **reduced them to fragments, except for the largest of them** *(which he left intact with the axe hung around its neck)* **so that they may turn towards him** *(and, seeing it intact with the axe, they may think that it could be responsible for the damage. However, they would then immediately dispel this thought because they knew that the idols could do nothing. In this manner, Ibraheem υ wished to bring to their attention that they are wrong to worship such useless things)*. *(After returning to the town and seeing their idols destroyed,)* **They** *(the people)* **exclaimed, "Who has done this to our gods? He is certainly from the wrong-doers!" They** *(some of them)* **said, "We have heard a youth speak of them** *(saying that he intends to devise a scheme against them)*. **He is called Ibraheem." They said, "Bring him before the people so that** *(if he admits to the act,)* **they may be witnesses** *(to his admission)*.**" They asked, "Is it you who did this to our gods, O Ibraheem?" He replied, "But** *(it seems as if)* **this large one has done it. Ask them** *(who it was)* **if they** *(idols)* **have the ability to talk." They all searched their souls** *(when they realised their foolishness in worshipping idols who cannot even talk)* **and said** *(to themselves)*, **"You are oppressors indeed." They then lowered their heads** *(in shame)* **saying, "You know very well that these** *(idols)* **cannot speak." He said, "Do you then** *(still)* **worship besides Allaah such things that can neither profit you, nor harm you? Shame on you and those that you worship besides Allaah! Do you not understand** *(the error of your ways)* **?" They said, "Burn him and** *(thereby)* **assist** *(avenge)* **your gods if you will do so** *(if you want to do something)*.**"** *(So they made a large fire which was so hot that none could approach it. They were therefore forced to catapult Ibraheem υ into it.)*

Verses 83-98 of Surah Saaffaat relate the incident in the following words:

وَ اِنَّ مِنۡ شِيۡعَتِهٖ لَاِبۡرٰهِيۡمَ (۸۳) اِذۡ جَآءَ رَبَّهٗ بِقَلۡبٍ سَلِيۡمٍ (۸۴) اِذۡ قَالَ لِاَبِيۡهِ وَ قَوۡمِهٖ مَاذَا تَعۡبُدُوۡنَ (۸۵) اَئِفۡكًا اٰلِهَةً دُوۡنَ اللّٰهِ تُرِيۡدُوۡنَ (۸۶) فَمَا ظَنُّكُمۡ بِرَبِّ الۡعٰلَمِيۡنَ (۸۷) فَنَظَرَ نَظۡرَةً فِى النُّجُوۡمِ (۸۸) فَقَالَ اِنِّىۡ سَقِيۡمٌ (۸۹) فَتَوَلَّوۡا عَنۡهُ مُدۡبِرِيۡنَ (۹۰) فَرَاغَ اِلٰٓى اٰلِهَتِهِمۡ فَقَالَ اَلَا تَاۡكُلُوۡنَ (۹۱) مَا لَكُمۡ لَا تَنۡطِقُوۡنَ (۹۲) فَرَاغَ عَلَيۡهِمۡ ضَرۡبًۢا بِالۡيَمِيۡنِ (۹۳) فَاَقۡبَلُوۡۤا اِلَيۡهِ يَزِفُّوۡنَ (۹۴) قَالَ اَتَعۡبُدُوۡنَ مَا تَنۡحِتُوۡنَ (۹۵) وَاللّٰهُ خَلَقَكُمۡ وَمَا تَعۡمَلُوۡنَ (۹۶) قَالُوا ابۡنُوۡا لَهٗ بُنۡيَانًا فَاَلۡقُوۡهُ فِى الۡجَحِيۡمِ (۹۷) فَاَرَادُوۡا بِهٖ كَيۡدًا فَجَعَلۡنٰهُمُ الۡاَسۡفَلِيۡنَ (۹۸)

TRANSLATION: Verily, from his followers (those who upheld the same beliefs he upheld) was Ibraheem υ. (Remember the time) When he (Ibraheem υ) came to his Rabb with a sound heart (that was free from Shirk and sin). And (also remember the time) when he said to his people and his father, "What do you worship? Do you desire (to worship) make-believe (false) Aaliha instead of Allaah (Who is real and powerful)? What is your opinion about the Rabb of the universe (do you think that He will leave you to worship these idols without being punished)?" (Once, when the people of Ibraheem υ prepared to leave town for a celebration, they asked him to accompany them. In reply) He glanced once at the stars (as they normally did) and then said, "I feel ill." (Because they believed that the stars had an effect on people, they did not question his illness.) So they turned their backs on him and left. He hurried to their gods (in the temple) and (seeing all the food that the people had left as offering, he) said (to the idols), "Do you not eat? What is the matter with you that you do not speak?" (With an axe in his hand,) He then turned to them, striking them with force (breaking all of them except the largest one whom he left untouched). The people came to him in haste (to question him about the incident). (Seizing the opportunity to make them understand the folly of worshipping idols,) He said, "Do you worship what you yourselves carve whereas Allaah has created you and what you do?" (Why do you worship the creation instead of The Creator?) (Unable to answer his questions,) They (eventually) said, "Construct a building for him and cast him into a blazing fire." They devised a plot against him, but We made them the ones to look down (in humility when their plan to kill him failed.).

Preaching to the King

The kings of Mesopotamia were referred to as Nimrood[78]. The Nimrood at the time was not only the king of the people, but also regarded as their god, whom they worshipped. When he heard what was happening, he realised that if Hadhrat Ibraheem υ was allowed to preach as he was doing, his teachings will eventually undermine the kings sway over the people. He therefore made the decision to have Hadhrat Ibraheem υ killed.

Consequently, he summoned Hadhrat Ibraheem υ to his court. When Hadhrat Ibraheem υ arrived, Nimrood asked him why he defied the beliefs of his forefathers and rejected the divinity of the king. Hadhrat Ibraheem υ replied that he worshipped the One Allaah Who has no partners and Who created the

[78] Nimrod in English.Nimrooz according to other scholars.

universe. He explained further that Allaah was in control of everything, including the king himself, who was a mere human. Nimrood asked Hadhrat Ibraheem υ to name any feat that Allaah could do, which makes him the Divine. Hadhrat Ibraheem υ said that it was only Allaah Who gave life and death. Failing to perceive the true nature of bestowing life and death, Nimrood said that he could also give life and death. He then promptly summoned an innocent person and commanded his executioner to put the man to death. After this was done, he summoned a criminal in custody who was condemned to be executed and set him free. Thereafter, he boasted to Hadhrat Ibraheem υ that he was also capable of giving life and death.

Realising that the king was really not capable of understanding subtleties, he decided to name a feat that was apparent and did not need an understanding of the true nature of things. He therefore told the king that Allaah was the Being Who made the sun rise every morning in the east and makes it set every evening in the west. He challenged the king to make the sun rise in the west and set in the east if he was indeed a god. This silenced Nimrood.

Nimrood remained silent because he could only make the following three responses and none of them would have done him any good:

1. He could have said that he could make the sun rise from the west
2. He could have said that he did not have control over the sun
3. He could have said that he could immediately show his ability to make the sun rise in the west

Since it would not have been wise to make any of these responses, it was best for him to remain silent.

Question: Some non-Muslims have asked what would have happened if Nimrood had to ask Hadhrat Ibraheem υ to demonstrate how Allaah was capable of making the sun rise from the west?

Answer: This objection is a weak one indeed; because even Nimrood knew that Hadhrat Ibraheem υ was referring to a mighty being that definitely make such a thing happen if he willed it. He had already heard many proofs from Hadhrat Ibraheem υ and he dared not ask for this to be demonstrated because it would create a serious flaw in his argument. Furthermore, Nimrood knew well that he could not be the Divine, so making such a challenge would be the final nail in the coffin of his claim.

In the Words of the Qur'aan

The Qur'aan narrates this incident as follows:

اَلَمْ تَرَ اِلَى الَّذِىْ حَآجَّ اِبْرٰهٖمَ فِىْ رَبِّهٖٓ اَنْ اٰتٰٮهُ اللّٰهُ الْمُلْكَ ۘ اِذْ قَالَ اِبْرٰهٖمُ رَبِّىَ الَّذِىْ يُحْىٖ وَيُمِيْتُ ۙ قَالَ اَنَا اُحْىٖ وَاُمِيْتُ ؕ قَالَ اِبْرٰهٖمُ فَاِنَّ اللّٰهَ يَاْتِىْ بِالشَّمْسِ مِنَ الْمَشْرِقِ فَاْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِىْ كَفَرَ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ (٢٥٨)ۚ

TRANSLATION: Have you not seen him *(King Nimrood)* **who argued with Ibraheem υ concerning his Rabb because Allaah had given him kingship** *(his pride drove him to argue)***? When Ibraheem υ said, "My Rabb gives life and causes death," he** *(Nimrood)* **said, "I** *(can also)* **give life and cause death!"** *(So he called for two persons, had the one killed and let the other free.) (When)* **Ibraheem υ** *(realised that the king was a fool, he made himself clearer and he)* **said, "Verily Allaah causes the sun to rise from the East, so you bring it forth from the West!"**

Thus was the Kaafir silenced. Allaah does not guide oppressive people *(such as Nimrood who do not want to see the truth)*.[79]

"O fire! Be cool and peaceful for Ibraheem"

Hadhrat Ibraheem υ started to preach the message of Towheed first to his father, followed by his family, the general masses and even the king. He explained to them with proofs and signs and used all the means available to him. Eventually, he even demonstrated to them in a practical manner that their idols were useless. This was the culmination of a segment of his call.

Eventually, the king and the people decided that they ought to teach Hadhrat Ibraheem υ a lesson for insulting their gods, which was the worst crime they could imagine. To punish him and to avenge the dignity of their gods, they decided to burn him. They felt that this would be a physical manifestation of the strength and wrath of their gods.

However, the threat did not deter Hadhrat Ibraheem υ at all and he continued with his call all the while. Preparations started to kindle an exceptionally large fire, which took many days. They paid keen attention to the preparing of the fire because they regarded this to be a very rewarding act. Eventually, when the flames started to lick high into the sky, they placed Hadhrat Ibraheem υ on a catapult and flung him into the very centre of the fire.

It was then that the help of Allaah arrived as it always does for the chosen servants of Allaah. Verse 69 of Surah Ambiyaa states that Allaah commanded the

[79] Surah Baqarah, verse 258.

fire with the words, “**O fire! Be cool and peaceful for Ibraheem**”. A verse (98) of Surah Saaffaat sums it up by stating, “**They devised a plot against him, but We made them the ones to look down** *(in humility when their plan to kill him failed)*.”

When Hadhrat Ibraheem υ stepped out of the fire unscathed after a few days, it was sufficient proof for the seekers of the truth and they immediately accepted his message. However, the king and the majority of people remained adamant upon the creed of their forefathers.

This incident makes it evidently clear that even the natural characteristics of things are in the control of Allaah. Every characteristic and power found in anything has been endowed with it by Allaah. Therefore, **despite the fire having the ability to incinerate, it was unable to do so without leave from Allaah.** The norms of life are dependent upon Allaah, but Allaah is not restricted to the norms.

In the Words of the Qur'aan

Verses 16-25 of Surah Ankaboot relate this incident in the following words:

وَ اِبْرٰہِیْمَ اِذْ قَالَ لِقَوْمِہِ اعْبُدُوا اللهَ وَاتَّقُوْہُ ؕ ذٰلِکُمْ خَیْرٌ لَّکُمْ اِنْ کُنْتُمْ تَعْلَمُوْنَ (۱۶) اِنَّمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللهِ اَوْثَانًا وَّ تَخْلُقُوْنَ اِفْکًا ؕ اِنَّ الَّذِیْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللهِ لَا یَمْلِکُوْنَ لَکُمْ رِزْقًا فَابْتَغُوْا عِنْدَ اللهِ الرِّزْقَ وَاعْبُدُوْہُ وَاشْکُرُوْا لَہٗ ؕ اِلَیْہِ تُرْجَعُوْنَ (۱۷) وَ اِنْ تُکَذِّبُوْا فَقَدْ کَذَّبَ اُمَمٌ مِّنْ قَبْلِکُمْ ؕ وَمَا عَلَی الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِیْنُ (۱۸) اَوَ لَمْ یَرَوْا کَیْفَ یُبْدِئُ اللهُ الْخَلْقَ ثُمَّ یُعِیْدُہٗ ؕ اِنَّ ذٰلِکَ عَلَی اللهِ یَسِیْرٌ (۱۹) قُلْ سِیْرُوْا فِی الْاَرْضِ فَانْظُرُوْا کَیْفَ بَدَاَ الْخَلْقَ ثُمَّ اللهُ یُنْشِئُ النَّشْاَۃَ الْاٰخِرَۃَ ؕ اِنَّ اللهَ عَلٰی کُلِّ شَیْءٍ قَدِیْرٌ (۲۰) یُعَذِّبُ مَنْ یَّشَآءُ وَ یَرْحَمُ مَنْ یَّشَآءُ ۚ وَ اِلَیْہِ تُقْلَبُوْنَ (۲۱) وَمَآ اَنْتُمْ بِمُعْجِزِیْنَ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ ۫ وَمَا لَکُمْ مِّنْ دُوْنِ اللهِ مِنْ وَّلِیٍّ وَّلَا نَصِیْرٍ (۲۲) وَالَّذِیْنَ کَفَرُوْا بِاٰیٰتِ اللهِ وَ لِقَآئِہٖ اُولٰٓئِکَ یَئِسُوْا مِنْ رَّحْمَتِیْ وَ اُولٰٓئِکَ لَہُمْ عَذَابٌ اَلِیْمٌ (۲۳) فَمَا کَانَ جَوَابَ قَوْمِہٖ اِلَّآ اَنْ قَالُوا اقْتُلُوْہُ اَوْ حَرِّقُوْہُ فَاَنْجٰىہُ اللهُ مِنَ النَّارِ ؕ اِنَّ فِیْ ذٰلِکَ

لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ (٢٤) وَ قَالَ اِنَّمَا اتَّخَذْتُمْ مِّنْ دُوْنِ اللهِ اَوْثَانًا ۙ مَّوَدَّةَ بَيْنِكُمْ فِى الْحَيٰوةِ الدُّنْيَا ۚ ثُمَّ يَوْمَ الْقِيٰمَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَّ يَلْعَنُ بَعْضُكُمْ بَعْضًا ۫ وَّمَاْوٰىكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ (٢٥)*

TRANSLATION: *(And We also sent)* **Ibraheem** *(as a Nabi to his community)*, *(so remember the time)* **when he said to his people, "Worship Allaah and fear** *(disobeying)* **him. This is best for you if only you knew. Instead of Allaah, you merely worship idols and fabricate lies** *(about Allaah by saying that your idols are His partners)*. **Those** *(idols)* **that you worship instead of Allaah do not have control of your sustenance, so seek your sustenance from Allaah, worship Him and show gratitude to Him. To Him shall you be returned If you deny** *(me and my message)*, **then** *(this is nothing new because)* **many nations have denied before you.** *(However, the choice is yours because)* **The duty of the Rasool is merely clear propagation** *(he cannot force you to accept)*.**" Do they** *(the Kuffaar)* **not see how Allaah originates creation** *(creates them the first time)* **and then repeats** *(the feat of creating them after their deaths)* **? This is certainly easy for Allaah** *(so how can anyone deny that they will be resurrected?)*. **Say, "Travel in the lands and see how He** *(Allaah)* **creates** *(nations)* **the first time and then** *(after their deaths)* **produces another creation** *(raises other nations to replace them)*. **Indeed Allaah has power over all things** *(and nothing is difficult for Him)*.**" Allaah punishes whoever He wills and has mercy on whoever He wills. To Him shall you be returned** *(after death)*. **You can never escape** *(Allaah's punishment)* **on earth, nor in the sky. Besides Allaah You have no protecting friend nor any helper** *(who can save you from punishment)*. **Those who reject Allaah's Aayaat and meeting with Him will lose hope in My mercy** *(on the Day of Qiyaamah when they will see the punishment for themselves)* **and they shall have a tortuous punishment.** *(When Ibraheem υ convincingly proved to this people that their idols were helpless)* **The only reply that his people could give was to say, "Kill him or burn him!" Then Allaah saved him from the fire** *(by commanding the fire to be cool and peaceful for him)*. **Undoubtedly, there are certainly signs in this for people who have Imaan. He** *(Ibraheem υ)* **said, "You have merely taken to worship idols because of your mutual love in this worldly life** *(because of your love for certain good people, you made idols in their forms initially as a form of respect, but then Shaytaan fooled you into worshipping them)*. *(However, despite this love)* **Soon, on the Day of Qiyaamah, you will oppose each other and curse each other** *(worshippers will curse their idols and vice versa)*. **Your abode shall be the Fire and you will have no helpers."**

Verses 66-73 of Surah Ambiyaa relates the incident in these words:

قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَّلَا يَضُرُّكُمْ (ؕ۶۶) اُفٍّ لَّكُمْ وَلِمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللهِ ؕ اَفَلَا تَعْقِلُوْنَ (۶۷) قَالُوْا حَرِّقُوْهُ وَ انْصُرُوْۤا اٰلِهَتَكُمْ اِنْ كُنْتُمْ فٰعِلِيْنَ (۶۸) قُلْنَا يٰنَارُ كُوْنِىْ بَرْدًا وَّ سَلٰمًا عَلٰۤى اِبْرٰهِيْمَ (ۙ۶۹) وَ اَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ (ۚ۷۰) وَ نَجَّيْنٰهُ وَلُوْطًا اِلَى الْاَرْضِ الَّتِىْ بٰرَكْنَا فِيْهَا لِلْعٰلَمِيْنَ (۷۱) وَوَهَبْنَا لَهٗۤ اِسْحٰقَ ؕ وَيَعْقُوْبَ نَافِلَةً ؕ وَكُلًّا جَعَلْنَا صٰلِحِيْنَ (۷۲) وَ جَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا وَ اَوْحَيْنَاۤ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَ اِقَامَ الصَّلٰوةِ وَ اِيْتَآءَ الزَّكٰوةِ ۚ وَكَانُوْا لَنَا عٰبِدِيْنَ (ۙۚ۷۳)

TRANSLATION: He said, "Do you then *(still)* **worship besides Allaah such things that can neither profit you, nor harm you? Shame on you and those that you worship besides Allaah! Do you not understand** *(the error of your ways)* **?"** *(Embarrassed and not knowing what to do,)* **They said** *(to save face)***, "Burn him and** *(thereby)* **assist** *(avenge)* **your gods if you will do so** *(if you want to do something)***."** *(So they made a large fire which was so hot that none could approach it. They were then forced to catapult Ibraheem υ into it.) (However, when Ibraheem υ entered the fire)* **We said, "O fire! Be cool and peaceful for Ibraheem."** *(As a result of this command, not even a hair of Ibraheem υ was burnt and he lived peacefully in the fire for some time.)* **While they** *(the Kuffaar)* **intended to plot against** *(to harm)* **Ibraheem υ, We made them the worst losers** *(because he remained unharmed, while they did not achieve their objective and will suffer the consequences in the Aakhirah)***. We rescued him** *(Ibraheem υ)* **and** *(his nephew)* **Loot υ to a land that We had blessed for all in the universe** *(the land of Shaam)***. We gifted** *(rewarded)* **Ibraheem υ with** *(a son)* **Is'haaq υ and a grandson, Ya'qoob υ. We made all of them righteous. We made them guides** *(Ambiyaa)* **who guided** *(people)* **by Our orders, and We commanded them to perform good deeds, to establish salaah, and to pay zakaah. They were all Our** *(devoted)* **worshipers.**

Verses 97-98 of Surah Saaffaat state:

قَالُوا ابْنُوْا لَهٗ بُنْيَانًا فَاَلْقُوْهُ فِى الْجَحِيْمِ (۹۷) فَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَسْفَلِيْنَ (۹۸)

TRANSLATION: They *(eventually)* **said, "Construct a building for him and cast him into a blazing fire." They devised a plot against him, but We made them the ones to look down** *(in humility when their plan to kill him failed)***.**

Hadhrat Ibraheem υ Emigrates from Home

It has been learnt from the previous pages that Hadhrat Ibraheem υ was concerned about the guidance of his people and left no stone unturned to make them believe in the Oneness of Allaah. He made it clear to them that worshiping idols and the celestial bodies will bring them only regret and humiliation. However, despite all his efforts, the people refused to accept his creed, which was based on pure Towheed. **Apart from his wife Hadhrat Sarah رضي الله عنها and his nephew Hadhrat Loot υ, no one else accepted his message.** The rest of them were intent on killing him and contributed towards stoking the fire to burn him.

After he emerged from the fire unharmed, Hadhrat Ibraheem υ decided to take his message elsewhere. The Qur'aan quotes him as saying, "**I am going to** *(a place where)* **my Rabb** *(has commanded me to go)*, *(it is only Allaah)* **Who will soon guide me**".[80] In saying this, Hadhrat Ibraheem υ was telling the people that if they did not want to accept the message, the earth of Allaah was not so restrictive that he had to remain there. His call had to continue, even if it meant preaching the message of Towheed to others.

Hadhrat Ibraheem υ then **left Ur** and proceeded westwards along the banks of the Euphrates until he reached a place called **Ur of the Chaldeans,** where he stayed for a while with his wife and nephew. From here, he left for a place called **Haraan,** where he continued to preach the message of Towheed. All the while, he continued to pray to Allaah to forgive and to guide his father Aazar, as he had promised when he left. This was because of his kind and compassionate nature, despite the fact that Aazar displayed such great animosity towards him.

---

[80] Surah Saaffaat, verse 99.

Allaah later revealed to Hadhrat Ibraheem υ that Aazar was amongst those people who would never accept Imaan since his natural inclination towards the true Deen had been erased by his errant life. When Hadhrat Ibraheem υ learnt of this, he immediately desisted from praying for his father and declared that he would have nothing further to do with his father. Allaah discusses this in verses 113/4 of Surah Taubah, where Allaah says:

مَا كَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَلَوْ كَانُوْٓا اُولِيْ قُرْبٰى مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُمْ اَصْحٰبُ الْجَحِيْمِ (١١٣) وَ مَا كَانَ اسْتِغْفَارُ اِبْرٰهِيْمَ لِاَبِيْهِ اِلَّا عَنْ مَّوْعِدَةٍ وَّعَدَهَآ اِيَّاهُ ۚ فَلَمَّا تَبَيَّنَ لَهٗٓ اَنَّهٗ عَدُوٌّ لِّلّٰهِ تَبَرَّاَ مِنْهُ ؕ اِنَّ اِبْرٰهِيْمَ لَاَوَّاهٌ حَلِيْمٌ (١١٤)

TRANSLATION: It is not *(permissible)* **for the Nabi ρ, nor** *(is it permissible for)* **the Mu'mineen to** *(ever)* **seek forgiveness for the Mushrikeen, even if they be their relatives, after it has become clear to them** *(when these Mushrikeen died without Imaan)* **that they** *(the Mushrikeen)* **are to be residents of the Blaze** *(Jahannam)*. **Ibraheem υ sought forgiveness for his father only because of a promise that he** *(Ibraheem υ)* **had made to him** *when he said to his father that he would seek forgiveness for him, hoping that this would encourage his father to accept Imaan)*. *(However,)* **When it became clear to him** *(Ibraheem υ)* **that his father was Allaah's enemy** *(when his father died without Imaan)*, **he absolved himself from him** *(from his obligation to seek forgiveness for his father)*. **Indeed Ibraheem υ was extremely soft-hearted and tolerant.**

Emigration to Palestine

After preaching in all the regions of **Babylon,** Hadhrat Ibraheem υ eventually immigrated **to Palestine** together with his wife Hadhrat Sarah رضي الله عنها, his nephew Hadhrat Loot υ and his wife. Verse 26 of Surah Ankaboot says, "*(From among Ibraheem υ's people, his nephew)* **Loot υ believed him.** *(After trying in vain to convince his people after many years,)* **Ibraheem υ** *(eventually)* **said, "I shall migrate to** *(a place where)* **my Rabb** *(has commanded me to go, to Shaam)*. **He is certainly the Mighty, the Wise** *(and knows what is best for me)*.**"**"

When Hadhrat Uthmaan τ emigrated with his wife Hadhrat Ruqayya رضي الله عنها (Rasulullaah ρ's daughter) from Makkah to Abyssinia, Rasulullaah ρ said, "Verily Uthmaan is the first to emigrate with his wife after Ibraheem υ."

Hadhrat Ibraheem υ settled in the **west of Palestine,** which was then ruled by the people of Canaan. From here, he settled **in Nablus,** where he stayed for a while. In this manner, he continued to travel from place to place until he **eventually reached Egypt.**

Emigration to Egypt

It is mentioned in Ahadeeth of Bukhaari[81] and Muslim that while Hadhrat Ibraheem υ was travelling to Egypt, he told Hadhrat Sarah رضي الله عنها that the king of this place is a tyrant who captures any beautiful woman he sees. If he finds the woman's husband with her, he kills the husband. However, if he finds that it is some other friend or a brother, then he lets them go free. He therefore said to her, "Besides you and I, there are no other Muslims in this place, so you are my sister in Islaam. You must tell him that I am your brother." Another narration states that Hadhrat Ibraheem υ himself was asked and he replied that she was his sister. All went according to plan and Hadhrat Ibraheem υ was set free.

At night when the king tried his evil advances, **his hands became paralysed.** The king told Hadhrat Sarah رضي الله عنها, "Pray to your Rabb that my hand heals and I will leave you alone." Hadhrat Sarah رضي الله عنها prayed to Allaah and he was cured. However, he once again he tried his evil advances and this time his hand became paralysed. After this had happened thrice, he said, "It seems as though this is a Jinn and not a human. Take her away!" He then sent her away with Hadhrat Haajira رضي الله عنها as a gift. Some say that Hadhrat Haajirah رضي الله عنها was his daughter,

---

[81] Vol.2 Pg.301.

but did not believe in his religion. Hadhrat Sarah رضي الله عنها then took Hadhrat Haajira رضي الله عنها and returned to Hadhrat Ibraheem υ, who enquired what had transpired. Hadhrat Sarah رضي الله عنها congratulated him and said, “All praise be to Allaah Who has saved us from that wicked person and granted you another servant.” This incident is narrated in many Ahadeeth.

After narrating this Hadith, Hadhrat Abu Hurayrah τ said, “O Arabs of proud lineage, this was your mother Haajirah.”

A narration of the Torah states that the king of Egypt rebuked Hadhrat Ibraheem υ for not stating Hadhrat Sarah رضي الله عنها was his wife. He then sent them on their way with respect and honour. There are no fundamental differences between the narrations of the Ahadeeth and the Torah because the facts that shine through each of them was that Hadhrat Ibraheem υ did reach Egypt. Egypt during those days was ruled by a nation that traced its lineage back to Saam, the son of Hadhrat Nooh υ. They were therefore distant relatives of Hadhrat Ibraheem υ, whose lineage also links with Saam (therefore Semitic).

When the king realised that the couple were pious people, he gave them many gifts and much wealth. To cement their ties of kinship according to the custom of the day, he then gave his daughter Hadhrat Haajirah رضي الله عنها in marriage to Hadhrat Ibraheem υ. According to the customs of that era, the younger bride had to serve the elder wife. **According to the authentic Jewish traditions, Hadhrat Haajira رضي الله عنها is referred to as a princess of Egypt and not a slave girl.** It is stated by a commentator of the Torah that when the king saw the miracle of Hadhrat Sarah رضي الله عنها, he declared, “It is better for my daughter to live as a maid in this household than to live as a princess in any other household.”[82] **The only**

[82] *Ardul Qur'aan* (Vol2. Pg.41).

reason why Hadhrat Haajirah رضي الله عنها is referred to as a slave in some narrations is that the king handed his daughter over to them so that she may serve them (as the younger bride) and thereby acquire their noble traits. In fact, a narration of Bukhaari describing the incident refers to Hadhrat Haajirah رضي الله عنها as the daughter who could serve best.

Witnessing the Return of Life after Death

As stated earlier, Hadhrat Ibraheem υ was blessed with guidance from a very early age. He was therefore filled with knowledge and intelligence and always had an enquiring mind that searched for the truth. He was always interested in knowing precisely how things happen. His conviction in Allaah, however, could never be questioned and this was amply witnessed in his experiences with his people.

Hadhrat Ibraheem υ once enquired from Allaah about the manner in which Allaah will raise the dead. Although Hadhrat Ibraheem υ firmly believed that everything was connected to and controlled by Allaah, he did not rest there. He wished to find out the reality of each thing, to understand how it was connected to Allaah. Although he had '*Ilmul Yaqeen'*, he wished to have '*Haqqul Yaqeen*'. If a person merely attains the knowledge of something it is called '*Ilmul Yaqeen'*. However, if he gets to see, touch, smell the object, etc. it is called '*Ainul Yaqeen'* and when he is thoroughly acquainted with all the intricacies of the subject, it is called '*Haqqul Yaqeen'*. For example, people hear of Zamzam water from others and from books and know well that the water exists. At this stage, they have '*Ilmul Yaqeen'*. Now, when a person goes to Makkah and actually sees the Zamzam well, he has developed '*Ainul Yaqeen'*. Eventually, when he drinks it, he will have developed '*Haqqul Yaqeen'*.

He therefore requested Allaah to show him how Allaah revived the dead. Allaah

asked him whether he did not believe in life after death. Hadhrat Ibraheem υ immediately replied that he certainly believed, but wanted to see it for himself so that he could know exactly how it happened.

Allaah the instructed Hadhrat Ibraheem υ to take a few birds, cut them into pieces, place their body parts on a nearby mountain and to then stand a little distance away and call them. Hadhrat Ibraheem υ did as he was commanded. When he called them, all the organs at once assembled together and the birds came running to him just as they had been.

In the Words of the Qur'aan

This incident is mentioned in verse 260 of Surah Baqarah in the following words:

وَ اِذْ قَالَ اِبْرٰہمُ رَبِّ اَرِنِیْ کَیْفَ تُحْیِ الْمَوْتٰی ط قَالَ اَوَلَمْ تُؤْمِنْ ط قَالَ بَلٰی وَلٰکِنْ لِّیَطْمَئِنَّ قَلْبِیْ ط قَالَ فَخُذْ اَرْبَعَۃً مِّنَ الطَّیْرِ فَصُرْہُنَّ اِلَیْکَ ثُمَّ اجْعَلْ عَلٰی کُلِّ جَبَلٍ مِّنْہُنَّ جُزْءًا ثُمَّ ادْعُہُنَّ یَاْتِیْنَکَ سَعْیًا ط وَاعْلَمْ اَنَّ اللہَ عَزِیْزٌ حَکِیْمٌ (۲۶۰)٪

TRANSLATION: *(Remember the time)* **When Ibraheem υ said, "My Rabb show me how you give life to the dead." He** *(Allaah)* **asked, "Do you not believe** *(that I have the power to do this)***?"** *(Although Allaah knew that the belief of Ibraheem υ was very strong, Allaah asked this question so that people may know the reason for his request.)* **He** *(Ibraheem υ)* **replied, "I certainly do, but** *(I am asking)* **to satisfy my heart** *(so that I may have first-hand knowledge, so that my Imaan can be strengthened further and so that there remains no room for doubt in my heart)***." Allaah said, "Take four birds, draw them to you** *(domesticate them and then cut each of them into many portions, mix their flesh, bones and feathers)* **and then place portions** *(of their bodies)* **on each of these mountains. Then call them and they will come running to you. Know that Allaah is Mighty** *(Able to do anything)***, Wise."** *(So Hadhrat Ibraheem υ did as Allaah told him. He cut the bodies of a pigeon, a crow, a peacock and a fowl and placed different parts of*

each bird on different mountains. When he called for them, the parts of each bird rejoined with the other parts of its body and formed a complete bird which came to Ibraheem υ.)

Conclusions and Lessons

The Imaan of Hadhrat Ibraheem υ

Many people have given various figurative interpretations for the above incident of the birds. However, if one understands well the interaction between Allaah and His Ambiyaa عليهم السلام , one will have no need to subscribe to a figurative interpretation. A Muslims has no problem with accepting the narratives of the Qur'aan and Ahadeeth as they are. In fact, this is the demand of true Imaan.

It was necessary for the Ambiyaa عليهم السلام to receive a firm grounding in everything that they preached to the people. They must be able to tell the people that although the people have only their surmising to rely on to prove their beliefs, the Ambiyaa عليهم السلام have the true reality to speak about, which they have seen first-hand. While people can see only up to the wall, the Ambiyaa عليهم السلام had seen beyond the wall. **It is for this reason that the angels were also visible to the Ambiyaa عليهم السلام. Allaah had shown them how the universe operates, as well as Jannah, Jahannam, the life in the grave and life after death.**

While the Ambiyaa عليهم السلام believed in the unseen before announcing their Nabuwaat-prophethood, they were later shown the unseen as a blessing from Allaah. Only the Ambiyaa عليهم السلام were blessed with this because they needed to convince the masses about it and could have no room for doubt within themselves. They then fulfilled their duty to such a degree that we have been

blessed in this Ummah with people who could say, “My Imaan will not be increased if I have to see the unseen before me.”

Another Incident Concerning Life after Death

The Tafseer *Ruhul Ma’aani* reports from the likes of Hadhrat Abdullaah bin Abbaas τ, Hadhrat Abdullaah bin Mas’ood τ and Hadhrat Ali τ that Hadhrat Uzayr υ once passed by a town that was in utter ruins. The buildings had all collapsed with their roofs caved in. On seeing this sight, he wondered in astonishment how could Allaah restore this place to life? This was not due to any doubts with regard to Allaah’s ability to enact this feat, but it was merely an exclamation of surprise that instinctively escapes a person’s tongue.

He said, **“How shall Allaah restore life to this after its death?”** This question was also a request to Allaah to show him how the feat is performed. Consequently, Allaah caused him to die and remain in the state of death for a hundred years, after which he was brought back to life. Allaah asked him for how long had he remained in this state of death, whereupon he replied that it was for the duration of a day or a part of it. Commentators mention that his death came to him during mid morning, and it was just before sunset a hundred years later that life was restored to him. For this reason, when the question was posed to him, he glanced at the sun and guessed a day had passed. Upon reviewing that the sun had not yet set, he added that perhaps it was only a part of the day wherein he had remained dead.

Allaah corrected his misjudgement, informing him that a hundred years had passed. Despite this long period, Allaah had preserved his body as if it had been lying there for only a few hours. Then Allaah displayed His immense power by drawing his attention to the food, which had also remained perfectly fresh like his body.

Thereafter Allaah demonstrated to him how He reconstructed the decomposed body of his donkey. All its bones were scattered about, but Allaah collected them together to arrange them properly. Then Allaah covered these bones in flesh, to complete the reconstruction, after which it was brought back to life. When it was all completed before his eyes, he burst out, **"I know that Allaah is Able to do all things."** Since he was a Mu'min, this fact was always known to him. After this eyewitness experience, his knowledge was refreshed, leading to this exclamation.

The incident is related in verse 259 of Surah Baqarah, where Allaah says:

اَوْكَالَّذِىْ مَرَّ عَلٰى قَرْيَةٍ وَّہِىَ خَاوِيَةٌ عَلٰى عُرُوْشِہَا ۚ قَالَ اَنّٰى يُحْىٖ ہٰذِہِ اللهُ بَعْدَ مَوْتِہَا ۚ فَاَمَاتَہُ اللهُ مِائَةَ عَامٍ ثُمَّ بَعَثَہٗ ؕ قَالَ كَمْ لَبِثْتَ ؕ قَالَ لَبِثْتُ يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ اِلٰى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّہْ ۚ وَانْظُرْ اِلٰى حِمَارِكَ وَلِنَجْعَلَكَ اٰيَةً لِّلنَّاسِ وَانْظُرْ اِلَى الْعِظَامِ كَيْفَ نُنْشِزُہَا ثُمَّ نَكْسُوْہَا لَحْمًا ؕ فَلَمَّا تَبَيَّنَ لَہٗ ۙ قَالَ اَعْلَمُ اَنَّ اللهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ (٢٥٩)

TRANSLATION: Or *(did you not see)* **the like of him** *(Uzayr υ)* **who, on passing by a locality** *(Baytul Maqdas)* **that lay overturned on it roofs** *(had fallen to utter ruin)*, **exclaimed** *(in a lamenting tone)*, **"How shall Allaah restore life to this after its death** *(after its destruction)***"? So Allaah** *(demonstrated His power to him and)* **caused him to die for a hundred years, then brought him back to life asking him, "How long have you remained** *(dead)***?" He replied, "I remained** *(dead)* **for a day or a part of a day."** *(He said this because his soul was taken during the morning and it was towards sunset a hundred years later that he was brought back to life.)* **Allaah said, "No, you have remained** *(dead)* **for a hundred years. Just look at your food and drink which have not rotted** *(despite the long period of time)*. **And look at your donkey!** *(So he looked at it and saw that its body had long decomposed and its bones lay scattered about.)* **And** *(We have done this)* **so that We make you a sign** *(a lesson)* **to mankind** *(to prove the possibility of resurrection)*. **Look** *(also)* **at the bones,** *(and see)* **how We arrange them and cover them with flesh."** *(So Allaah put all the donkey's bones together, covered them with flesh and skin and brought the donkey back to life.)* **When the matter became apparent to him he said, "I know** *(I now have first-hand knowledge)* **that Allaah is Able to do all things."**

The Children of Qatoorah رضي الله عنها

Apart from marrying Hadhrat Sarah رضي الله عنها and Hadhrat Haajirah رضي الله عنها, Hadhrat Ibraheem υ also married another woman named Qatoorah رضي الله عنها. He had six sons from her, whose names are recorded in the Torah. It was the progeny of these children who later became known as the people of Madyan (*As'haab Madyan*) and are referred to by this name in the Qur'aan. The progeny of Hadhrat Ibraheem υ's grandson Wadaan are referred to as the people of Aykah, who are also mentioned in the Qur'aan. This is according to the eminent Mufassir Hadhrat Qataadah رحمه الله.

Understanding the First Du'aa of Hadhrat Ibraheem υ

Surah Shu'araa speaks about the preaching and guidance that was given by many of the Ambiyaa عليهم السلام. The words of Hadhrat Ibraheem υ are also mentioned in this Surah. Amongst the advices he gave the people concerning belief in Allaah and detesting kufr and Shirk, he also made the following du'aa:

وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ (٨٧)

TRANSLATION: "Do not disgrace me on the Day *(of Qiyaamah)* **when people will be resurrected"**

Concerning this verse, Imaam Bukhaari رحمه الله has narrated that on the Day of Qiyaamah, Hadhrat Ibraheem υ will see his father in a terrible condition. He will submit, "O Allaah! But you had accepted my du'aa in this world when I prayed,

‘**Do not disgrace me on the Day when people will be resurrected**’ (why then should I suffer the disgrace of seeing my father like this?).” Allaah will reply, “O Ibraheem! I have forbidden Jannah for the Kuffaar.”[83]

Hadhrat Abu Hurayrah τ reports from Rasulullaah ρ that when Hadhrat Ibraheem υ will meet his father Aazar on the Day of Qiyaamah, his father’s face will be dark and dreary. Hadhrat Ibraheem υ will tell his father, “Did I not tell you not to disobey me?” His father will reply, “If you command me to follow you now, I will do so.” Hadhrat Ibraheem υ will then supplicate to Allaah saying, “O Allaah! You promised me that you will not humiliate me on the Day of Qiyaamah. What humiliation can be greater than the fact that my father is distanced (from Your mercy)?” Allaah will tell him, “I have forbidden Jannah for the Kuffaar. O Ibraheem! Look down.” When he will look down, he will see a filthy, hairy scorpion (which was once his father). The scorpion will then be flung into Jahannam.[84]

Haafidh Ibn Hajar رحمه الله writes that Allaah will transform Aazar into this despised scorpion so that it will not be difficult for Hadhrat Ibraheem υ to see it enter Jahannam. It would be harder for him to see his father enter Jahannam in the form that he recognised.

Several Muhadditheen including the famous Muhaddith Isma’eeli رحمه الله have refused to accept this narration despite the fact that the chain of narrators is sound. They refuse to acknowledge it because it conflicts with the words of the Qur'aan. The Qur'aan makes it clear that when Hadhrat Ibraheem υ was informed by Allaah that Aazar was an enemy of Allaah and would never accept

[83] Bukhaari (Vol.2 Pg.139).
[84] Bukhaari (Vol.4 Pg.169).

Imaan, he immediately ceased praying for him. Even the eminent Muhaddith Ibn Katheer رحمه الله has criticised the fact that this Hadith is Munfarid. Muhaddith Kirmaani رحمه الله has laboured to explain the interpretation of this Hadith and his work is worth reading.[85]

However, if we study the words of the du'aa in its proper context, then we will be left with no doubts about the words of the Hadith either. The du'aa that Hadhrat Ibraheem υ made on that occasion was:

رَبِّ هَبْ لِىْ حُكْمًا وَّ اَلْحِقْنِىْ بِالصّٰلِحِيْنَ (ۙ۸۳) وَاجْعَلْ لِّىْ لِسَانَ صِدْقٍ فِى الْاٰخِرِيْنَ (ۙ۸۴) وَاجْعَلْنِىْ مِنْ وَّرَثَةِ جَنَّةِ النَّعِيْمِ (ۙ۸۵) وَاغْفِرْ لِاَبِىْ اِنَّهٗ كَانَ مِنَ الضَّآلِّيْنَ (ۙ۸۶) وَلَا تُخْزِنِىْ يَوْمَ يُبْعَثُوْنَ (ۙ۸۷)

TRANSLATION: "O my Rabb! Grant me wisdom and join me with the righteous *(enter me in their ranks)*. **Maintain a favourable word for me among those who are to come** *(let all people to come after me speak only good of me)*. **And make me from the inheritors of the bounteous Jannah. Forgive my father, for he is among those who have gone astray. Do not disgrace me on the Day** *(of Qiyaamah)* **when people will be resurrected"**

It is evident from the words of this du'aa that Hadhrat Ibraheem υ was praying for the forgiveness of his father in this world. Allaah says about Hadhrat Ibraheem υ in verse 114 of Surah Taubah, "**Ibraheem υ sought forgiveness for his father only because of a promise that he** *(Ibraheem υ)* **had made to him** *(when he said to his father that he would seek forgiveness for him, hoping that this would encourage his father to accept Imaan)*. *(However,)* **When it became clear to him** *(Ibraheem υ)* **that his father was Allaah's enemy** *(when his father died without Imaan)*, **he absolved himself from him** *(from his obligation to seek forgiveness for his father)*. **Indeed Ibraheem υ was extremely soft-hearted and tolerant**".

---

[85] *Fat'hul Baari* (Vol.8), Chapter of the Ambiyaa عليهم السلام

This makes it clear that the du'aa for forgiveness that Hadhrat Ibraheem υ made for his father was made when he was not yet aware of the fact that his father was destined never to bring Imaan. When he found out about this, he immediately stopped his du'aa and declared that he would have nothing to do with his father.

The narration of Bukhaari does not state that Hadhrat Ibraheem υ will make du'aa for his father's forgiveness. All the narration says is that he will say, "O Allaah! You promised me that you will not humiliate me on the Day of Qiyaamah. What humiliation can be greater than the fact that my father is distanced (from Your mercy)?"

No mention is made of seeking forgiveness for his father. How could this be when Hadhrat Ibraheem υ was already prevented from it in this world and he desisted immediately and also declared his exoneration from his father? The point in question that Hadhrat Ibraheem υ will rise on the Day of Qiyaamah will be the fact that he will need to suffer the disgrace of seeing his father in a terrible condition whereas Allaah had promised to save him from any disgrace. Allaah will then transform his father into a heinous scorpion so that none may ever recognise him as Aazar. He will then be cast into Jahannam and remain there without retaining any identity of once being the father of Hadhrat Ibraheem υ. In this way, Hadhrat Ibraheem υ will be saved from facing the humiliation of having a father deserving of Jahannam. Hadhrat Ibraheem υ will also not have to see the father he knew suffering punishment.

After understanding this du'aa injunction this manner, there will be no need to direct any criticism towards the Hadith of Bukhaari. And Allaah knows best.

Amongst the du'aas that Hadhrat Ibraheem υ made was:

وَاجْعَلْ لِّىْ لِسَانَ صِدْقٍ فِى الْاٰخِرِيْنَ (٨٤)

TRANSLATION: Maintain a favourable word *(legacy)* **for me among those who are to come** *(let all people to come after me speak only good of me)*.[86]

The essence of this du'aa is for Allaah to endow him with the capabilities and opportunity to carry out such accomplishments that will cause people to always remember him in good faith because of these feats. In this way, he can always be remembered as one of the greatest benefactors of mankind and not as any tyrant or unworthy person.

This was never a du'aa for fame, but a du'aa to become someone who had served and benefitted mankind. This benefit was to be the benefit of Deen when he was a source of guidance for so many. The du'aa is similar to the du'aa Rasulullaah ρ made when he said, "O Allaah! Make me humble in my own eyes and respectable in the eyes of the people."

The following are two of the greatest benefits of leaving behind a good legacy:

[86] Surah Shu'araa, verse 84.

1. Generations of the future will have an excellent example to follow, which will promote good amongst them
2. The rewards of whatever good people do (because of the good example that has been set) will accrue to the account of the person leaving behind the legacy of good

In addition to this, there will be generations of people to testify on the Day of Qiyaamah that the person had been a source of guidance and inspiration for them. It was for these reasons and with this objective that Hadhrat Ibraheem υ made the du'aa, which was accepted. As a result, it has always been the creed of Hadhrat Ibraheem υ that was the basis for future religions and he has become known as the patriarch of all the Ambiyaa عليهم السلام.

Understanding the Third Du'aa of Hadhrat Ibraheem υ

The following du'aa of Hadhrat Ibraheem υ is quoted in verse 5 of Surah Mumtahina:

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا وَاغْفِرْلَنَا رَبَّنَا ۚ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ (٥)

O our Rabb! Do not make us a test *(victims)* **for the** *(oppression of the)* **Kaafiroon and forgive** *(us)*, **O our Rabb. Indeed You are the Mighty, the Wise."**

The word *Fitnah* (translated as test/victims) is derived from the root word *Fitan*, which refers to smelting something like gold to separate the pure metal from the unwanted ore. Thus, the gold is made manifest from the rest. **Trials and tests**

are referred to as *Fitnah* because it is by such tests that the true colours of a person are exposed and their true selves are exposed. The Qur'aan has named wealth, children and status as tests (*Fitnah*) for mankind.

There are several ways by which the Mu'mineen be put to test by the Kuffaar. May Allaah save us from any of these. Here are few examples:

1. The Kuffaar may seize control over a Muslim country and say that they managed to get to their position because they believe in the true religion and the Muslims have been defeated because they are upon falsehood.
2. The Muslims may suffer so much oppression and torture from the Kuffaar that they eventually sell their Imaan and submit to the dictates of the Kuffaar. This test is worse than the first
3. In an environment of evil and falsehood, people who stand for the truth are subjected to abuse and injustice. At times like this people need to make this du'aa of Hadhrat Ibraheem υ

Hadhrat Ibraheem υ passed through all these types of tests during the many years that he spent spreading the word of Allaah. He therefore made this extremely comprehensive du'aa, which if accepted form us, we will Inshaa Allaah never have to face trials and harm from the Kuffaar.

Three Untruths

1. When the nation of Hadhrat Ibraheem υ insisted that he join them to their festival, he said, "**I feel ill**"[87]
2. After he had broken the idols and questioned about whom the perpetrator was, he replied, "**But** *(it seems as if)* **this large one has done it**"[88]

---

[87] Surah Saaffaat, verse 89.
[88] Surah Ambiyaa, verse 63.

3. The narrations of Bukhaari and Muslim state that when Hadhrat Ibraheem υ and Hadhrat Sarah رضي الله عنها were confronted by the soldiers of the Egyptian king, he told them that she was his sister

All these statements appear to be lies and it is with reference to these that Rasulullaah ρ said, "Ibraheem υ never spoke a lie, except on three occasions…"[89]

Bukhaari also narrates that when mankind will plead with Ambiyaa عليهم السلام like Hadhrat Aadam υ, Hadhrat Nooh υ and other Ambiyaa عليهم السلام to intercede in front of Allaah on the Day of Qiyaamah, they will eventually reach Hadhrat Ibraheem υ. However, he will also decline to carry out the request, saying that he feared doing so because of the three errors he made in this world.[90]

Rasulullaah ρ stated that every one of the statements that Hadhrat Ibraheem υ made was made for the defence of the Deen of Allaah (even though they appeared to be lies).[91] Therefore, when it is said that Hadhrat Ibraheem υ lied, it does not refer to the lies that are commonly regarded as a sin. **It is rather the contrary, because none of these statements were made for personal gain or any worldly motives.** Each one of them was made so that the Deen of Allaah can be saved from harm. It can therefore not be said that Hadhrat Ibraheem υ lied. It is for this reason that the Qur'aan describes him with words that denote truthfulness, such as *Siddeeq*, *Mujtabaa*, *Mahdi*, *Nabi*, *Rasool* and *Haneef*.

Many Mufassireen have termed these statements as *Towriya*, which is really an ambiguous statement. This is a statement about which the listener assumes the more obvious meaning, while the speaker intends a deeper meaning. An

---

[89] Bukhaari (Vol.6 Pg.301).
[90] Bukhaari (Vol.3 Pg.149).
[91] Ibn Katheer.

example of this is when an old lady asked Rasulullaah ρ whether she would go to Jannah. Rasulullaah ρ told her that old women will not go to Jannah. She immediately started to weep because she interpreted the words at face value. However, Rasulullaah ρ explained to her that every woman entering Jannah will be restored to the prime of her youth before entering. They will not enter Jannah as old women.

There are many more examples of *Towriya* in the Qur'aan and Ahadeeth. Such statements are commonly used to add flavour and intrigue to common speech. The three statement of Hadhrat Ibraheem υ can therefore be interpreted in the following manner:

1. When Hadhrat Ibraheem υ said, "**I feel ill**", he meant that he was not feeling too well, was tired or that he was sick of their Shirk and Kufr and needed to do something about it. As stated earlier, he looked first at the stars just as people commonly do when they are thinking, but the people (because they worshipped the stars) assumed that he saw in the stars that he would not be well
2. After he had broken the idols and he was questioned about whom the perpetrator was, he replied, "**But** *(it seems as if)* **this large one has done it**". "This large one" could also be referring to himself, but the people assumed that he was referring to the idol because the axe was hanging over its shoulders
3. When Hadhrat Ibraheem υ said that Hadhrat Sarah رضي الله عنها was his sister, he was to lying at all because she was his sister in Deen and this relationship does not terminate with marriage. Furthermore, Allaama Ibn Katheer رحمه الله and other historians have established that Hadhrat Sarah رضي الله عنها was in fact the daughter of Hadhrat Ibraheem υ's uncle Haaraan. Since cousins are also referred to as sisters, she was certainly his sister as well

Making Du'aa for the Forgiveness of a Mushrik

The Qur'aan mentions that when Hadhrat Ibraheem υ left his father, he said, “**Peace be on you. I shall shortly seek forgiveness from my Rabb on your behalf. He has always been compassionate towards me**”.[92] Because of this promise he made, he continued to pray for his father. Verse 41 of Surah Ibraheem states that he also made du’aa for his mother, saying, “**O our Rabb! Forgive me and my parents**”.

However, Hadhrat Ibraheem υ later realised by himself or was informed through revelation that his father was an enemy of the truth and, despite the fact that he was the father of a Nabi, he was not entitled to forgiveness. Allaah says in verse 114 of Surah Taubah, “**Ibraheem υ sought forgiveness for his father only because of a promise that he** *(Ibraheem υ)* **had made to him** *(when he said to his father that he would seek forgiveness for him, hoping that this would encourage his father to accept Imaan)*. *(However,)* **When it became clear to him** *(Ibraheem υ)* **that his father was Allaah’s enemy** *(when his father died without Imaan)*, **he absolved himself from him** *(from his obligation to seek forgiveness for his father)*”.

It needs to be born in mind that the prohibition from sympathising with those who rebel against the Deen is restricted to issues which will affect Deen. However, humanitarian sympathy, common courtesy, maintaining family ties and all other social and worldly relationships may still be maintained with them. In fact, it is better to continue with such relationships because it may sometime lead to them being attracted to the Deen. A Mu'min needs to fulfil the rights he owes to his Kaafir relatives and if any Kaafir is afflicted with a calamity, the Mu'mineen ought to lend a hand to him. Their ailing ones need to be tended to and their orphans given the care they need. Muslims and non-Muslims need to be treated equally in all humanitarian situations.

[92] Surah Maryam, verse 47.

The du'aa that is prohibited for Muslims to make for the Kuffaar is for them to be granted salvation in the Aakhirah after they have died as non-Muslims. Making such a du'aa is a serious crime and intolerable because Allaah has decreed that all Kuffaar and Mushrikeen will be doomed to an eternity in Jahannam.

Allaah says, "**Verily Allaah does not forgive that Shirk** *(and kufr)* **be committed, but may forgive all** *(sins)* **besides this for whom He wills.**"[93]

Verse 72 of Surah Maa'idah reiterates this when it says, "**Allaah has definitely forbidden Jannah for the one who attributes a partner to Allaah** *(commits Shirk)* **and his abode shall be the Fire** *(of Jahannam)*".

An Objection

Verses 76-78 of Surah An'aam recount the incident, "**When the night covered him, he saw a star. He said** *(to those who worshipped the stars)*, **"Can this be my Rabb?" But when it set** *(disappeared)* **he said, "I do not like things that set** *(because a Rabb cannot be absent when one needs him)*.**" When he saw the moon shining, he said, "Can this be my Rabb?" But when it set, he said** *(to the people)*, **"If my Rabb does not guide me I shall surely become of those who have gone astray."** *(By saying this, he indicated to the people that they were astray and in need of guidance)* **When he saw the sun shining he said, "Can this** *(then)* **be my Rabb? This is the greater** *(than the stars and the moon)*!**" But when it set he said, "O my people, indeed I am innocent of the things that you ascribe** *(as partners to Allaah)*".

People ask that it appears from this incident that this was the first time that Hadhrat Ibraheem υ had ever noticed that the stars, sun and moon rise and then disappear afterwards.

[93] Surah Nisaa, verse 48 and verse 116.

This is obviously not so. It is known that Newton was sitting beneath an apple tree when an apple fell down. It was then that he pondered about why things do not remain up, but falls to the ground. The theory of gravity was then developed from this. Was this the first time that he had seen something fall? Of course he did. However, it was on a particular occasion that he thought about exactly what was happening. It happens often that people see something over and over again, but it is not until a while later that a question pops up and they stop to ponder deeply about it.

Very much the same thing happened with Hadhrat Ibraheem υ. A time came when he started to seriously ponder over the beliefs of the people and realised the iniquities of their beliefs.

As stated earlier, the incident could well have been his demonstration to the people to prove that the celestial bodies could not be regarded as gods.

Recognising the Rabb of the Universe from the Signs in the Universe

Verse 75 of Surah An'aam states, "**In this manner We showed Ibraheem υ the kingdoms of the heavens and the earth so that** *(by witnessing Allaah's power,)* **he could become of those convinced** *(about the Oneness and greatness of Allaah and pass it on to others)*".

This verse tells us that just as Allaah shows the signs of His Onesness and power to others, Allaah also showed tremendous signs to Hadhrat Ibraheem υ. However, whereas others would be blind to these signs, Hadhrat Ibraheem υ was not. When he saw the stars, moon and sun, he realised that only Allaah is worthy of worship, as described above.

Verses 90-102 of Surah Shu’araa state:

وَ اُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِيْنَ (ۙ٩٠) وَ بُرِّزَتِ الْجَحِيْمُ لِلْغٰوِيْنَ (ۙ٩١) وَ قِيْلَ لَهُمْ اَيْنَمَا كُنْتُمْ تَعْبُدُوْنَ (ۙ٩٢) مِنْ دُوْنِ اللّٰهِ ؕ هَلْ يَنْصُرُوْنَكُمْ اَوْ يَنْتَصِرُوْنَ (ؕ٩٣) فَكُبْكِبُوْا فِيْهَا هُمْ وَالْغَاوٗنَ (ۙ٩٤) وَ جُنُوْدُ اِبْلِيْسَ اَجْمَعُوْنَ (ؕ٩٥) قَالُوْا وَهُمْ فِيْهَا يَخْتَصِمُوْنَ (ۙ٩٦) تَاللّٰهِ اِنْ كُنَّا لَفِىْ ضَلٰلٍ مُّبِيْنٍ (ۙ٩٧) اِذْ نُسَوِّيْكُمْ بِرَبِّ الْعٰلَمِيْنَ (٩٨) وَمَاۤ اَضَلَّنَاۤ اِلَّا الْمُجْرِمُوْنَ (٩٩) فَمَا لَنَا مِنْ شَافِعِيْنَ (١٠٠)ۙ وَلَا صَدِيْقٍ حَمِيْمٍ (١٠١) فَلَوْ اَنَّ لَنَا كَرَّةً فَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ (١٠٢)

TRANSLATION: *(On the Day of Qiyaamah)* **Jannah will be brought close to the pious** *(for them to enjoy its sight)* **while Jahannam will be revealed to the deviant ones** *(to add to their misery)*. **They** *(the Mushrikeen)* **will be told, “Where are those** *(gods/leaders)* **whom you worshipped besides Allaah** *(in the world)* **? Can they assist you or protect you** *(in any way)***?” They** *(the idols/leaders)* **will all be thrown headlong into it** *(Jahannam)***, together with those gone astray** *(the Mushrikeen)* **and the entire army of Iblees** *(who misled them)***. While quarrelling there** *(in Jahannam)***, they** *(the Mushrikeen)* **will say** *(to their idols/leaders)***, “By Allaah! We were certainly in manifest error when we considered you to be equal to the Rabb of the universe** *(and worshipped/obeyed you)***. Only the criminals** *(the Shayaateen and our Mushrik forefathers)* **led us astray. Now there is no intercessor for us and no bosom friend either** *(to save us from punishment)***. If only we were given the chance to return** *(to the world even once)***. Then we would be among the Mu'mineen.”**

The leaders of the people who led them astray and prevented them from accepting the truth will be arguing with their followers in the fire of Jahannam. The followers will blame their leaders for their predicament and curse them for misleading them. However, the followers will also be to blame for following blindly and not thinking rationally when following.

Allaah discusses this in verse 38 of Surah A’raaf, where He says:

قَالَ ادْخُلُوْا فِیْ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِّنَ الْجِنِّ وَ الْاِنْسِ فِی النَّارِ ؕ كُلَّمَا دَخَلَتْ اُمَّةٌ لَّعَنَتْ اُخْتَهَا ؕ حَتّٰۤی اِذَا ادَّارَكُوْا فِیْهَا جَمِیْعًا ۙ قَالَتْ اُخْرٰىهُمْ لِاُوْلٰىهُمْ رَبَّنَا هٰۤؤُلَآءِ اَضَلُّوْنَا فَاٰتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ؕ۬ قَالَ لِكُلٍّ ضِعْفٌ وَّلٰكِنْ لَّا تَعْلَمُوْنَ (٣٨)

TRANSLATION: He *(Allaah)* **will say** *(to them on the Day of Qiyaamah)***, "Enter into the Fire among the nations of Jinn and man who passed before you." Each time a nation will enter** *(Jahannam)***, they will curse their sister nation** *(the nation before them whose evil ways they followed, leading them to ruin)***.** *(his will continue)* **Until, when they are all gathered in Jahannam, the latter** *(those who followed the previous nation)* **will say regarding the former** *(the nation who were followed)***, "O our Rabb! These are the people who led us astray, so double their punishment of the Fire." He** *(Allaah)* **shall reply, "For each** *(of you)* **there shall be double punishment, but you do not know it."**

Verse 29 of Surah HaaMeem Sajdah states:

وَ قَالَ الَّذِیْنَ كَفَرُوْا رَبَّنَاۤ اَرِنَا الَّذَیْنِ اَضَلّٰنَا مِنَ الْجِنِّ وَ الْاِنْسِ نَجْعَلْهُمَا تَحْتَ اَقْدَامِنَا لِیَكُوْنَا مِنَ الْاَسْفَلِیْنَ (٢٩)

TRANSLATION: *(When suffering punishment in Jahannam,)* **Those who commit kufr will say, "O our Rabb! Show us the two groups from the Jinn and humankind who misled us** *(to commit kufr in the world)***. We want to trample them beneath our feet so that they become of those who are most humiliated** *(among the lowest)***."**

Concerning the same issue, Allaah says in verses 67/8 of Surah Ahzaab:

وَ قَالُوْا رَبَّنَاۤ اِنَّاۤ اَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَاَضَلُّوْنَا السَّبِيْلَا (٦٧) رَبَّنَاۤ اٰتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَ الْعَنْهُمْ لَعْنًا كَبِيْرًا (٦٨)

TRANSLATION: They will say, "O our Rabb! We followed our leaders and our elders, but they misled us from the path *(of Islaam)*. *(Regretting their association with their leaders and elders whom they loved in the world, the Kuffaar will begin to hate them saying,)* **O our Rabb!** *(Because they were astray and misled us as well)* **Give them double punishment and curse them ever so greatly."**

Surah Ibraheem states in verse 21:

وَبَرَزُوْا لِلّٰهِ جَمِيْعًا فَقَالَ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْۤا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَىْءٍ ؕ قَالُوْا لَوْ هَدٰىنَا اللّٰهُ لَهَدَيْنٰكُمْ ؕ سَوَآءٌ عَلَيْنَاۤ اَجَزِعْنَاۤ اَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيْصٍ (٢١)

TRANSLATION: They *(all of creation)* **will enter the presence of Allaah** *(on the Day of Qiyaamah)*. **Then the weak** *(poor and uninfluential)* **ones will say to the proud ones** *(the influential ones who misled them in the world)*, **"Indeed we were your followers** *(who followed you in the disobedience of Allaah)*, **so** *(because of our loyalty to you)* **are you able to avert** *(remove)* **some of Allaah's punishment from us?" They** *(the leaders)* **will reply, "** *(How can we help you when we cannot help ourselves, However,)* **If Allaah guides us** *(to a way out of the punishment)*, **we would guide you** *(out)* **as well. It makes no difference** *(now)* **whether we vent** *(express)* **our anxiety** *(pain)* **or we exercise patience** *(whatever we do will not help us)*. **We have no escape."**

Verses 31-33 of Surah Saba states:

وَلَوْ تَرٰى اِذِ الظّٰلِمُوْنَ مَوْقُوْفُوْنَ عِنْدَ رَبِّہِمْ ۚۖ يَرْجِعُ بَعْضُہُمْ اِلٰى بَعْضِ الْقَوْلَ ۚ يَقُوْلُ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا لَوْلَآ اَنْتُمْ لَكُنَّا مُؤْمِنِيْنَ (٣١) قَالَ الَّذِيْنَ اسْتَكْبَرُوْا لِلَّذِيْنَ اسْتُضْعِفُوْٓا اَنَحْنُ صَدَدْنٰكُمْ عَنِ الْہُدٰى بَعْدَ اِذْ جَآءَكُمْ بَلْ كُنْتُمْ مُّجْرِمِيْنَ (٣٢) وَ قَالَ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا بَلْ مَكْرُ الَّيْلِ وَ النَّہَارِ اِذْ تَاْمُرُوْنَنَآ اَنْ نَّكْفُرَ بِاللّٰہِ وَ نَجْعَلَ لَہٗٓ اَنْدَادًا ۭ وَ اَسَرُّوا النَّدَامَۃَ لَمَّا رَاَوُا الْعَذَابَ ۭ وَ جَعَلْنَا الْاَغْلٰلَ فِيْٓ اَعْنَاقِ الَّذِيْنَ كَفَرُوْا ۭ ہَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ (٣٣)

TRANSLATION: If only you could see the time when the oppressors *(these Kuffaar)* **will be standing before their Rabb. Each one will be passing the blame to the other. Those of a lower status** *(the misguided followers in the world)* **will say to those of a higher status** *(their leaders who misguided them)*, **"If it were not for you** *(influencing us to commit kufr)*, **we would have been Mu'mineen." Those of higher status** *(the leaders in the world)* **will reply to those of lower status** *(the followers in the world)* **saying, "Did we** *(forcefully)* **prevent you from the guidance** *(Islaam)* **when it came to you? No** *(we did not force you to reject Islaam)* **! You were all criminals** *(sinners)* **yourselves** *(you were yourselves guilty of the kufr and sin and cannot pin the blame on us)*." **Those of a lower status will say to those of a higher status, "Day and night did your schemes** *(deception)* **prevent us** *(from Islaam)* **when you** *(tirelessly)* **instructed us to disbelieve in Allaah and to ascribe partners to Him."** *(However,)* **They** *(both groups)* **will suppress their remorse** *(for not accepting Imaan)* **when they see the punishment** *(knowing that remorse will now be useless to them and fearing that others will taunt them)*. **We will then place yokes on the necks of the Kuffaar** *(and drag them to Jahannam)*. **They will be punished only for what they did** *(and not for anything they did not do)*.

Verses 166/7 of Surah Baqarah states:

اِذْ تَبَرَّاَ الَّذِيْنَ اتُّبِعُوْا مِنَ الَّذِيْنَ اتَّبَعُوْا وَرَاَوُا الْعَذَابَ وَتَقَطَّعَتْ بِہِمُ الْاَسْبَابُ (١٦٦) وَقَالَ الَّذِيْنَ اتَّبَعُوْا لَوْ اَنَّ لَنَا كَرَّۃً فَنَتَبَرَّاَ مِنْہُمْ كَمَا تَبَرَّءُوْا مِنَّا ۭ كَذٰلِكَ يُرِيْہِمُ اللّٰہُ اَعْمَالَہُمْ حَسَرٰتٍ عَلَيْہِمْ ۭ وَمَا ہُمْ بِخٰرِجِيْنَ مِنَ النَّارِ (١٦٧)

TRANSLATION: *(They would also not attribute equals to Allaah if they could see the time on the Day of Qiyaamah)* **When those who were followed** *(the misguided leaders)* **disassociate themselves from their followers** *(denying that they misled them)*; *(when)* **they see the punishment and** *(when they see that)* **all ties between them are cut** *(and that they will be enemies of each other)*.

The followers will *(then)* **say, "If only we could return** *(to the world by some means or other)***, then we too will disassociate ourselves from them as they now do to us." In a like manner** *(just as Allaah will show them their punishment and their disassociation from each other on the Day of Qiyaamah)***, Allaah will show them their** *(evil)* **actions which will be a cause of regret to them. They will never be able to escape from the Fire** *(of Jahannam after having entered it because of the shirk they committed)***.**

All these verses depict the plight of people on the Day of Qiyaamah when followers will regret following their leaders blindly. In these verses are lessons for the Mu'mineen to guard against following the wrong people.

A Sign of Knowledge and Conviction

When a person has thorough knowledge and firm belief in something, he will not be shifted from it regardless of the calamities or trials he faces. This is a sign that the knowledge and conviction has penetrated deep into his heart. Such a person will not fear being cast into a blazing inferno and will never feel alone even amongst a large crowd of opposition. This was the conviction that Hadhrat Ibraheem υ displayed when Nimrood and the people threatened to cast him into the fire. It did not shake his conviction in Allaah in the least. It was this conviction that can turn a fire into a garden of bliss.

Good Behaviour

If the parents of a Muslim are Mushrikeen or Kuffaar and they refuse to accept Islaam, the child should treat them with love and respect even if s/he lives separately. The example of Hadhrat Ibraheem υ is evident. Depite his father harshness and threats, he did not reply with harsh words, and greeted his father

with words of peace when he departed. This can also be seen in the interaction between Rasulullaah ρ and his Mushrik uncle Abu Taalib.

An Excellent Example

A person is considered to be a generous and large-hearted person when he is happy to entertain guests. This sterling quality was found in Hadhrat Ibraheem υ to such an extent that it was part of his very nature.

Historical reports state that Hadhrat Ibraheem υ would never eat a meal without a guest sharing the meal with him. One day, his tablecloth was spread out for a meal and he was anxiously standing waiting for a guest to come by. An old man happened to pass by just then whose back was bent like a bow and who was walking with the aid of a walking stick. Hadhrat Ibraheem υ brought the man to his table, seated him down and entertained him well. After the man had eaten to his fill, Hadhrat Ibraheem υ said, “All praise belongs to the One Allaah Who has granted us all these wonderful bounties!” When he heard this, the old man became angry and interjected, “I have no idea who your One Allaah is. I dedicate all praise to the god in my house.”

This statement was very hard for Hadhrat Ibraheem υ to bear and he ensured that the old man left his house as soon as possible. However, Hadhrat Ibraheem υ soon regretted what he had done. He thought to himself that Allaah had continued feeding this man all of his long life despite the fact that the man rejected Allaah. How then could he chase the man out of his house when the man disagreed with him just once? He then went out to search for the old man. When he found him, he apologised to him and brought him back home to eat with him. It has been said that the old man was an angel sent to test Hadhrat Ibraheem υ.

This incident clearly demonstrates the noble character of Hadhrat Ibraheem υ.

The Childhood of Great People

When Allaah selects people to be His Ambiyaa عليهم السلام, he illuminates their heart with so much light that they see nothing in front of them besides the truth. This capacity to differentiate between the truth and falsehood is imbibed within them from their childhood days and they are always seen to be distinguished from their peers. It then becomes their second nature to be able to endure hardships and be content with the decree of Allaah. Bearing testimony to this is the fact that Hadhrat Ismaa'eel υ prepared himself to be slaughtered by his father when he was only a little lad.

Sayyiduna Ismaa'eel υ

Sayyiduna Ismaa'eel υ and the Construction of the Kabah

Birth

The Qur'aan does not provide many details about the birth of Hadhrat Ismaa'eel υ. Whatever we know about it has been sourced from the Torah and historical reports.

Surah Saaffaat states that aftet Hadhrat Ibraheem υ was rescued from the fire and he started on his emigration, he made du'aa to Allaah, saying, "**O my Rabb! Grant me a son from among the pious**".[94] The son that Allaah then granted him was Hadhrat Ismaa'eel υ.

The Torah and other books tell us that at the age of 80, Hadhrat Ibraheem υ had no children from either of his wives Hadhrat Sarah رضي الله عنها and Hadhrat Haajirah رضي الله عنها. Hadhrat Sarah رضي الله عنها yearned for a child to be their heirs and asked Hadhrat Ibraheem υ to make du'aa to Allaah for a child. Allaah accepted his du'aa and informed Hadhrat Ibraheem υ that he would soon get a son, whose name would be Ismaa'eel. However, when Hadhrat Haajirah رضي الله عنها conceived, Hadhrat Sarah رضي الله عنها became envious. Unable to bear this, Hadhrat Haajirah رضي الله عنها left home one day in depression, but was given solace by an angel whom Allaah had sent for the same purpose. She returned home happy and it was not long thereafter that she gave birth to Hadhrat Ismaa'eel υ.

The name Ismaa'eel consists of the word 'Isma', meaning 'heard' in Arabic and the word 'Eel' meant Allaah in Hebrew. The word therefore means 'Allaah heard' because Allaah had heard and responded to the du'aa of Hadhrat Ibraheem υ. The name is

---

[94] Verse 100.

pronounced Shima’eel in Hebrew, with the word Shimaa having the same meaning as Isma.

Hadhrat Ismaa'eel υ in the Qur'aan

The Qur'aan introduces Hadhrat Ismaa’eel υ with the following words:

وَ اذْكُرْ فِى الْكِتٰبِ اِسْمٰعِيْلَ ۚ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا (٥٤) وَكَانَ يَاْمُرُ اَهْلَهٗ بِالصَّلٰوةِ وَالزَّكٰوةِ ۪ وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا (٥٥)

TRANSLATION: Mention Ismaa’eel υ in the scripture *(the Qur'aan)*. **Verily he was true to his promise and he was a Rasool, a Nabi.** *(Besides being steadfast with salaah and Zakaah,)* **He** *(also)* **used to instruct his family to perform salaah and to pay zakaah and he was beloved to his Rabb.**[95]

Hadhrat Ismaa’eel υ is mentioned several times in the Qur'aan with his father Hadhrat Ibraheem υ, but there he is also mentioned exclusively in the following verses:

1. Surah Baqarah, verses 125, 127, 133, 136, 140
2. Surah An’aam, verse 86
3. Surah Nisaa, verse 163
4. Surah Ibraheem, verse 39
5. Surah Saaffaat, verse 101
6. Surah Maryam, verse 54
7. Surah Ambiyaa, verse 85

[95] Surah Maryam, verse 55/6.

As the agitation grew between herself and Hadhrat Haajirah رضي الله عنها Hadhrat Sarah رضي الله عنها insisted that they live far apart.[96] Despite his best efforts to pacify her, Hadhrat Ibraheem υ did not manage to convince her otherwise. When the insistence became intolerable for him, Allaah instructed Hadhrat Ibraheem υ to fulfil the request because this would lead to better consequentces for all of them.

Hadhrat Ismaa'eel υ was still an infant at the time. Although the Torah and other history books claim that and Hadhrat Is'haaq υ was already born at the time, narrations of Bukhaari and other books of history prove the contrary.

In a narration of Bukhaari (Vol.1 Pg.474), Hadhrat Abdullaah bin Abbaas τ reports that in accordance with the command of Allaah Hadhrat Ibraheem υ left his wife Hadhrat Haajirah رضي الله عنها and his son Hadhrat Ismaa'eel υ in Makkah (which was then just barren ground). They had with them only some dates and a water bag. When Hadhrat Ibraheem υ began to leave, his wife walked behind him asking, "O Ibraheem! Are you leaving us here? There are no people here and nothing else." She repeated this several times, but each time she received no reply. Finally she asked, "Did Allaah instruct you to do this?" When he replied in the affirmative, she remarked, "In that case, Allaah will not allow us to be destroyed." Thereafter Hadhrat Ibraheem υ proceeded, leaving the two alone.

When he reached a point from where he could not longer be see, he turned to the direction of the Kabah and made the following du'aa:

---

[96] Qasasul Ambiyaa عليهم السلام , by Ibn Katheer رحمه الله

رَبَّنَآ اِنِّیٓ اَسْکَنْتُ مِنْ ذُرِّیَّتِیْ بِوَادٍ غَیْرِ ذِیْ زَرْعٍ عِنْدَ بَیْتِکَ الْمُحَرَّمِ ۙ رَبَّنَا لِیُقِیْمُوا الصَّلٰوۃَ فَاجْعَلْ اَفْئِدَۃً مِّنَ النَّاسِ تَھْوِیْٓ اِلَیْھِمْ وَارْزُقْھُمْ مِّنَ الثَّمَرٰتِ لَعَلَّھُمْ یَشْکُرُوْنَ (۳۷) رَبَّنَآ اِنَّکَ تَعْلَمُ مَا نُخْفِیْ وَمَا نُعْلِنُ ؕ وَمَا یَخْفٰی عَلَی اللہِ مِنْ شَیْءٍ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ (۳۸)

TRANSLATION: "O our Rabb! I have settled some of my children *(Isma'eel υ)* **in a valley that cannot be cultivated, close to Your sacred house** *(the Kabah)*. **O our Rabb!** *(I have left them here)* **So that they establish salaah, so cause the hearts of some people to be inclined towards them** *(so that people may love them and settle with them)*. **And provide for them fruits** *(referring to all types of provisions)* **for their sustenance so that they may be grateful."** *(As a result of this du'aa, despite being a place where crops do not generally grow, Makkah receives foods and manufactured articles from all over the world, especially from Taa'if, a piece of fertile land which Allaah took from Shaam and placed next to Makkah.)* **O our Rabb! Indeed You know what we conceal and what we disclose** *(so forgive us for all the mistakes we make)*. **Nothing in the heavens and the earth is hidden from Allaah."**

Hadhrat Haajirah رضي الله عنها continued to breastfeed her child and drink from the waterbag. When the water was exhausted, she and her infant child grew thirsty. Seeing her child in a restless condition, she ascended the mount of Safa to see whether any people were approaching. When she could not see anyone she hastened to Marwah, **running through the valley in between to reach the top as soon a possible so as to keep an eye on her child as well.** There too she could sight no one. Once again she hurried back to Safa and again to Marwah. In this manner she went to and fro seven times. Upon reaching this point Rasulullaah ρ said, "For this reason, people perform the Sa'ee between Safa and Marwah (i.e. in commemoration of her act)."

Upon the final descent from Marwah, she heard a sound and tried to remain calm. She then listened attentively and she heard it again. Addressing the voice

she said, “O speaker! You have made yourself heard. If you have any help to offer, then render it.” Suddenly she witnessed an angel (Hadhrat Jibra’eel υ) scraping the ground with his heel, from which water emerged. Hadhrat Haajirah رضي الله عنها began making a form of retaining wall around it and filled her waterbag. The water continued to gush forth. Rasulullaah ρ said, “May Allaah have mercy upon the mother of Ismaa’eel. Had she left it to be, this water of Zamzam would have been a flowing river.”

She continued to drink from the well and to feed her child. The angels would reassure her not to fear since Allaah would not allow them to be destroyed because this child and his father will construct the house of Allaah in this place. They added that Allaah would never destroy His own, the faithful.

It was not long thereafter that people from the **Jurhum tribe** passed by and noticed birds. Knowing that it was a sure sign of water, they approached the place and sought permission from Hadhrat Haajirah رضي الله عنها to settle there. **She told them that they were free to settle, but that they would not become shareholders of the well.** They accepted her condition and started to live there. Rasulullaah ρ mentioned that Hadhrat Haajirah رضي الله عنها did want people to settle there rather than living all by herself.

The Jurhum people then sent some of their men to call the others and people gradually started to settle and build there. Hadhrat Ismaa’eel υ also learnt their language and played with their children. When he grew up, the Jurhum people loved him for his good looks and intelligence and got him married to a woman from amongst them. Hadhrat Haajirah رضي الله عنها eventually passed away there.

Hadhrat Ibraheem υ visited his son and wife from time to time. One day, he visited when Hadhrat Ismaa'eel υ was out hunting for food. To ascertain the personality of his daughter-in-law, Hadhrat Ibraheem υ asked the wife of Hadhrat Ismaa'eel υ how things were at home. She complained that they were struggling and having a hard time. When she was done, Hadhrat Ibraheem υ told her to convey his Salaams to Hadhrat Ismaa'eel υ and to tell him to change his doorstep.

When Hadhrat Ismaa'eel υ returned home, he sensed the earlier presence of his father and asked his wife if anyone had dropped by. She related the incident to him and gave him the message from Hadhrat Ibraheem υ. Hadhrat Ismaa'eel υ informed her that the man was his father Hadhrat Ibraheem υ and the instruction was to be separated from her. He then did as his father bade him.

Hadhrat Ismaa'eel υ then married another woman and it so happened that Hadhrat Ibraheem υ again came by to visit when Hadhrat Ismaa'eel υ was out. When he posed the same question to the second daughter-in-law, she was full of praise for Allaah for granting them His bounties. "What do you eat?" Hadhrat Ibraheem υ asked. "We have meat to eat," she replied. "And what do you drink?" was the next question. "We have delicious water to drink," came the reply. Hadhrat Ibraheem υ then made du'aa saying, "O Allaah! Bless them in their meat and water." As he was leaving, Hadhrat Ibraheem υ told her to convey his Salaams to Hadhrat Ismaa'eel υ and to tell him to preserve his doorstep. When Hadhrat Ismaa'eel υ got back and she informed him of the visitor, he said, "That was my father and his advice was to keep you as my wife for always."

This lengthy narration appears in the Chapter of Dreams as well as the Chapter of the Ambiyaa عليهم السلام in Bukhaari. Both narrations make it evident that Hadhrat Ismaa'eel υ was the infant child whom Hadhrat Ibraheem υ left in Makkah, which was the "**valley that cannot be cultivated**", even though the Qur'aan does not state his name.

Surah Saaffaat states that after Hadhrat Ibraheem υ made the du'aa, "**O my Rabb! Grant me a son from among the pious**", Allaah then "**conveyed to him the good news of** *(the birth of)* **a tolerant son** *(Ismaa'eel υ)*". This son was indeed Hadhrat Ismaa'eel υ, who was born from Hadhrat Haajirah رضي الله عنها because it was only after the tidings of this 'tolerant son' that Allaah informed him, "**We gave him the good news of** *(the birth of his son)* **Is'haaq υ,** *(who was to be)* **a Nabi from the pious**".[97] This verse makes it clear that the previous one could not have been referring to Hadhrat Is'haaq υ, but to Hadhrat Ismaa'eel υ

The Great Sacrifice

Hadhrat Ibraheem υ faced three tests during his lifetime that were of a great magnitude. **This was because the greater a person is in the sight of Allaah, the greater trials thay have to endure.** This then magnifies their worth as they persevere and remain content with the decrees of Allaah. They then became examples for all to emulate. Rasulullaah ρ stated that the Ambiyaa عليهم السلام were tested according to their ranks. Therefore, the highest ranking ones were tested the most.

Being amongst the highest ranking Ambiyaa عليهم السلام, Hadhrat Ibraheem υ, was tested with the following three major tests, which he passed with flying colours:

[97] Surah Saaffaat, verse 112.

1. When he was thrown into the inferno, he exercised patience and fortitude
2. He was then instructed to leave his wife and only son at the time in a barren desert where there were no means of life. This was at a time when he was still entertaining hopes of spending time with his son and settling with him
3. The next test was the most daunting and will be discussed now

Hadhrat Ibraheem υ was in Makkah with his family when he saw a **dream for three consecutive nights.** Allaah had commanded him in this dream to slaughter his son Hadhrat Ismaa'eel υ. **Since the dreams of the Ambiyaa** عليهم السلام **are revelation,** Hadhrat Ibraheem υ realised that he will have to comply with this command.

As difficult as it was, he prepared himself for the task. However, since he was not the only one involved in this command, he had to explain the matter to his son Hadhrat Ismaa'eel υ. Like his father, Hadhrat Ismaa'eel υ did not hesitate to fulfil the command of Allaah and the two soon left to do that which pleased Allaah.

While some Mufassireen state that Hadhrat Ismaa'eel υ was 13 years old at the time, others mention that he was a few years elder. The Qur'aan merely states that he was of an age when he could run about with his father[98]. Some Mufassireen have interpreted this as an age when he could do the same exertions as his father. The age was therefore in the early teens. And Allaah knows best.

Nonetheless, father and son proceeded away from the Kabah to fulfil the command. Historical reports mention that thrice en route Shaytaan tried to dissuade them from the task at ahand, but Hadhrat Ibraheem υ pelted him with

---

[98] Surah Saaffaat, verse 102.

seven pebbles each time to chase him off. These are the three places in Mina where the Jamaraat are located. Allaah loved this act so much that it is commemorated every year by millions of people who perform the Hajj.

When they reached the place of sacrifice, Hadhrat Ismaa'eel υ told his father to tie him up so that the procedure proceeds speedily. Hadhrat Ibraheem υ then turned Hadhrat Ismaa'eel υ on his side, with the side of the forehead upon the ground. It is this act that the Qur'aan decribes as "**Ibraheem** υ *(lay his son down and)* **turned his son on his side** *(to slaughter him, placing the knife on the boy's throat)*...".[99] Although some Mufassireen have translated the verse to mean that Hadhrat Ibraheem υ turned Hadhrat Ismaa'eel υ to lie with his forehead upon the ground, Hadhrat Abdullaah bin Abbaas τ mentions that this refers to the side of the forehead. In fact, the Arabic word *Jabeen* used in the verse refers to the side of the forehead, while the word for the centre of the forehead is *Jabha*.

Some Mufassireen write that as Hadhrat Ibraheem υ started to cut, Allaah placed a sheet of copper between the knife and the throat of Hadhrat Ismaa'eel υ, thereby preventing the child from being harmed. Hadhrat Ibraheem υ was then stopped from cutting and told, "**O Ibraheem! You have certainly brought the dream to a realisation** *(fulfilled the command).* **In this manner** *(as We shall reward you)* **do We reward those who do good. This** *(command to slaughter your son)* **is definitely a decisive test** *(of Imaan)*".[100]

Hadhrat Ibraheem υ immediately stopped and looked up to Hadhrat Jibra'eel υ approaching with a large ram. **Some narrations indicate that this was the same ram that Hadhrat Aadam υ's son Haabeel presented to Allaah.** Nonetheless, the ram was brought from Jannah and it was this ram that Hadhrat Ibraheem υ slaughtered in place of his son. This is referred to in verse 107 of Surah Saaffaat, in which Allaah says, "**And We ransomed him** *(Ismaa'eel υ)* **with a grand sacrifice**".

[99] Surah Saaffaat, verse 103.
[100] Surah Saaffaat, verses 104-106.

This incident is described in verses 99-113 of Surah Saaffaat in the following words:

وَقَالَ اِنِّیْ ذَاہِبٌ اِلٰی رَبِّیْ سَیَہۡدِیۡنِ (٩٩) رَبِّ ہَبۡ لِیۡ مِنَ الصّٰلِحِیۡنَ (١٠٠) فَبَشَّرۡنٰہُ بِغُلٰمٍ حَلِیۡمٍ (١٠١) فَلَمَّا بَلَغَ مَعَہُ السَّعۡیَ قَالَ یٰبُنَیَّ اِنِّیۡ اَرٰی فِی الۡمَنَامِ اَنِّیۡ اَذۡبَحُکَ فَانۡظُرۡ مَاذَا تَرٰی ؕ قَالَ یٰۤاَبَتِ افۡعَلۡ مَا تُؤۡمَرُ ۫ سَتَجِدُنِیۡۤ اِنۡ شَآءَ اللّٰہُ مِنَ الصّٰبِرِیۡنَ (١٠٢) فَلَمَّاۤ اَسۡلَمَا وَ تَلَّہٗ لِلۡجَبِیۡنِ (١٠٣) ۚ وَ نَادَیۡنٰہُ اَنۡ یّٰۤاِبۡرٰہِیۡمُ (١٠٤) ۙ قَدۡ صَدَّقۡتَ الرُّءۡیَا ۚ اِنَّا کَذٰلِکَ نَجۡزِی الۡمُحۡسِنِیۡنَ (١٠٥) اِنَّ ہٰذَا لَہُوَ الۡبَلٰٓـؤُا الۡمُبِیۡنُ (١٠٦) وَ فَدَیۡنٰہُ بِذِبۡحٍ عَظِیۡمٍ (١٠٧) وَ تَرَکۡنَا عَلَیۡہِ فِی الۡاٰخِرِیۡنَ (١٠٨) ۖ سَلٰمٌ عَلٰۤی اِبۡرٰہِیۡمَ (١٠٩) کَذٰلِکَ نَجۡزِی الۡمُحۡسِنِیۡنَ (١١٠) اِنَّہٗ مِنۡ عِبَادِنَا الۡمُؤۡمِنِیۡنَ (١١١) وَ بَشَّرۡنٰہُ بِاِسۡحٰقَ نَبِیًّا مِّنَ الصّٰلِحِیۡنَ (١١٢) وَ بٰرَکۡنَا عَلَیۡہِ وَ عَلٰۤی اِسۡحٰقَ ؕ وَ مِنۡ ذُرِّیَّتِہِمَا مُحۡسِنٌ وَّ ظَالِمٌ لِّنَفۡسِہٖ مُبِیۡنٌ (١١٣)

TRANSLATION: ***(When his father and his people refused to accept his message of Towheed)*** **He** ***(Ibraheem υ)*** **said, "I am going to** ***(a place where)*** **my Rabb** ***(has commanded me to go)*****,** ***(it is only Allaah)*** **Who will soon guide me** ***(to the blessed land of Shaam, where I am commanded to live)*****. O my Rabb! Grant me a son from among the pious." So We conveyed to him the good news of** ***(the birth of)*** **a tolerant son** ***(Ismaa'eel υ)*****. When the child** ***(Ismaa'eel υ)*** **reached the age where he could run about, he** ***(Ibraheem υ)*** **said to him, "O my beloved son! Verily, I have seen** ***(thrice)*** **in a dream that I am slaughtering you. So** ***(carefully)*** **consider your opinion** ***(on the matter because your life is at stake)*****." He** ***(Ismaa'eel υ)*** **replied, "O my beloved father! Do as you have been commanded** ***(because the dreams of the Ambiyaa entail revelation)*****. If Allaah wills, you will soon find me to be among the patient ones** ***(who will endure the sacrifice)*****." So when the two submitted** ***(to Allaah's command, they proceeded to carry out the sacrifice)*** **and Ibraheem υ** ***(lay his son down and)*** **turned his son on his side** ***(to slaughter him, placing the knife on the boy's throat).*** **We** ***(stopped him from slaughtering his son and)*** **called to him saying, "O Ibraheem! You have certainly brought the dream to a realisation** ***(fulfilled the command)*****. In this manner** ***(as We shall reward you)*** **do We reward those who do good." This** ***(command to slaughter your son)*** **is definitely a decisive test** ***(of Imaan)*****. And We ransomed him** ***(Ismaa'eel υ)*** **with a grand sacrifice** ***(a ram from Jannah, which Ibraheem υ then slaughtered in the place of Ismaa'eel υ)*****. And, in his favour, We left** *(as praise and remembrance of him)* **among those to come after. "Peace be to Ibraheem υ."** *(He is therefore remembered with words like this by all Mu'mineen.)* **Thus do We reward those who do good. He was certainly from Our slaves who were Mu'mineen. We gave him the good news of** *(the birth of his son)* **Is'haaq υ,** *(who was to be)* **a Nabi from the pious. We blessed him** *(Ibraheem υ)* **and Is'haaq υ** *(with numerous favours such as prophethood, knowledge and wisdom)***. From the progeny of the two, there was the one who did good** *(the Mu'min)***, as well as the open oppressor of his soul** *(the Kaafir)***.**

Dhabeehullaah (One who is Sacrificed for Allaah)

The verses of the Qur'aan do not refer to Hadhrat Ismaa'eel υ as *Dhabeehullaah*, but state only that he was a lad of great tolerance, fortitude and patience. This is

demonstrated by the fact that as soon as Hadhrat Ibraheem υ informed him of Allaah's command, he immediately agreed and said, "**"O my beloved father! Do as you have been commanded. If Allaah wills, you will soon find me to be among the patient ones**".

Eventually, Allaah substituted Hadhrat Ismaa'eel υ with a ram and Hadhrat Ibraheem υ was congratulated for his devotion to Allaah. Allaah appreaciated this sacrifice so much that it is in commemoration of this millions of Muslims throughout the world sacrifice an animal on the occasion of Eidul Adhaa.

Nonetheless, the point in question is that it was Hadhrat Ismaa'eel υ who was given the title of *Dhabeehullaah* (the One who was sacrificed for Allaah) since he was the one Allaah commanded Hadhrat Ibraheem υ to sacrifice. **As stated above, his brother Hadhrat Is'haaq υ was born later and Hadhrat Ibraheem υ had no other children then besides the two of them.**

The verses of Surah Hood also prove that the *Dhabeehullaah* (the One who was sacrificed for Allaah) was **not** Hadhrat Is'haaq υ. These verses explain that when Allaah decreed to punish the nation of Hadhrat Loot υ, the angels charged with the task of punishment came to Hadhrat Ibraheem υ to inform him about it. It was during their conversation with Hadhrat Ibraheem υ at the time that they informed him that he will be fathering a son by the name of Is'haaq, who will then have a son named Ya'qoob. When Hadhrat Ibraheem υ's wife Hadhrat Sarah رضي الله عنها heard about it, she was very much surprised because she had aged considerably by then. Describing this incident, Allaah says:

وَامْرَاَتُہٗ قَآئِمَۃٌ فَضَحِکَتْ فَبَشَّرْنٰہَا بِاِسْحٰقَ ۙ وَمِنْ وَّرَآءِ اِسْحٰقَ یَعْقُوْبَ (۷۱) قَالَتْ یٰوَیْلَتٰی ءَاَلِدُ وَ اَنَا عَجُوْزٌ وَّہٰذَا بَعْلِیْ شَیْخًا ؕ اِنَّ ہٰذَا لَشَیْءٌ عَجِیْبٌ (۷۲) قَالُوْۤا اَتَعْجَبِیْنَ مِنْ اَمْرِ اللہِ رَحْمَتُ اللہِ وَبَرَکٰتُہٗ عَلَیْکُمْ اَہْلَ الْبَیْتِ ؕ اِنَّہٗ حَمِیْدٌ مَّجِیْدٌ (۷۳)

TRANSLATION: His wife *(Sarah)*, **standing by, laughed** *(with happiness)* **as We conveyed to her the good news** *(that she would be giving birth to a son by the name)* **of Is'haaq υ, and** *(that she will have a grandson by the name of)* **Ya'qoob υ after Is'haaq υ. She said** *(in astonishment)*, **"Oh dear! Shall I bear a child when I am an old woman** *(of over 80 years)* **and my husband here is an old man** *(of over 100 years)* **? This is indeed a strange event!" They** *(the angels)* **said, "Are you surprised at the command** *(and power)* **of Allaah** *(Who can do anything)* **? May Allaah's mercy and blessings be on you, O members of the household** *(of Ibraheem υ)*. **Verily He is Worthy of all praise, The Exalted."**

When this verse makes it clear that even before the birth, Hadhrat Ibraheem υ was informed that Hadhrat Is'haaq υ was destined to have a child by the name of Ya'qoob υ, would it not be futile to then command him later to sacrifice that son? What great test would it have been to Hadhrat Ibraheem υ if he knew that his son was to live to an age where he would marry and father children?

It is therefore obvious that it was Hadhrat Ismaa'eel υ whom Allaah commanded to be sacrificed and who told his father to go ahead, for he would be amongst the patient ones. Describing him in verse 54 of Surah Maryam, Allaah says, "**Mention Ismaa'eel υ in the scripture** *(the Qur'aan)*. **Verily he was true to his promise and he was a Rasool, a Nabi**". He was indeed true in his promise to be patient and to persevere through the test so that his father would pass successfully.

In his book Qasasul Ambiyaa عليهم السلام , Allaama Abdul Wahaab رحمه الله cites another proof for the fact that it was Hadhrat Ismaa'eel υ and not Hadhrat Is'haaq υ who was the *Dhabeehullaah*. He writes that after relating the incident of the sacrifice, Allaah states, "**We blessed him and Is'haaq** υ"[101] He explains that the pronoun "him" in the verse refers to *Dhabeehullaah*, who could not be Hadhrat Is'haaq υ since mention is made of his birth only later in the verses.

It is also clear that this incident took place in Makkah, since the Hajj rituals and sacrifice had been practised by the Arabs even before Rasulullaah ρ. **In fact, the horns of the ram that Hadhrat Ibraheem υ slaughtered on that occasion had been preserved for centuries and hung on the wall inside the Kabah.** Hadhrat Aamir Sha'bi رحمه الله has been quoted as saying that personally saw the horns.[102]

Historical reports are clear about the fact that Hadhrat Ismaa'eel υ lived in Makkah and not Hadhrat Is'haaq υ.

What about the narrations reported by several Sahabah ψ and Taabi'een stating that the *Dhabeehullaah* was Hadhrat Is'haaq υ? Haafidh Ibn Katheer رحمه الله writes that these narrations most probably stem from Hadhrat Ka'b Ahbaar رحمه الله, who was a scholar from the Ahlul Kitaab who reverted to Islaam during the time of the Sahabah ψ. When he accepted Islaam during the Khilaafah of Hadhrat Umar τ, he would narrate to Hadhrat Umar τ the incidents from the previous scriptures. Because Hadhrat Umar τ listened to him, many people saw it as sanction to narrate these. However, his narratives included many

[101] Surah Saaffaat, verse 113.
[102] Ibn Katheer (Vol.4 Pg.18).

unsubstantiated incidents, which the Ummah has no need for. And Allaah knows best.[103]

The Qur'aan cites the incident of the construction of the Kabah, which was jointly done by Hadhrat Ibraheem υ and Hadhrat Ismaa'eel υ. the verses include the du'aa father and son made and the fact that the Kabah is the headquarters of Towheed.

In the Words of the Qur'aan

Verses 96 and 97 of Surah Aal Imraan states:

اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِىْ بِبَكَّةَ مُبٰرَكًا وَّهُدًى لِّلْعٰلَمِيْنَ (٩٦) فِيْهِ اٰيٰتٌ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ ۚ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا ؕ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ؕ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِىٌّ عَنِ الْعٰلَمِيْنَ (٩٧)

TRANSLATION: Indeed the first house designated *(appointed and set up)* **for man** *(as a direction to worship Allaah)* **was the one at Bakkah** *(Makkah)* **which is blessed and a guidance for the** *(people of the)* **universe. In it are clear signs;** *(among these is)* **the Maqaam** *(station)* **of Ibraheem υ. Whoever enters it** *(the Haram of Makkah)* **shall be safe. Hajj** *(pilgrimage to show love for Allaah)* **to the House** *(the Kabah)* **is a duty that people who are able to find a way there owe to Allaah** *(therefore, Muslims who can afford to go to Makkah to perform Hajj have to do so)***. Whoever rejects** *(this obligation)***, then** *(it should be borne in mind that)* **surely Allaah is Independent of the entire universe** *(Allaah does not need man's worship. Man benefits only himself by worshipping Allaah)***.**

Verses 125-129 of Surah Baqarah states:

[103] Tafseer Ibn Katheer (Vol.4 Pg.17).

وَ اِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا ؕ وَ اتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ؕ وَعَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَ اِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِىَ لِلطَّآئِفِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ (١٢٥) وَ اِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ قَالَ وَمَنْ كَفَرَ فَاُمَتِّعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗٓ اِلٰى عَذَابِ النَّارِ ؕ وَبِئْسَ الْمَصِيْرُ (١٢٦) وَ اِذْ يَرْفَعُ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَ اِسْمٰعِيْلُ ؕ رَبَّنَا تَقَبَّلْ مِنَّا ؕ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ (١٢٧) رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ ۪ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۚ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ (١٢٨) رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ؕ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ (١٢٩)

TRANSLATION: *(Remember also the time)* **When We made the House** *(the Kabah)* **a gathering place for people** *(throughout the world)* **and a place of safety** *(from injustice and attack and a place of peace)*. *(O people)* **Take the Maqaam of Ibraheem** *(the stone on which Ibraheem υ stood while building the Kabah)* **as a place of salaah** *(a place behind which you perform two Rakaahs of salaah after Tawaaf)*. **We commanded Ibraheem υ and Isma'eel υ** *(saying)*, **"Clean** *(remove idols from)* **My house** *(the Kabah)* **for those who perform Tawaaf, those who stay in it, those who bow** *(in Ruku)* **and those who prostrate** *(referring to those who perform salaah there)*.**"** *(Remember)* **When Ibraheem υ said, "O my Rabb! Make this** *(city of Makkah)* **a city of safety** *(of peace)* **and feed with fruit those inhabitants who believe in Allaah and the Last Day."** *(Allaah accepted this prayer and made Makkah a place where no killing should take place, no plants should be uprooted and no animal hunted. Allaah also saw to it that Makkah receives food and products from the entire world.)* **Allaah said, "As for him who carries out kufr, I shall grant him enjoyment for a while, after which I will drive** *(compel)* **him into the punishment of the Fire** *(in the Aakhirah)*. **It is the worst of places to be."** *(Remember)* **When Ibraheem υ and Ismaa'eel υ were raising the foundation of the House** *(the Kabah, and they prayed)* **"O our Rabb! Accept from us** *(the effort of building the Kabah)*. **Indeed You are the All Hearing, the All Knowing** *(You hear our prayer and know our actions and intentions)*. **O our Rabb! Make us obedient to You and make from our descendants** *(progeny)* **a nation** *(a group)* **that is also obedient to You. Show us** *(teach us)* **our rites** *(the manner in which we should worship You)* **and accept our repentance** *(forgive our mistakes)*. **Without doubt, You are the Most Pardoning, the Most Merciful."** *(Although they were sinless, they asked for forgiveness because they were humble and this was done to teach people to ask for forgiveness after every good act.)* **O our Rabb! Send to them** *(to our descendants)* **a messenger from among them** *(who was Rasulullaah ρ)* **who will recite Your verses** *(of the Qur'aan)* **to them, teach them the Book** *(the meanings and necessary explanations of the Qur'aan)* **and wisdom** *(the Ahadeeth and the hidden mysteries and*

intricate allegories of the Qur'aan) **and purify them** *(from Shirk)*. **Without doubt, You are the Mighty, the Wise."**

Allaah says in verses 26-33 of Surah Hajj:

وَ اِذْ بَوَّاْنَا لِاِبْرٰهِيْمَ مَكَانَ الْبَيْتِ اَنْ لَّا تُشْرِكْ بِىْ شَيْئًا وَّ طَهِّرْ بَيْتِىَ لِلطَّآئِفِيْنَ وَ الْقَآئِمِيْنَ وَالرُّكَّعِ السُّجُوْدِ (۲۶)
وَ اَذِّنْ فِى النَّاسِ بِالْحَجِّ يَاْتُوْكَ رِجَالًا وَّعَلٰى كُلِّ ضَامِرٍ يَّاْتِيْنَ مِنْ كُلِّ فَجٍّ عَمِيْقٍ (۲۷) لِّيَشْهَدُوْا مَنَافِعَ لَهُمْ
وَيَذْكُرُوا اسْمَ اللهِ فِىْ اَيَّامٍ مَّعْلُوْمٰتٍ عَلٰى مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ ۚ فَكُلُوْا مِنْهَا وَ اَطْعِمُوا الْبَآئِسَ الْفَقِيْرَ
(۲۸) ثُمَّ لْيَقْضُوْا تَفَثَهُمْ وَلْيُوْفُوْا نُذُوْرَهُمْ وَلْيَطَّوَّفُوْا بِالْبَيْتِ الْعَتِيْقِ (۲۹) ذٰلِكَ * وَمَنْ يُّعَظِّمْ حُرُمٰتِ اللهِ فَهُوَ
خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖ ؕ وَاُحِلَّتْ لَكُمُ الْاَنْعَامُ اِلَّا مَا يُتْلٰى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ
(۳۰) حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ ؕ وَ مَنْ يُّشْرِكْ بِاللهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ اَوْ تَهْوِىْ بِهِ
الرِّيْحُ فِىْ مَكَانٍ سَحِيْقٍ (۳۱) ذٰلِكَ * وَ مَنْ يُّعَظِّمْ شَعَآئِرَ اللهِ فَاِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ (۳۲) لَكُمْ فِيْهَا مَنَافِعُ
اِلٰى اَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ اِلَى الْبَيْتِ الْعَتِيْقِ (۳۳)

TRANSLATION: *(That time is worth remembering)* **When We showed Ibraheem** υ **the location of the House** *(the Kabah)* **saying, "Do not ascribe any as partner to Myself and cleanse My House** *(from physical dirt and spiritual dirt such as idols)* **for those who make Tawaaf, those who stand** *(in salaah)*, **those who bow** *(in Ruku)* **and those who prostrate. And announce the Hajj among the people,** *(in response to your announcement)* **they will come to you** *(walking)* **on foot and on every lean camel** *(in every condition)*, **travelling from every distant road to witness the things of benefit to them** *(which include material benefits such as benefiting from trade and the meat of sacrificed animals, as well as spiritual benefits such as spiritual enlightenment and rewards in the Aakhirah)* **and, during the stipulated days** *(of Hajj)*, **to take Allaah's name on every animal that Allaah has provided for them** *(before they slaughter it)*. **So eat from it** *(from the sacrificed animal)* **and feed it to the afflicted poor** *(those who are truly in need)*. **Then they should remove their untidiness** *(unwanted hair and long nails)*, **fulfil** *(any of)* **their oaths** *(that they may have taken)* **and perform Tawaaf around the Freed House** *(the Kabah, which has been freed from tyrants)*. **So it is. Whoever respects the things that Allaah has made sacred, then this** *(respect)* **will be best for him with his Rabb** *(because Allaah will reward him for this)*. **Livestock animals have been permitted for you** *(to consume)*, **with the exception of those** *(animals)* **that have been recited to you** *(in other verses of the Qur'aan, making it clear that they are Haraam)*. **So abstain** *(totally)* **from the impurity of idols and abstain from false talk in a state that you are all Haneef** *(inclined only towards Allaah and turning away from all other gods)*, **not ascribing any partners to Him. The example of the one who ascribes partners to**

Allaah *(the Mushrik)* **is like one who has fallen from the sky, to have his remains snatched up by birds or blown off to a distant place by the wind.** *(Just like the person falling from the sky who cannot help being either ravaged by birds of prey or being carried away by a strong wind, the Mushrik will also be unable to avoid his imminent destruction if he does not become a Mu'min.)* **So it is. Whoever honours the landmarks** *(distinctive signs)* **of** *(the Deen of)* **Allaah** *(which are unique to Islaam)***, then this** *(respect)* **is because of the Taqwa of hearts** *(respect for these landmarks denotes Taqwa in a person's heart)***. There are things of benefit for you in it** *(in the livestock animals that you intend to sacrifice during the days of Hajj)* **until a stipulated period** *(until the time when you declare them to be sacrificial animals. When you make this declaration and proceed with them for Hajj, you will have to stop milking them, riding them or deriving any other benefit from them)***. Then** *(once you declare that they are to be sacrificed during Hajj)* **their destination is the Freed House** *(the Kabah)***.**

Verses 36/7 Surah Hajj states:

وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآئِرِ اللهِ لَكُمْ فِيْهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللهِ عَلَيْهَا صَوَآفَّ ۚ فَاِذَا وَجَبَتْ جُنُوْبُهَا فَكُلُوْا مِنْهَا وَ اَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ؕ كَذٰلِكَ سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ (٣٦) لَنْ يَّنَالَ اللهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ كَذٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللهَ عَلٰى مَا هَدٰىكُمْ ؕ وَ بَشِّرِ الْمُحْسِنِيْنَ (٣٧)

TRANSLATION: And We have made the large *(sacrificial)* **animals** *(camels and cows)* **from the landmarks** *(distinctive signs)* **of** *(the Deen of)* **Allaah, in which lies good for you. So take Allaah's name on them** *(when you intend slaughtering them)* **as they stand in rows** *(ready to be slaughtered)***. Then eat from them when they fall on their sides** *(after being slaughtered)* **and feed** *(their meat to)* **the perseverant** *(those who are content with what they are given and although poor, they do not beg)* **and** *(feed also)* **the beggar. We have placed them** *(the animals)* **at your service in this manner so that you could be grateful** *(for this favour)***.** *(When sacrificing these animals, remember that)* **Their flesh and blood will never reach Allaah, but it is your Taqwa** *(your intention for sacrificing)* **that will reach Him. Allaah has placed them** *(these animals)* **at your service in this way so that you proclaim His greatness** *(abundantly)* **for the guidance that He has granted you. And convey good news** *(of Jannah)* **to those who do good.**

The Children of Hadhrat Ismaa'eel υ

Neither the Qur'aan nor the Ahadeeth provide much details concerning the children of Hadhrat Ismaa'eel υ. **The Torah mentions that he had twelve sons, who were known as the twelve leaders and became the forefathers of the Arab nation. It is also stated that he had a daughter by the name of Bashaamah or Mahallah.** According to the Torah, the names of his sons were Naabit, Qidaar, Awba'eel, Hishaam, Mishmaa, Roomah, Mansha, Adaar, Teema, Yatoor, Naaqeesh and Qeedmah. The eldest of them were Naabit and Qidaar, who were very well known and are spoken about in Arab history. The progeny of Naabit were known as the people of Hijr, while the progeny of Qidaar were known as the people of Rass. Both these nations have been mentioned in the Qur'aan.

Hadhrat Ismaa'eel υ in the Qur'aan

Hadhrat Ismaa'eel υ is mentioned in the incident of the sacrifice, as well as in the two places in the Qur'aan where Hadhrat Ibraheem υ was given glad tidings of a son. In addition to this and the verses concerning the contruction of the Qur'aan, he is also mentioned by name in the following verses:

وَ اذْكُرْ فِى الْكِتٰبِ اِسْمٰعِيْلَ ۚ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُوْلًا نَّبِيًّا (۵۴) وَكَانَ يَاْمُرُ اَهْلَهٗ بِالصَّلٰوةِ وَالزَّكٰوةِ ۪ وَكَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا (۵۵)

TRANSLATION: Mention Ismaa'eel υ in the scripture *(the Qur'aan)*. **Verily he was true to his promise and he was a Rasool, a Nabi.** *(Besides being steadfast with salaah and Zakaah,)* **He** *(also)* **used to instruct his family to perform salaah and to pay zakaah and he was beloved to his Rabb.**[104]

[104] Surah Maryam, verse 55/6.

Verses 85/6 of Surah Ambiyaa عليهم السلام speaks about him amongst the names of other Ambiyaa عليهم السلام, when it says:

وَ اِسْمٰعِيْلَ وَ اِدْرِيْسَ وَ ذَا الْكِفْلِ ؕ كُلٌّ مِّنَ الصّٰبِرِيْنَ (ۚ۸۵) وَ اَدْخَلْنٰهُمْ فِىْ رَحْمَتِنَا ؕ اِنَّهُمْ مِّنَ الصّٰلِحِيْنَ (۸۶)

TRANSLATION: And *(remember also)* **Ismaa'eel υ, Idrees υ and Dhul Kifl υ. They were all from the patient ones. We admitted them all into Our mercy. They were indeed from the righteous.**

The Demise of Hadhrat Ismaa'eel υ

Hadhrat Ismaa'eel υ passed away at the age 136 years. By this time, his progeny had spread in many areas, including Hujaaz, Shaam, Iraq, Palestine and Egypt. **It is narrated that he was buried next to his mother in the Haram of Makkah.**

Conclusions and Lessons

The First House of Allaah

Before the Kabah was built, there were many large temples dedicated to idols, celestial bodies and other false gods. Egypt had massive temples dedicated to the sun, while the people of Can'aan built an enormous fortress where they kept a statue of their god Ba'l. There was also the people of Ghuzza who dedicated a temple for the worship of their god Dajoon, who was half fish and half man. The Amweeni people built a temple dedicated to the sun and the moon, the Persians dedicated temples to the worship of fire and the Romans constructed large citadels dedicated to Hadhrat Isa υ and his mother Hadhrat Maryam رضي الله عنها. Then

there were the Hindus, who dedicated countless temples to the worship of countless gods.

However, the first site to be dedicated to the worship of the One Allaah was the Kabah, which is also known as *Baytullaah* (The House of Allaah).

Construction of the Kabah

The history of the Kabah reaches back further than human history. When the earth was still only water, the first thing that emerged was a bubble upon the where the Kabah now stands. The angels made Tawaaf of this place and when Allaah decided to create land, it starts to spread from this bubble until land covered a third of the water. The land where the Kabah stands was then protrudinig from the rest of the land like a little hill.

When Hadhrat Aadam υ came on earth, Allaah revealed this spot to him via revelation and he increased it's height with his hands. Hadhrat Aadam υ and his children were instructed to make Tawaaf of it. **It is recorded that the Kabah was completely reconstructed 10 times in history by the following people:**

1. The angels
2. Hadhrat Aadam υ
3. Hadhrat Sheeth υ
4. Hadhrat Ibraheem υ
5. The Amaaliqah nation
6. The Jurhum tribe
7. A man by the name of Qusay
8. The Quraysh tribe
9. Hadhrat Abdullaah bin Zubayr τ

10. Hajjaaj bin Yusuf

However, the Qur'aan refers to Hadhrat Ibraheem υ as the first to construct the Kabah because when he built it with Hadhrat Ismaa'eel υ, it was the first time that it was formally reconstructed as a building. Haafidh Ibn Hajar رحمه الله writes that although Hadhrat Aadam υ had built the foundations of the Kabah when he was shown the place, all traces of this had been lost over time. All that remained was a protruding piece of land like a hill. It was this area that was shown to Hadhrat Ibraheem υ and where he constructed the Kabah with Hadhrat Ismaa'eel υ. He dug up the land until he unearthed the original foundations and then started to build.

Hadhrat Ibraheem υ stood upon a rock that rose in the air with him every time he needed to build higher. This rock is called the Maqaam Ibraheem and is located within the Masjidul Haraam. This is where people perform their two Rakaahs salaah after performing Tawaaf. When he reached the point in construction when the Hajar Aswad had to be placed, Hadhrat Jibra'eel υ showed him a place in the nearby mountains where Allaah had preserved it. It was a stone from Jannah, which had to be built into the wall of the Kabah.

When Rasulullaah ρ was 25 or 35 years of age, a flood destroyed a great protion of the Kabah and it needed to be rebuilt. Since the Quraysh were the custodians of the Kabah, they decided to rebuild it, but resolved only to use lawfully earned wealth for the project. However, they ran out of lawful wealth before the contruction could be completed. They therefore decided to alter the construction to accommodate the shortfall of funds. They then built the Kabah to a point that they could afford and demarcated the remaining area with a low wall. This area is called the Hateem. The second significant alteration was to build only one door, whereas the original Kabah built by Hadhrat Ibraheem υ had

two doors, one on the eastern side and another on the western side. The third change they made to the plan was to raise the threshold of the door so that it no longer remained at ground level. This they did so that the only people who could enter the Kabah were those whom they allowed.

When the Muslims conquered Makkah in the year 8A.H., all traces of Shirk were removed from it. Nonetheless, this design of the Kabah remained until Rasulullaah ρ passed away. It also remained unchanged during the Khilaafah of the Khulafaa Raashideen, when Islaam spread far and wide.

After them, Hadhrat Mu'aawiya τ was the Khalifah for a long while. Before he passed away, he named his son Yazeed as his successor. Although many people were unhappy with the decision, Yazeed was instated as the new Khalifah. The people of Makkah and Madinah refused to recognise the newcomer as Khalifah, but force was used against them to get them to submit. The people of Makkah, which was still recognised as the home of Islaam and Imaan, saw Hadhrat Abdullaah bin Zubayr τ as the perfect candidate to be the Khalifah because of his status, knowledge and piety. With their insistence, he was declared the Khalifah of Makkah.

Yazeed was furious when he heard about this and desperately sent emissaries to negotiate a peaceful settlement. However, the negotiations failed and Yazeed dispatched an army under the command of Muslim bin Uqba to arrest Hadhrat Abdullaah bin Zubayr τ. It so happened that Muslim passed away en route, but he named Husayn bin Numayr Kindi to be his successor.

When Husayn arrived in Makkah, he launched a fierce attack. Although Hadhrat Abdullaah bin Zubayr τ and his comrades managed to hold out for a few days, they were eventually forced to seek asylum inside the Haram. Notwithstanding this, Husayn started escalated his attacks and even used catapults to launch boulders at the Haram, thereby seriously damaging the Kabah.

It was during this time that Husayn received news from Shaam that Yazeed had died. Seizing the opportunity, Hadhrat Abdullaah bin Zubayr τ sent a delegation of people, including Hadhrat Abdullaah bin Umar τ, to convince Husayn to return to Shaam. The delegation was successful and the episode came to a close. Hadhrat Abdullaah bin Zubayr τ then summoned the influential members of the Quraysh and narrated to them what his aunt Hadhrat Aa' isha رضي الله عنها had narrated. She reported that Rasulullaah ρ Hadhrat expressed the desire to reconstruct the Kabah according to the design built by Hadhrat Ibraheem υ. However, Rasulullaah ρ did not do this because the Quraysh has just recently entered the fold of Islaam and it would be inappropriate to allow such a project to offend them and create doubts in their hearts.

Hadhrat Abdullaah bin Zubayr τ impressed on the people that it was time to rebuild the Kabah according to the design of Hadhrat Ibraheem υ, as Rasulullaah ρ had willed it. Although most of the Sahabah ψ supported the idea, there were some like Hadhrat Abdullaah bin Abbaas τ who opposed it. Those who opposed the idea feared that if this is done, every new Khalifah will want to rebuild the Kabah according to the design he preferred. As a result, the Kabah will be treated as a toy that every person can build as he likes.

Eventually, the idea was sanctioned and work proceeded to rebuild the Kabah as Hadhrat Ibraheem υ had built it. When the work was complete, the changes that the Quraysh made to the Kabah were no more.

Meanwhile, the Muslims in Shaam had appointed Yazeed's son Mu'aawiya to be the new Khalifah. However, he stepped down three days later, stating that he did not wish to be part of a Khilaafah that was underpinned by oppression and evil. The people then appointed Abdul Malik bin Marwaan as the new Khalifah.

Abdul Malik appointed Hajjaaj bin Yusuf as the governor of Madinah and gave him instructions to finish off the work that Yazeed had started in Makkah. Hajjaaj marched to Makkah, where he launched a massive offensive and managed to capture the city. Hadhrat Abdullaah bin Zubayr τ and many of his comrades were martyred in this battle. This took place during the year 73 A.H.

Hajjaaj then wrote to Abdul Malik and informed him that Hadhrat Abdullaah bin Zubayr τ had demolished the Kabah that was built by their forefathers of the Quraysh and built it anew. Abdul Malik sent instructions to rebuild the Kabah according to the design of the Quraysh, which Hajjaaj promptly did. As a result, the three fundamental changes to the Kabah were restored, viz:

1. The Hateem was extruded from the building
2. The western door of the Kabah was sealed
3. The threshold of the door was raised

This was the tenth reconstruction of the Kabah that took place and it is upon this foundation that the Kabah still stands today.

When Abdul Malik arrived in Makkah for Umrah after the reconstruction, he said, “May Allaah curse Ibn Zubayr for lying about Ummul Mu'mineen Aa’isha رضي الله عنها said.” Coincidentally, Hadhrat Haarith bin Abi Rabee’ah رحمه الله was present there at the time and he retorted by saying that he had personally heard the Hadith from Hadhrat Aa’isha رضي الله عنها. It was only then that Abdul Malik realised the truth and said, “Had I known this before, I would have never commissioned the reconstruction.” When he then returned to Shaam, he consulted with the scholars about reconstructing the Kabah yet again according to the design of Hadhrat Ibraheem υ. However, none of them permitted it.

It was much later during the Khilaafah of Haroon Rasheed or Mahdi Mansoor that a Fatwa was sought from Imaam Maalik bin Anas رحمه الله about reverting the design of the Kabah to the original. Imaam Maalik رحمه الله strongly forbade the initiative, stating that this would be grossly disrespectful to the Kabah. Thereafter, no initiative of this kind was ever contemplated.[105]

[105] Qasasul Ambiyaa عليهم السلام by Ibn Katheer رحمه الله

Sayyiduna Is'haaq υ

Birth

When Hadhrat Ibraheem υ was 100 years old, Allaah conveyed to him the good news of a son that was to be born to him from his wife Hadhrat Sarah رضي الله عنها. The son was to be called Is'haaq. **Hadhrat Sarah** رضي الله عنها **was then between 80 and 90 years of age. Hadhrat Is'haaq υ was therefore approximately 13 years younger than his brother Hadhrat Ismaa'eel υ.** When receiving news of the birth of Hadhrat Ismaa'eel υ, Hadhrat Ibraheem υ was told that he was to father a "tolerant son" (*Ghulam Haleem*). In a similar manner and with similar words, When receiving news of the birth of Hadhrat Is'haaq υ, Hadhrat Ibraheem υ was told that he was to father a "knowledgeable son" (*Ghulam Aleem*).

Hadhrat Loot υ lived during the same era as Hadhrat Ibraheem υ and was his nephew. Hadhrat Loot υ was sent as a Nabi to the people of Sodom, but after they refused to accept his message and persisted with their evill ways, Allaah decided to overturn the entire city. The angels deputed with the task paid a visit to Hadhrat Ibraheem υ to inform him of this news and also to give him the good news that he was to father a son.

The angels came to Hadhrat Ibraheem υ in the form of human beings whom he did not recognise. As was his habit, Hadhrat Ibraheem υ immediately started to prepare meals for them. When the roasted mutton was ready, he served it to them, but they did not take any of it because angels do not eat. Hadhrat

Ibraheem υ sensed some of fear for the strangers because it was common that the only people who would not eat from a person were those who had come with sinister motives, such as murder or robbery.

Hadhrat Ibraheem υ then asked them why they had come and promptly bade him not to have any fear. They then told him that they were angels deputed to punish the people of Hadhrat Loot υ. They also informed him that he was to father a son of great knowledge, who was Hadhrat Is'haaq υ. Describinig him as a son with tremendous knowledge meant that the son would be a Nabi, since the Ambiyaa عليهم السلام were the most knowledgeable of all humanity. When Hadhrat Ibraheem υ expressed surprise that he could father a child at such a late age, the angels assured him that the day would certainly come to pass.

Hadhrat Ibraheem υ's wife Hadhrat Sarah رضي الله عنها was standing nearby, so she overheard the conversation. She was also surprised, but the angels reassured her as well with the news of a son Is'haaq. In addition to this, they even told her that her son Is'haaq would be the father of Ya'qoob, who would also be a noble Nabi of Allaah.

In the Words of the Qur'aan

This entire incident is narrated in verses 69-73 of Surah Hood, where Allaah says:

وَلَقَدْ جَآءَتْ رُسُلُنَآ اِبْرٰهِيْمَ بِالْبُشْرٰى قَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ جَآءَ بِعِجْلٍ حَنِيْذٍ (۶۹) فَلَمَّا رَآٰ اَيْدِيَهُمْ لَا تَصِلُ اِلَيْهِ نَكِرَهُمْ وَ اَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ اِنَّآ اُرْسِلْنَآ اِلٰى قَوْمِ لُوْطٍ (۷۰٪) وَامْرَاَتُهٗ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنٰهَا بِاِسْحٰقَ ۙ وَمِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوْبَ (۷۱) قَالَتْ يٰوَيْلَتٰٓى ءَاَلِدُ وَ اَنَا عَجُوْزٌ وَّهٰذَا بَعْلِىْ شَيْخًا ؕ اِنَّ هٰذَا لَشَىْءٌ عَجِيْبٌ (۷۲) قَالُوْٓا اَتَعْجَبِيْنَ مِنْ اَمْرِ اللهِ رَحْمَتُ اللهِ وَبَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ ؕ اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ (۷۳)

TRANSLATION: Indeed Our messenger angels came to Ibraheem υ with good news *(that he will father a son and have grandsons afterwards)* **and greeted him with** *(the words of)* **Salaam. He said, "Salaam** *(Peace be on you too)*,**" and did not hesitate to bring a roasted calf** *(to entertain them)*. *(However, they did not partake of the meal because angels do not eat.)* **When he noticed that their hands were not reaching towards it** *(to eat)*, **he grew fearful of them** *(thinking that they had come to harm him)*. **They said, "Do not fear. We** *(are angels who)* **have been sent to** *(destroy)* **the nation of Loot υ." His wife** *(Sarah)*, **standing by, laughed** *(with happiness)* **as We conveyed to her the good news** *(that she would be giving birth to a son by the name)* **of Is'haaq υ, and** *(that she will have a grandson by the name of)* **Ya'qoob υ after Is'haaq υ. She said** *(in astonishment)*, **"Oh dear! Shall I bear a child when I am an old woman** *(of over 80 years)* **and my husband here is an old man** *(of over 100 years)* **? This is indeed a strange event!" They** *(the angels)* **said, "Are you surprised at the command** *(and power)* **of Allaah** *(Who can do anything)* **? May Allaah's mercy and blessings be on you, O members of the household** *(of Ibraheem υ)*. **Verily He is Worthy of all praise, The Exalted."**

Verses 24-30 of Surah Dhaariyaat relate the incident in the following words:

هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ (۲۴) اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ (۲۵) فَرَاغَ اِلٰى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ (۲۶) فَقَرَّبَهٗۤ اِلَيْهِمْ قَالَ اَلَا تَاْكُلُوْنَ (۲۷) فَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ ؕ وَ بَشَّرُوْهُ بِغُلٰمٍ عَلِيْمٍ (۲۸) فَاَقْبَلَتِ امْرَاَتُهٗ فِيْ صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَ قَالَتْ عَجُوْزٌ عَقِيْمٌ (۲۹) قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ؕ اِنَّهٗ هُوَ الْحَكِيْمُ الْعَلِيْمُ (۳۰)

TRANSLATION: Has the story of Ibraheem υ's honourable guests *(some angels)* **reached you? When they came to him and greeted with Salaam, he** *(thinking them to be travellers)* **said, "Peace be upon you too. You must be strangers** *(to this place)*.**" He then went to his family and returned with a fat** *(roasted)* **calf. He served it to them and** *(when they did not partake of it because angels do not eat food)* **he said, "Are you not going to eat** *(Will you not accept my hospitality)***?" He grew afraid of them** *(thinking that they may have come for some sinister purpose)*. **They said, "Do not be afraid," and they gave him the good news of an intelligent child** *(that was to be born to him)*. **His wife** *(Sarah)* **arrived calling loudly** *(in amazement upon hearing the news)*, **smote her face** *(because of her surprise)* **and said, "***(How can)* **An old barren woman** *(like me bear a child)***?" They** *(the angels)* **said, "Thus has your**

Rabb said *(you will therefore certainly bear a child)*. **He is the Wise, the All Knowing** *(He knows why and to whom a child should be born)*.**"**

Allaah says in verses 51-56 of Surah Hijr:

وَنَبِّئْهُمْ عَنْ ضَيْفِ اِبْرٰهِيْمَ (۵۱) اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ اِنَّا مِنْكُمْ وَجِلُوْنَ (۵۲) قَالُوْا لَا تَوْجَلْ اِنَّا نُبَشِّرُكَ بِغُلٰمٍ عَلِيْمٍ (۵۳) قَالَ اَبَشَّرْتُمُوْنِيْ عَلٰى اَنْ مَّسَّنِيَ الْكِبَرُ فَبِمَ تُبَشِّرُوْنَ (۵۴) قَالُوْا بَشَّرْنٰكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ الْقٰنِطِيْنَ (۵۵) قَالَ وَمَنْ يَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖٓ اِلَّا الضَّآلُّوْنَ (۵۶)

TRANSLATION: And inform them *(also)* **of Ibraheem υ's guests** *(the angels who visited Ibraheem υ in human form to inform him about the birth of his son Is'haaq υ and that they were going to destroy the people of Loot υ)*. **When they entered his presence, they greeted with Salaam.** *(However, when Ibraheem υ served them some food, they did not eat. Sensing that they have come to punish someone,)* **He** *(Ibraheem υ)* **said, "We are afraid of you."** *(Reassuring him,)* **They said, "Do not be afraid. Indeed, we wish to convey to you the good news of** *(the birth of)* **a knowledgeable** *(wise)* **child** *(by the name of Is'haaq υ, who will be born to your wife)*.**"** *(Surprised at the news,)* **He** *(Ibraheem υ)* **said, "Do you give me this good news when old-age has afflicted me** *(How can I father a child when I am such an old man)* **? What then is this very good news that you are delivering** *(please repeat what you said because it seems too astonishing)* **?" They said, "We convey to you the good news of a reality, so do not become of the despondent ones** *(Never lose hope in Allaah's power because nothing is impossible for Allaah)*.**" He** *(Ibraheem υ)* **said, "***(I cannot be such because)* **Only the deviant ones** *(the Kuffaar)* **are despondent of Allaah's mercy."**

Conclusions and Lessons

1. The Sunnah of Hadhrat Ibraheem υ

Hadhrat Ibraheem υ circumcised Hadhrat Is'haaq υ when the boy was eight days old. The name Is'haaq is pronounced Yas'haq in Hebrew and refers to a person who is always laughing and happy. He was given this name because when the angels gave his mother Hadhrat Sarah رضي الله عنها the news of his birth when she was almost 90 years of age and Hadhrat Ibraheem υ was 100 years old, she burst out laughing in surprise. She was also laughing and happy when he was born.

2. The Marriage of Hadhrat Is'haaq υ

The Qur'aan makes no mention of this part of the life of Hadhrat Is'haaq υ. Although the Ahadeeth speak about the marriage of Hadhrat Ismaa'eel υ, no reference is made of the marriage of Hadhrat Is'haaq υ. However, the Torah mentions that Hadhrat Ibraheem υ once told his adopted son Ya'zar from Damascus, "I intend marrying my son Is'haaq to someone from our family. You must therefore pack up and leave for Faddaan to see my nephew Batweel bin Naahoor. Ask him whether he would agree to marry his daughter to Is'haaq. If he agrees, then tell him that since I am unable to part with Is'haaq, would he please send his daughter along with you."

Ya'zar did as he was told and left for Faddaan. When he drew close to the town, he sat his camel down close by to acquaint himself with the area. Coincidentally, he had sat the camel down right next to the homes where Batweel and his family lived. Just then, a beautiful woman passed by, carrying some water to her home. Ya'zar asked her for some water, and she politely obliged, giving some to his camel as well. Noticing that he was a traveller, she asked what he had come for. He asked her where Batweel lived, since it was him whom he came to see. She informed him that Batweel was her father and showed him the way to the house.

When they reached the house, she called for her brother Laabaan, who was very happy to host the guest and did his best to entertain him. Laabaan asked Ya’zar why he had travelled so far. Ya’zar then delivered the message of Hadhrat Ibraheem υ, which made Laabaan extremely happy. He immediately agreed to get his sister Rufqah married to Hadhrat Is’haaq υ and sent her off with Ya’zar along with many gifts and items she would need.

However, this narration appears in the Torah and its authenticity cannot be guaranteed.

3. The Children of Hadhrat Is’haaq υ

Hadhrat Is’haaq υ fathered twin sons from Hadhrat Rufqah رضي الله عنها, whose names were Aysu and Ya’qoob. The sons were born when Hadhrat Is’haaq υ was 40 or 60 years of age.

Sayyiduna Loot υ

Hadhrat Loot υ was the son of Hadhrat Ibraheem υ' brother. Both uncle and nephew hailed from the city of Babylon, close to Basrah in Iraq. The city of Babylon is mentioned in the Qur'aan in Surah Baqarah. As we have learnt earlier, the people of Hadhrat Ibraheem υ were idol worshipers. Despite the tireless efforts of Hadhrat Ibraheem υ to convince his father, family and nation to accept Towheed, they refused. He was eventually forced to leave the city with the only two persons who accepted his message. The one was his wife Hadhrat Sarah رضي الله عنها and the other was his nephew Hadhrat Loot υ.

They travelled for a while to spread the word of Allaah and it was when they reached the Jordan River that Allaah commanded Hadhrat Ibraheem υ to settle in Can'aan, which was close to Baytul Muqaddas. At the same time, Allaah instructed Hadhrat Loot υ to settle in Sodom, which lay between Jordan and Baytul Muqaddas. There he was to preach the message of Towheed to the people.

Sodom

Sodom was a region that comprised of five cities. The cities were called:

1. Sodom
2. Amoorah (Gomorrah)
3. Admah
4. Sabubim
5. Baali/Soghar

The Qur'aan refers to these cities as the overturned cities. The city of Sodom was the capital and it was there that Hadhrat Loot υ settled. It was a lush and fertile area, with plenty of crops and food. Allaah had blessed the people of Sodom

with an abundance of bounties. However, they were so inundated with wealth and riches that it started to intoxicate them. As a result, they not only lost their natural modesty, they even lost the ability to distinguish between what was morally correct and what was not. They became depraved and started to engage in acts that diametrically opposed morality and human nature. In fact, their sins were such that even animals cannot be seen engaging in it.

Not only were they actively committing this despicable sin, but they craved only for it and could not do what was natural and moral. The sin they engaged in was to have sexual intercourse with young boys rather than with women. Such as despicable act was unheard of at the time and they were the first to start it. To make matters worse, they were not ashamed of their behaviour and even boasted about it.

Their cities were located where the Dead Sea can be found today. This area once hosted these bustling cities, but when the ground was overturned with the cities upon them and thrown down, they sunk deep and filled with water over time. The land now lays 400 below sea level. It is now called the Dead Sea or the Sea of Lot.

Three National Crimes

Although the people of Sodom engaged in many sins and vices, the three that were the worst and regarded as fountainheads of sin were the following three:

1. Homosexuality
2. Robbing travellers
3. Engaging in sin in public

Although the Qur'aan mentions the first two sins, no precise details are given of the third. The worst was the first because of its vile inhuman nature and also because none had ever practised it before.

The author of *Ruhul Ma'aani* writes that the people of Sodom had devised a new scheme to rob travellers and merchants of their wealth and goods. People would meet the merchant individually and every one of them would steal something from him. Eventually, when he realised what was happening and complained to a leader of the people, the leader would come to him with something insignificant that he had stolen and say that he had only this to return. Distressed and upset, the merchant would say, "What will I do with *that*? What is the use of *that* when so much more has been stolen? Why don't you keep it for yourself!" Thereafter, another leader would go to him in the same way and the procedure would be repeated until the merchant has lost all hope and leaves.

It has also been narrated that Hadhrat Ibraheem υ and his wife Hadhrat Sarah رضي الله عنها once decided to send their adopted son Ya'zar of Damascus to Sodom to find out how Hadhrat Loot υ was doing. As Ya'zar arrived in Sodom, someone from Sodom threw a stone at him, which caused his head to bleed. The man then walked up to Ya'zar and said, **"It is because of my stone that your head has started to bleed. You must therefore pay me for the bleeding I caused."** The man then dragged the dazed Ya'zar to the court, where he stated the case before the judge. The judge ruled in favour of the man and ordered Ya'zar to pay the man for the bleeding he caused. This judgement shocked and angered Ya'zar, but he was not slow to act. He immediately took up a stone and struck the judge on the head, causing his head to bleed. He then said to the judge, "Now that I have caused your head to bleed, you may take the payment you owe me and give it to him." Saying this, he made an exit from the court and fled the town.

This narrative is an Israa'eeli narrative and its authenticity cannot be verified. If true, it depicts the degree of depravity and level of degeneration that the people of Sodom had reached. In fact, many such narratives depicting their twisted minds have been reported by other nations living during the time.

Preaching to the People

Hadhrat Loot υ preached to these morally depraved people by explaining to them the evil of what they were doing and encouraged them to lead lives of purity and to be morally upright. He left no stone unturned to convey the message of Allaah to them and also related to them the plights of the nations of the past that disobeyed Allaah. However, instead of heeding his advice and warnings, the people chose to reject him and even threatened to banish him.

The people told him that he was too clean for them and that he should leave the town if he felt they were too dirty. They were so morally decadent that they could not tolerate the presence of people who were not like them. They then forced Hadhrat Loot υ and his followers to leave. Eventually, the grace all nations are granted to reform had expired and Allaah made the decision for them to be destroyed when there was not a thread of morality left amongst them all. A vase of flowers is kept standing for as long as there are a few good flowers still inside. However, when these are removed, there remains no reason to keep the rest and they are all thrown away.

Arrival of the Angels

Hadhrat Ibraheem υ lived approximately fifteen miles away from Sodom. He was out hunting one day, when he met three men by the road. Being the generous and hospitable man he was renowned to be, he promptly took the

men home for a meal. He roasted a calf for them and served the meal. However, when they refused to eat any of it, Hadhrat Ibraheem υ became worried, thinking that they had perhaps come with sinister motives. Sensing his trepidation, the men put him at ease by informing him that they were angels bound for Sodom, where they were charged with destroying the nation. At the same time, they also gave him the good news of the pending birth of his son Is'haaq.

Having the soft and compassionate heart of a Nabi, Hadhrat Ibraheem υ immediately asked the angels how they could destroy a nation when there were good people like Hadhrat Loot υ amongst them. He told them that Hadhrat Loot υ was a Mu'min who had brought Imaan at his hand a long while ago. The angels told him that they knew all about Hadhrat Loot υ, but their orders were to destroy the nation because of their immorality and evil ways. However, they assured him that Hadhrat Loot υ and his followers would be safe from the punishment, with the exception of his wife, who would perish with the people she supported.

In the Words of the Qur'aan

Verses 74-76 of Surah Hood narrate the incident in the following words:

فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِیْمَ الرَّوْعُ وَجَآءَتْہُ الْبُشْرٰی یُجَادِلُنَا فِیْ قَوْمِ لُوْطٍ (۷۴) اِنَّ اِبْرٰهِیْمَ لَحَلِیْمٌ اَوَّاهٌ مُّنِیْبٌ (۷۵) یٰۤاِبْرٰهِیْمُ اَعْرِضْ عَنْ ہٰذَا ۚ اِنَّہٗ قَدْ جَآءَ اَمْرُ رَبِّکَ ۚ وَ اِنَّہُمْ اٰتِیْہِمْ عَذَابٌ غَیْرُ مَرْدُوْدٍ (۷۶)

TRANSLATION: When the fear left Ibraheem υ and the good news reached him, he debated with Us regarding the nation of Loot υ *(he debated that the angels should not destroy a city when there are Mu'mineen in it)*. **Surely Ibraheem υ was forbearing** *(tolerant)*, **compassionate** *(soft-hearted)* **and repentant.** *(However, when the debate grew too long, the*

angels said) **"O Ibraheem refrain from it** *(stop debating)*. **Without doubt the command of your Rabb has come** *(and it shall take place)*. **There shall surely come to them a punishment that cannot be turned away."** *(Of course, the Mu'mineen and Loot υ will be saved.)*

Verses 31-37 of Surah Dhaariyaat states:

قَالَ فَمَا خَطْبُكُمْ اَيُّهَا الْمُرْسَلُوْنَ (٣١) قَالُوْٓا اِنَّآ اُرْسِلْنَآ اِلٰى قَوْمٍ مُّجْرِمِيْنَ (٣٢) لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّنْ طِيْنٍ (٣٣) مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِيْنَ (٣٤) فَاَخْرَجْنَا مَنْ كَانَ فِيْهَا مِنَ الْمُؤْمِنِيْنَ (٣٥) فَمَا وَجَدْنَا فِيْهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِيْنَ (٣٦) وَ تَرَكْنَا فِيْهَآ اٰيَةً لِّلَّذِيْنَ يَخَافُوْنَ الْعَذَابَ الْاَلِيْمَ (٣٧)

TRANSLATION: He *(Ibraheem υ)* **said** *(to the angels)*, **"What is your mission, O messengers** *(Why have you been sent to earth)*?" **They replied, "We have been sent to** *(punish)* **a criminal nation** *(the nation of Loot υ)* **to rain** *(baked)* **clay stones on them which have been marked by your Rabb** *(each stone bore the name of the person it was meant to kill)* **for those who transgress the limits** *(of morality by committing sodomy)*. *(However, we shall not harm the Mu'mineen because before inflicting the punishment,)* **We shall remove those who are Mu'mineen from the town** *(by informing them when to leave the town)*. *(From the entire town)* **We found only a single home of Muslims there** *(who were the household of Loot υ)*." **In this incident We have left a lesson for those who fear a painful punishment.** *(The ruins of the cities of these people are still visible today.)*

Surah Ankaboot[106] narrates the incident in the following words:

---

[106] Verses 31-32.

وَ لَمَّا جَآءَتْ رُسُلُنَآ اِبْرٰهِيْمَ بِالْبُشْرٰى ۙ قَالُوْٓا اِنَّا مُهْلِكُوْٓا اَهْلِ هٰذِهِ الْقَرْيَةِ ۚ اِنَّ اَهْلَهَا كَانُوْا ظٰلِمِيْنَ (٣١) قَالَ اِنَّ فِيْهَا لُوْطًا ؕ قَالُوْا نَحْنُ اَعْلَمُ بِمَنْ فِيْهَا ٙ لَنُنَجِّيَنَّهٗ وَ اَهْلَهٗٓ اِلَّا امْرَاَتَهٗ ٭ كَانَتْ مِنَ الْغٰبِرِيْنَ (٣٢)

TRANSLATION: When Our messenger angels came to Ibraheem υ with the good news *(that he was to father a son by the name of Is'haaq υ)*, **they** *(also)* **said, "We are to destroy the inhabitants of this town** *(of Loot υ)*. **Its inhabitants are certainly oppressors** *(terrible sinners)*.**" He** *(Ibraheem υ)* **said, "***(How can you destroy these people when)* **Loot is among them." They** *(the angels)* **replied, "We know better who is present in the town. We shall definitely rescue him and his family** *(from the punishment)*, **except his wife. She will be among those left behind** *(to suffer in the punishment because she is one of the Kuffaar)*.**"**

The Angels come to Hadhrat Loot υ

As the people continued to reject the message of Hadhrat Loot υ, he said to them, "Do you not see that despite the long hours and efforts I put into advising and guiding you people, I have never sought any remuneration or favours from you? Does this not make you realise that I have no objective apart from pleasing my Rabb and ensuring your salvation?" However, nothing could make them accept and they continued threatening him with banishment and even death. The time now came for the angels charged with punishment to visit Hadhrat Loot υ and inform him of Allaah's decision to punish the people.

Hadhrat Abdullaah bin Abbaas τ reports that the three angels Hadhrat Jibra'eel υ, Hadhrat Mikaa'eel υ and Hadhrat Israafeel υ came to visit Hadhrat Loot υ. These were the same three angels who appeared in human form before Hadhrat Ibraheem υ, as was mentioned above. When they met Hadhrat Loot υ, he became worried about their safety because they appeared in the form of very

handsome young men and it was men like this that the people of Sodom desired to satisfy their vile lusts. He did not know that these were angels yet.

Just as he feared, the people came running to him to tell him to hand over the guests to them for their purposes. Disgusted with them, Hadhrat Loot υ told them that the men were guests and that they should not embarrass him in front of them. He again reminded them that they ought to satisfy themselves with the women of their nation through marriage since there was no shortage of women. However, they made it clear to him that they no longer had any interest in women and that he ought to have known that if he brought any guests such as these, it would only arouse and excite them.

However, despite him pleading with them, they forced their way in and Hadhrat Loot υ grieved about not having the ability or support to restrain them. Seeing his concern, the angels consoled him by telling him that since they were angels, the people would be unable to get close to them. They also told Hadhrat Loot υ that they were commissioned to destroy the nation the following morning and that he should leave the area with his followers that night. **In addition to this, they told him to warn his followers not to look back as they left.** However, they informed him that his wife would perish with the rest since she supported them and not him.

Hadhrat Loot υ therefore left with his followers that night, but his wife refused to go along with them. Early next morning, Hadhrat Loot υ and his followers heard a frightening sound from the cities and the entire area with the buildings and inhabitants was ripped from the ground, lifted into the air and thrown back upside-down. **Stones were then rained down upon the place.**

A narration of Bukhaari quotes that Rasulullaah ρ said, “May Allaah have mercy upon Loot, who was forced to seek the support of a strong pillar.” A narration of Tirmidhi adds that Rasulullaah ρ said, “After Loot, Allaah had not sent another Nabi who did not have the support of his own family.”

Although Rasulullaah ρ met with tremendous opposition from the Kuffaar, his family members were there to support and protect him even though many of them were not Muslims. It was for this reason that the Quraysh declared a boycott on the entire Banu Haashim family.

Hadhrat Loot υ desperately tried to lock his doors and secure the house against the people, but they managed to scale the walls and get in. It was then that Hadhrat Loot υ grieved as he said, “If only I had the support of a strong pillar (a family)!” This was before the angels informed him of who they were. They then told him to open the doors so that they could give the people a taste of what was to come. As the people started to come in, Hadhrat Jibra’eel υ pointed to their eyes and they instantly became blind. This caused them to run away in panic.

Some narrations suggest that the wife of Hadhrat Loot υ also left with him, but she looked back when the punishment struck and became grieved over the plight of her people. It was then that a stone came hurtling towards her and killed her where she stood.[107]

The Qur'aan declares that the cities were turned upside-down and **then such stones rained down, which bore the names of the people they were to strike.** It

[107] *Qurtubi* and *Mazhari*.

is for this reason that the Qur'aan refers to the cities as ‘the overturned cities’. It has been stated that Hadhrat Jibra’eel υ slipped his wing beneath the ground upon which the cities stood and lifted it up in such a manner that the water filled in utensils did not even spill over. The sounds of the people and their dogs and other animals could be heard coming from the skies, after which the ground was turned upside down and hurled back to the earth.

In the Words of the Qur'aan

Verses 61-77 of Surah Hijr narrate the incident as follows:

فَلَمَّا جَآءَ اٰلَ لُوْطِ ۨالْمُرْسَلُوْنَ (۶۱ۙ) قَالَ اِنَّكُمْ قَوْمٌ مُّنْكَرُوْنَ (۶۲) قَالُوْا بَلْ جِئْنٰكَ بِمَا كَانُوْا فِيْهِ يَمْتَرُوْنَ (۶۳)
وَ اَتَيْنٰكَ بِالْحَقِّ وَ اِنَّا لَصٰدِقُوْنَ (۶۴) فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَاتَّبِعْ اَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ
وَّامْضُوْا حَيْثُ تُؤْمَرُوْنَ (۶۵) وَقَضَيْنَآ اِلَيْهِ ذٰلِكَ الْاَمْرَ اَنَّ دَابِرَ هٰٓؤُلَآءِ مَقْطُوْعٌ مُّصْبِحِيْنَ (۶۶) وَجَآءَ اَهْلُ
الْمَدِيْنَةِ يَسْتَبْشِرُوْنَ (۶۷) قَالَ اِنَّ هٰٓؤُلَآءِ ضَيْفِيْ فَلَا تَفْضَحُوْنِ (۶۸ۙ) وَاتَّقُوا اللّٰهَ وَلَا تُخْزُوْنِ (۶۹) قَالُوْٓا اَوَلَمْ
نَنْهَكَ عَنِ الْعٰلَمِيْنَ (۷۰) قَالَ هٰٓؤُلَآءِ بَنٰتِيْٓ اِنْ كُنْتُمْ فٰعِلِيْنَ (۷۱ؕ) لَعَمْرُكَ اِنَّهُمْ لَفِيْ سَكْرَتِهِمْ يَعْمَهُوْنَ (۷۲)
فَاَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِيْنَ (۷۳ۙ) فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَاَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ (۷۴ؕ) اِنَّ فِيْ ذٰلِكَ
لَاٰيٰتٍ لِّلْمُتَوَسِّمِيْنَ (۷۵) وَ اِنَّهَا لَبِسَبِيْلٍ مُّقِيْمٍ (۷۶) اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّلْمُؤْمِنِيْنَ (۷۷ؕ)

TRANSLATION: *(After leaving Ibraheem υ, the angels proceeded to inform Loot υ about their duty.)* **When the messengers came to the family of Loot he said** *(to the messenger angels)*, **“Indeed you are unfamiliar people.” They said, “No** *(we are not people)*. **In fact we** *(are angels who)* **have brought to you something** *(the punishment)* **which they** *(your people)* **used to doubt** *(would ever come to them)*. *(To reassure him, they added,)* **We have brought the truth to you and we are certainly from the truthful ones** *(you should therefore do exactly as we say)*. **So leave** *(the town)* **with your family during a portion** *(the last part)* **of the night, follow on their heels** *(to ensure that all of them are well)* **and let none of you turn around** *(to look at what is to become of the others)*. **Then proceed to where you have been commanded** *(to go, to Shaam)*.**” We informed him of Our decision that the roots of these people shall be severed by the morning** *(they will all be destroyed without trace by the morning)*. *(As the angels were talking to Loot υ,)* **The people of the town came rejoicing** *(they rushed happily to where Loot υ stood with the angels because they intended to commit sodomy with the angels whom they thought were merely handsome men)*. *(Gauging their intention)* **Loot υ said, “These are my guests, so do not disgrace me** *(in front of them by making your intentions known to them)*. **Fear** *(the punishment of)*

Allaah and do not humiliate me." They *(the people)* **replied, "Have we not forbidden you from** *(associating with anyone in)* **the world** *(had you done what we told you, you would not be faced with this situation of being humiliated)* **?" He** *(Loot υ)* **said, "Here are my daughters** *(whom you may marry)* **if you must do something** *(about satisfying your sexual desires)*.**"By your life! They** *(the people of Loot υ)* **were blinded in their intoxication** *(their intense desires made them oblivious of all good advice)*. *(Nevertheless, they were unable to harm the angels at all.)* **So** *(Allaah's punishment finally came to them when)* **a scream seized them at sunrise** *(Jibra'eel υ gave a piercing scream that caused them to die with fear)*.*(Thereafter,)* **We turned them upside down** *(Jibra'eel υ lifted their towns into the sky and then dropped it upside down)* **and showered clay pebbles on them** *(each pebble was marked with the name of the person it was meant to strike)*. **Indeed in this are Aayaat for those who have foresight** *(by this they can understand the severe consequences of disobeying the Ambiyaa)*. **These towns are along an accessible thoroughfare** *(the ruins of these towns fell on the road that the people of Makkah used when travelling to Shaam, making it easy for them to take a lesson and thus believe in Rasulullaah ρ)*. **There is certainly a sign in this for the Mu'mineen.**

Allaah says in verses 33-35 of Surah Ankaboot:

وَلَمَّآ اَنْ جَآءَتْ رُسُلُنَا لُوْطًا سِیْٓءَبِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَّ قَالُوْا لَا تَخَفْ وَلَا تَحْزَنْ ۟ اِنَّا مُنَجُّوْكَ وَ اَهْلَكَ اِلَّا امْرَاَتَكَ كَانَتْ مِنَ الْغٰبِرِیْنَ (۳۳) اِنَّا مُنْزِلُوْنَ عَلٰٓى اَهْلِ هٰذِهِ الْقَرْیَةِ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا یَفْسُقُوْنَ (۳۴) وَلَقَدْ تَّرَكْنَا مِنْهَآ اٰیَةًۢ بَیِّنَةً لِّقَوْمٍ یَّعْقِلُوْنَ (۳۵)

TRANSLATION: When Our messenger angels came to Loot υ *(to inform him about what was to take place)*, **he was grieved** *(troubled)* **by their presence and his heart constricted** *(because he feared that his people would attempt to sodomise them)*. **They** *(the angels)* **said, "Do not fear, nor grieve** *(because we are angels and the people cannot harm us in the least)*. *(We shall shortly destroy your people but)* **We will surely rescue you and your family, except your wife. She will be of those left behind** *(to suffer the punishment)*. **We will send down on the people of this town a punishment from the sky** *(a shower of stones)* **on account of their disobedience." Indeed We left behind in them** *(in those towns)* **an Aayah** *(a sign)* **which is clear to those who have understanding** *(making it clear to them that this is the plight of those who fail to believe in their Ambiyaa)*.

Verses 77-83 of Surah Hood reads:

وَلَمَّا جَآءَتْ رُسُلُنَا لُوْطًا سِيْٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَّقَالَ هٰذَا يَوْمٌ عَصِيْبٌ (٧٧) وَجَآءَهٗ قَوْمُهٗ يُهْرَعُوْنَ
اِلَيْهِ ط وَمِنْ قَبْلُ كَانُوْا يَعْمَلُوْنَ السَّيِّاٰتِ ط قَالَ يٰقَوْمِ هٰٓؤُلَآءِ بَنَاتِىْ هُنَّ اَطْهَرُ لَكُمْ فَاتَّقُوا اللهَ وَلَا تُخْزُوْنِ فِىْ ضَيْفِىْ ط
اَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيْدٌ (٧٨) قَالُوْا لَقَدْ عَلِمْتَ مَا لَنَا فِىْ بَنٰتِكَ مِنْ حَقٍّ ج وَ اِنَّكَ لَتَعْلَمُ مَا نُرِيْدُ (٧٩) قَالَ لَوْ
اَنَّ لِىْ بِكُمْ قُوَّةً اَوْ اٰوِىْ اِلٰى رُكْنٍ شَدِيْدٍ (٨٠) قَالُوْا يٰلُوْطُ اِنَّا رُسُلُ رَبِّكَ لَنْ يَّصِلُوْا اِلَيْكَ فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ
مِّنَ الَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ اِلَّا امْرَاَتَكَ ط اِنَّهٗ مُصِيْبُهَا مَآ اَصَابَهُمْ ط اِنَّ مَوْعِدَهُمُ الصُّبْحُ ط اَلَيْسَ الصُّبْحُ
بِقَرِيْبٍ (٨١) فَلَمَّا جَآءَ اَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَ اَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيْلٍ لا مَّنْضُوْدٍ (٨٢)
مُّسَوَّمَةً عِنْدَ رَبِّكَ ط وَمَا هِىَ مِنَ الظّٰلِمِيْنَ بِبَعِيْدٍ (٨٣)

TRANSLATION: When Our messenger angels came to Loot υ, he became distressed because of their presence and his heart tightened *(because the angels appeared as handsome young men, Loot υ feared that his people would want to commit sodomy with them)*. **He said, "This is a day of misfortune."** *(As he feared,)* **His people came running to him** *(to see his guests)*. *(This was nothing new because)* **Before this they had always engaged in evil works** *(sodomy and other evil acts)*. **He** *(Loot υ)* **said, "O my people! These daughters of mine are purer for you** *(to marry and satisfy yourselves with)*, **so fear Allaah and do not disgrace me in front of my guests. Is there not a** *(single)* **righteous man among you** *(who can convince the others)***?" They replied, "You know very well that we have no interest in your daughters. You are also well aware of our intentions." He said, "If only I had some might against you or** *(if only)* **I could seek protection from a strong pillar** *(a powerful tribe)*." **The angels said, "O Loot! We are the messengers of your Rabb. They will never be able to reach** *(harm)* **you. So leave** *(the cities)* **with your family during a portion of the night, and none should turn to look back; excepting your wife,** *(do not take her with you because)* **she will be afflicted with the same punishment that shall afflict them. The morning has been fixed for the punishment. Is the morning not soon enough?" When Our order** *(punishment)* **came, We made the upper portion of the land the lower portion** *(the cities were lifted and then thrown upside down)* **and We rained down on the land continuously falling stones of pottery clay that were marked by** your Rabb *(every stone bore the name of the person it was meant to strike)*. **These** *(destroyed cities)* **are not far from the oppressors** *(from the Mushrikeen of Makkah, who passed by them when they travelled to Shaam)*.

Verses 160-175 of Surah Shu’araa state:

كَذَّبَتْ قَوْمُ لُوْطِ ۣالْمُرْسَلِيْنَ (١٦٠)ۚۖ اِذْ قَالَ لَهُمْ اَخُوْهُمْ لُوْطٌ اَلَا تَتَّقُوْنَ (١٦١)ۚ اِنِّىْ لَكُمْ رَسُوْلٌ اَمِيْنٌ (١٦٢)ۙ فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ (١٦٣)ۚ وَمَاۤ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِىَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ (١٦٤)ؕ اَتَاْتُوْنَ الذُّكْرَانَ مِنَ الْعٰلَمِيْنَ (١٦٥)ۙ وَ تَذَرُوْنَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ اَزْوَاجِكُمْ ؕ بَلْ اَنْتُمْ قَوْمٌ عٰدُوْنَ (١٦٦) قَالُوْا لَئِنْ لَّمْ تَنْتَهِ يٰلُوْطُ لَتَكُوْنَنَّ مِنَ الْمُخْرَجِيْنَ (١٦٧) قَالَ اِنِّىْ لِعَمَلِكُمْ مِّنَ الْقَالِيْنَ (١٦٨)ؕ رَبِّ نَجِّنِىْ وَ اَهْلِىْ مِمَّا يَعْمَلُوْنَ (١٦٩) فَنَجَّيْنٰهُ وَ اَهْلَهٗۤ اَجْمَعِيْنَ (١٧٠)ۙ اِلَّا عَجُوْزًا فِى الْغٰبِرِيْنَ (١٧١)ۚ ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ (١٧٢)ۚ وَ اَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَآءَ مَطَرُ الْمُنْذَرِيْنَ (١٧٣) اِنَّ فِىْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ (١٧٤) وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ (١٧٥)٪

TRANSLATION: The nation of Loot υ rejected those sent *(as Ambiyaa)*. *(Remember the time)* **When their brother Loot υ said to them, “Do you not fear** *(Allaah’s punishment for committing Shirk)***? I am certainly a trustworthy messenger to you. So fear Allaah and obey me. I do not ask you for any payment for this** *(for preaching Towheed to you)*. **My payment** *(reward)* **is the responsibility of Allaah, the Rabb of the universe. From the universe** *(from all people)* **do you go to men** *(to fulfil your sexual desires)* **leaving aside your wives whom your Rabb has created for you** *(to cohabit with)***? You are certainly a transgressing nation** *(who have transgressed the limits of morality and of pure human nature)***.” They replied, “O Loot! If you do not desist** *(from preaching to us)*, **you will surely be from those who are banished** *(driven out of our town)***.” He** *(Loot υ)* **said, “***(There is no way in which I shall ever desist from trying to stop you people because)* **I am certainly among those who detest your action.”** *(However, when the people refused to listen to him despite his tireless efforts to change them, he finally made du’aa to Allaah saying,)* **“O my Rabb! Save me and my family from what** *(evils)* **these people do** *(and from the punishment that is due to them because of their evil ways)***.” So** *(when Our punishment came to his community,)* **We saved him and all the members of his family except an old lady** *(his wife)*, **who was among those who were left behind** *(to die in the punishment because she was a Kaafir as well)*. **Then** *(after saving Loot υ and the other Mu'mineen)* **We destroyed the others** *(the Kuffaar)*. **We sent a torrential shower** *(of stones)* **upon them. Evil indeed was the rain of those who were forewarned** *(whereas they were warned about Allaah’s punishment, they refused to mend their ways and were finally destroyed)*. **There is certainly a great Aayah in this. However, most of them do not have Imaan** *(even after hearing these true events)*. **Verily your Rabb is Mighty** *(Powerful enough to destroy whoever He wills)*, **the Most Merciful** *(Forgiving enough to pardon whoever repents sincerely)*.

Allaah says in verse 10 of Surah Tahreem:

ضَرَبَ اللهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ نُوْحٍ وَّ امْرَاَتَ لُوْطٍ ؕ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللهِ شَيْئًا وَّ قِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ (١٠)

For the *(benefit of the)* **Kuffaar Allaah gives the example of the wife of Nooh υ and the wife of Loot υ. They were both in the marriage of two pious men of My bondsmen but they betrayed them** *(by failing to accept Imaan)*. **So they** *(Nooh υ and Loot υ)* **were of no assistance to their wives against** *(the punishment of)* **Allaah** *(despite their closeness)* **and the two** *(women)* **will be told** *(in the Aakhirah)*, **"Enter the Fire** *(of Jahannam)* **with those** *(Kuffaar who are)* **entering."**

Conclusions and Lessons

The Area where the People of Hadhrat Loot υ lived

Hadhrat Loot υ travelled with his uncle to many places such as Shaam, Palestine and Egypt to spread the word of Allaah. Eventually, he settled amongst people who were the first on earth to initiate the vile act of homosexuality. Hadhrat Hudhayfah τ has been reported to say that since the men engaged in homosexuality and would have nothing to do with their women, the women engaged in lesbianism.

The area where they lived is now the eastern part of Jordan and the capital city of Sodom stood either exactly where the Dead Sea is now located or somewhere close by. Apart from the city of Sodom, there were another four cities that made up the area. The central portion of each of these cities was flourishing with flowers and appeared to be endless gardens. These were so beautiful that they

attracted everyone who looked at them. However, despite this, all that is now left of this once enviable area is the Dead Sea. What appear to be ruins of cities may be seen beneath the Dead Sea and archaeologists believe that these are indeed the ruins of Sodom.

A Strange Sin

It has been established from the Qur'aan and Ahadeeth that the people of Hadhrat Loot υ had inverted their human nature to such an extent that it was impossible to reset. While people usually regard their sins to be sins, these people were not only oblivious to their act being a sin, but they actually regarded it as a hallmark of their nation to be proud about. It was also a favourite pastime of theirs to engage in sin in public.

Their practice of men deriving sexual pleasure from men and women doing the same with women was an act that even animals do not perpetrate. When they became so morally depraved, they could not even tolerate to have anyone in their midst who disapproved of their ways. Referring to the three primary sins because of which they were eventually destroyed, the Qur'aan quotes the words of Hadhrat Loot υ, who said to the people, "**Do you approach men** *(for sexual pleasure instead of women)***, waylay the highways** *(to rob travellers)* **and** *(without shame, you even)* **perpetrate evil in your gatherings** *(in public)* **?"**.[108]

The sin of homosexuality was the worst of these sins and is unanimously regarded by this Ummah as being even worse than the sin of fornication.

[108] Surah Ankaboot, verse 29.

It was primarily because of the sin of homosexuality that the people of Sodom were destroyed. The Shari'ah has therefore enforced stringent penalties for this despicable sin to ensure that society remains free of it.

One Hadith states that both parties involved in the act of homosexuality must be executed, regardless of whether they are married to women or not. Another narration states that both will be stoned to death. However, since the act never took place during the time of Rasulullaah ρ, he never practically demonstrated which punishment to inflict.

Hadhrat Ali τ is reported to have said that convicted homosexuals are to be executed by sword and their bodies are to be burnt rather than being buried. Hadhrat Abu Bakr τ also subscribed to this opinion. Hadhrat Umar τ and Hadhrat Uthmaan τ were of the opinion that homosexuals are to be crushed beneath an old building. Hadhrat Abdullaah bin Abbaas τ stated that such a person is to be thrown headlong off the highest building, after which stones are to be rained down upon him. This is also the opinion of Imaam Abu Haneefah رحمه الله, which resembles the punishment received by the people of Sodom.

Imaam Shaafi'ee رحمه الله states that he is to be executed by the sword, while Imaam Sha'bi رحمه الله, Imaam Zuhri رحمه الله, Imaam Maalik رحمه الله and Imaam Ahmad bin Hanbal رحمه الله state that he is to be stoned to death. Then there are those scholars who state that the same penalty as adultery is to be meted to them, viz. 100 lashes and banishment for the unmarried and stoning for the married. Scholars holding this view include Hadhrat Sa'eed bin Musayyib رحمه الله, Hadhrat Ataa رحمه الله, Hadhrat Hasan

Basri رحمه الله, Hadhrat Ibraheem Nakha'ee رحمه الله, Imaam Sufyaan Thowri رحمه الله and Imaam Awzaa'ee رحمه الله.

The reason for these differences between the scholars is the fact that no specific penalty has been prescribed by the Qur'aan and Ahadeeth. There are many other such heinous crimes in the Shari'ah that have no prescribed penalty. It will be up to the Muslim judge to prescribe suitable punishment. In fact, it has been reported that Imaam Abu Haneefah رحمه الله and Imaam Shaafi'ee رحمه الله also stated that the punishment for the homosexual is to be decided by the judge.

A Warning

The severity of the punishment for homosexuality and sodomy can be gauged by the severity of the punishment. It must be stated at this juncture that it is also Haraam to sodomise one's own wife. Rasulullaah ρ stated that the man who engages in anal sex is cursed.[109] Another narration states that Allaah will not even look at such a person with mercy.[110] Rasulullaah ρ also said, "The person who engages in intercourse with a menstruation woman, the one who engages in anal sex and the one who consults and believes a fortune teller has rejected all that has been revealed to Muhammad ε."

A Pure Life and Response to an Objection

When the angels came to Hadhrat Loot υ, he became worried and said, "**This is a day of misfortune**". This was because he anticipated (rightly so) that his people would swarm to his house to get hold of these handsome young men. When he pleaded with the people not to embarrass him in front of his guests, he also said, "**O my people! These daughters of mine are purer for you**". It is concerning this

---

[109] Abu Dawood.
[110] Ibn Maajah, Ahmad.

statement that an objection arises. The objection is why did Hadhrat Loot υ offer his pure and chaste daughters to these vile men?

Such an objection stems from a lack of understanding of the Qur'aanic context. Hadhrat Loot υ did not offer his daughters to these men to fornicate with as it appears. The complete verse states, "**O my people! These daughters of mine are purer for you** *(to marry and satisfy yourselves with)*, **so fear Allaah and do not disgrace me in front of my guests**".[111]

It is wrong to place emphasis on the words, "**These daughters of mine are purer for you**" because the emphasis in this statement is on the words "**fear Allaah**". What Hadhrat Loot υ was telling the people was that they ought to satisfy their passion in the manner that Allaah has permitted for them. He was thereby encouraging them to get married since there was no shortage of women amongst them. Since Hadhrat Loot υ only had two daughters, there was no way that he could have been offering his own two daughters to so many men. It is ludicrous and insulting to even think this.

Imaam Qurtubi رحمه الله writes that Hadhrat Loot υ that to prevent further evil, offered his two daughters in marriage to the two chiefs of the people. Marriage of Muslim women to non-Muslim men was permitted in the Shari'ah of Hadhrat Loot υ, just as it was allowed during the early days of Islaam when Rasulullaah ρ himself married his two daughters to Utba bin Abu Lahab and Abul Aas bin Rabee.

---

[111] Surah Hood, verse 78.

Other Mufassireen have states that Hadhrat Loot υ was referring to all the women of the nation when he said “my daughters”. This is because every Nabi υ is considered to be the father of his people. Allaah says about Rasulullaah ρ, “**The Nabi ρ has a greater relationship** *(of love)* **with the Mu'mineen than even their own selves** *(let alone their own fathers)*, **and his wives are their mothers**”.[112] In his commentary of this verse, Hadhrat Abdullaah bin Mas’ood τ states that Rasulullaah ρ is a father to the Mu'mineen. Imaam Mujaahid رحمه الله said, “Every Nabi υ is a father to his nation.” Hadhrat Ummu Salamah رضي الله عنها, who was the wife of Rasulullaah ρ stated, “I am the mother of all your men and women.”[113]

Two Important Factors

Describing Sodom before the punishment arrived, verses 35/6 of Surah Dhaariyaat state, “**We shall remove those who are Mu'mineen from the town** *(by informing them when to leave the town)*. *(From the entire town)* **We found only a single home of Muslims there** *(who were the household of Loot υ)*”.

The First Factor: It has always been the system of Allaah never to destroy an entire nation as long as there were some good people amongst them. However, when the number of such good people was as little as salt in dough, Allaah did as flower sellers do when only a few good flowers remain in a basket. They remove the good ones and then throw the rest away.

The Second Factor: It is not only the people belonging to the Ummah of Rasulullaah ρ who were referred to as Muslims. All the people who believed in and followed the Ambiyaa عليهم السلام of the past were also referred to as Muslims and their religion was also known as Islaam. The above verse makes synonymous use of the words Mu'mineen and Muslims. Although both words may have different

[112] Surah Ahzaab, verse 6.
[113] Ruhul Ma’aani.

literal meanings, the Qur'aan sometimes refers to people believing in the true Deen revealed by Allaah as both Mu'mineen and Muslimeen (Muslims). Here are few verses that denote this synonymous meaning:

- **"Whoever seeks a Deen besides Islaam** *(which is easy, complete, perfect, natural)***, it shall never be accepted from him and he will be among the losers in the Aakhirah[114]"**

- **"Definitely the only Deen** *(religion)* **with Allaah** *(acceptable by Allaah)* **is Islaam[115]"**

- **"...and** *(Allaah has)* **chosen Islaam as your Deen[116]"**

- **"If they accept Islaam then surely they are rightly guided[117]"**

- **"O you who have Imaan! Fear Allaah as He should be feared** *(by obeying all His commands)* **and do not die except as Muslims[118]"**

- **"It was He** *(Allaah)* **who named you Muslims from before** *(in the previous scriptures)* **and in this Qur'aan[119]"**

- **"Ibraheem υ was neither a Jew nor a Christian, but he was Hanif** *(one inclined towards the truth and averse to all false creeds)* **and a Muslim** *(subservient to Allaah)***. He was never from the Mushrikeen[120]"**

These and many other verses suggest that the word Islaam and Imaan are synonyms. This means that Islaam refers to practically fulfilling the apparent injunctions of Deen as well as believing with the heart in all the beliefs of Islaam. In other words, the word Islaam in these and other verses refers to the literal meaning of Islaam coupled with the literal meaning of Imaan. It cannot be said

---

[114] Surah Aal Imraan, verse 85
[115] Surah Aal Imraan, verse 19
[116] Surah Maa'idah, verse 3
[117] Surah Aal Imraan, verse 20
[118] Surah Aal Imraan, verse 102
[119] Surah Hajj, verse 7
[120] Surah Aal Imraan, verse 67

that Islaam in these verses refers only to the outward and physical implementation of the Deen without the inner belief. If only the literal meaning is assumed, it would mean (Allaah forbid!) that Allaah has chosen and accepts only the physical without the inner belief. It would also mean (Allaah forbid!) that beliefs are not needed to attain salvation. It would also mean (Allaah forbid!) that Hadhrat Ibraheem υ only displayed Islaam without truly believing.

Of course, there are occasions when only the literal meanings are assumed, but one needs to understand these in the proper context. What needs to be born in mind is that in most references of the Qur'aan, a Mu'min will also be a Muslim and a Muslim will also be a Mu'min.

A Lesson from Allaah

With reference to the overturned cities of Sodom, the Qur'aan states, "**In this incident We have left a lesson for those who fear a painful punishment**".[121] This lesson refers to what is now the Dead Sea. There is now a peninsula to the south of the Dead Sea known as the Lisan Peninsula, which separates the southern basin of the Dead Sea from the northern basin. This peninsula developed later because the southern basin was shallower.

In 1965, an American team of archaeologists discovered a large cemetery on the peninsula, which contained as many as twenty thousand graves. This has led them to believe that there was a very large settlement of people very close by. However, there is no evidence of such a large settlement nearby, unless it is assumed that the settlement lay beneath the Dead Sea. Archaeologists believe that some disaster like an earthquake must have occurred in the region some 2000 years before Hadhrat Isa υ, which caused the land to sink and thereafter be

[121] Surah Dhaariyaat, verse 37.

submerged in water. This was approximately the period during which Hadhrat Ibraheem υ and Hadhrat Loot υ lived. Furthermore, the geological landscape of the area reveals so much of sulphur, coal, natural gas and other such phenomena that one will be convinced of the fact that there must have raged a smouldering inferno at some stage, caused probably by lava or something like lightning bolts.

The Lessons of the Qur'aan in the Narrative of Hadhrat Loot υ

After narrating the incident of the destruction of the people of Sodom, the Qur'aan states, "**These** *(destroyed cities)* **are not far from the oppressors**".[122] This verse tells that even today if people decide to tread the immoral path of these people, they must remember that the punishment of Allaah is not far off and can still be directed towards them. Rasulullaah ρ said that there will be people from his Ummah who will engage in the despicable acts of the people of Sodom. He then warned that they will also meet the same fate as the people of Sodom. May Allaah save us all from this.

Some Sterling Character Traits

When the angels met Hadhrat Ibraheem υ en route to Hadhrat Loot υ, he immediately greeted them, slaughtered a calf, roasted the meat and served it to them. From this incident, Allaama Ibn Katheer رحمه الله has noted the following points of sterling conduct:

1. Guests should not be asked whether they want to eat anything, but the best of food should be prepared and then served to them
2. The guests should not be given the added inconvenience of going to the food, but the food should be brought to them

---

[122] Surah Hood, verse 83.

3. The guests should not be forced to eat if they do not want to, but they may be politely asked to eat to make the host happy

These are some of the excellent traits of a host learnt from Hadhrat Ibraheem υ . Rasulullaah ρ said, “The person who believes in Allaah and the Last Day must entertain his guest.”

Sayyiduna Ya'qoob υ

Introduction

Hadhrat Ya'qoob υ was the son of Hadhrat Is'haaq υ and therefore the grandson of Hadhrat Ibraheem υ. He was the beloved of his mother Rufqah رضي الله عنها and also had a brother named Eesu. Narrations in the Torah reveal that Hadhrat Ya'qoob υ did not have a good relationship with his brother and it was to escape this that his mother suggested to her brother Laabaan to keep Hadhrat Ya'qoob υ with him for ten years as a shepherd to his flocks with the agreement that Hadhrat Ya'qoob υ could then wed Laabaan's elder daughter Liya.

Hadhrat Ya'qoob υ agreed to this and thus served Laabaan for ten years. When the time came for marriage, Hadhrat Ya'qoob υ's preferred that he marry the younger daughter Raaheel. However, Laabaan informed them that the custom of their area dictated that the younger daughter cannot be married before the elder daughter. He therefore suggested that Hadhrat Ya'qoob υ serve for an additional ten years to be able to marry the younger daughter as well (it was permissible in their Shari'ah to marry two sisters at the same time).

Hadhrat Ya'qoob υ therefore completed the second period of ten years and eventually married both sisters. Since Liya had a slave girl named Zulfa and Raaheel had a slave girl called Balha, both these slave girls also entered into the marriage of Hadhrat Ya'qoob υ. Hadhrat Ya'qoob υ had children from all these wives and all the children with the exception of Bin Yaameen were born while he

was living with his uncle. Bin Yaameen was born only after Hadhrat Ya’qoob υ left.

When Hadhrat Ya’qoob υ left his uncle after twenty years, his uncle sent him off with plenty of goods and wealth. Hadhrat Ya’qoob υ then headed for the land of Palestine, where his grandfather Hadhrat Ibraheem υ was sent to propagate the message of Allaah. While Hadhrat Ya’qoob υ was with his uncle, his brother Eesu went to live with his uncle Hadhrat Ismaa’eel υ and married his daughter. He then settled in a place that was close to where Hadhrat Ya’qoob υ settled. The two brothers then grew closer and it is reported that they often sent gifts to each other.

All these narrations have been sourced from the Jews and Christians. The Qur'aan and Ahadeeth do not provide much detail about Hadhrat Ya’qoob υ, except that he was a chosen Nabi of Allaah and that he was the father of Hadhrat Yusuf υ, whose story is narrated in detail in the Qur'aan. Many details about him are narrated in the story of Hadhrat Yusuf υ.

Hadhrat Ya'qoob υ in the Qur'aan

Although many references are made to Hadhrat Ya’qoob υ in several places in Surah Yusuf, his name is expressly mentioned in the following Surahs:

1. Surah Baqarah, verses 132, 133, 136, 140
2. Surah An’aam, verse 84
3. Surah Maryam, verse 6

Surah Ambiyaa عليهم السلام , verse 72

4. Surah Nisaa, verse 163
5. Surah Yusuf, verse 6, 38
6. Surah Saad, verse 45

The Hebrew name of Hadhrat Ya’qoob υ is Israa’eel, which is mentioned several times in the Qur'aan. The word Israa means servant and the word Eel means Allaah. Therefore, the name Israa'eel means ‘the servant of Allaah’, just like Abdullaah.

The Qur'aan refers to the Ahlul Kitaab (Jews and Christians) as the Bani Israa'eel, meaning ‘the children of Israa’eel’, viz. the children of Hadhrat Ya’qoob υ. Hadhrat Ya’qoob υ was the most well-known son of Hadhrat Is’haaq υ and it was from the progeny of Hadhrat Ya’qoob υ that thousands of Ambiyaa عليهم السلام were born. They are all referred to as the Ambiyaa عليهم السلام of the Bani Israa'eel.

The Children of Hadhrat Ya’qoob υ

As stated earlier, all the children of Hadhrat Ya’qoob υ were born while he was living with his uncle, with the exception of the youngest, Bin Yaameen (the real brother of Hadhrat Yusuf υ), who was born after Hadhrat Ya’qoob υ left and settled in Can’aan in Palestine. His children were:

From his wife Liya the daughter of Laabaan, he fathered:

1. Raubeen
2. Sham'oon
3. Laawi
4. Yahooda
5. Wisaakir
6. Zabuloon

From his wife Raaheel the younger daughter of Laabaan, he fathered:

7. Hadhrat Yusuf υ
8. Bin Yaameen

From his wife Balhaa, he fathered:

9. Daan
10. Naftaali

From his wife Zulfa, he fathered:

11. Jaad
12. Asheer

These were his twelve sons, who became the leaders of their tribes and had many children. These details are recorded in the Torah and several books of history.

Hadhrat Ya’qoob υ was appointed by Allaah to guide and reform the people of Can’aan and it was here that he spent his life. However, he went to Egypt during the end of his life to meet his son Hadhrat Yusuf υ and it was there that he most probably passed away.

Sayyiduna Yusuf υ

Introduction

Hadhrat Yusuf υ belonged to the third generation of the progeny of Hadhrat Ibraheem υ. His lineage there reads: Yusuf υ, who was the son of Ya'qoob υ, who was the son of Is'haaq υ, who was the son of Ibraheem υ. His mother Raaheel who was the daughter of Laabaan. From the twelve sons he had, Hadhrat Ya'qoob υ loved Hadhrat Yusuf υ the most and would never allow the lad to be away from him.

When Rasulullaah ρ was once asked who it was that he considered the noblest of people, Rasulullaah ρ replied, "The noblest of people was Yusuf, who was the son of a Nabi of Allaah, who was the son of a Nabi of Allaah, who was the son of the Khaleel (friend) of Allaah."[123]

In a narration of Ahmad, Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ said it with these words, "The honourable, who was the son of the honourable, who was the son of the honourable, who was the son of the honourable. Yusuf υ, who was the son of Ya'qoob υ, who was the son of Is'haaq υ, who was the son of Ibraheem υ."

These Ahadeeth highlight the nobility of Hadhrat Yusuf υ because his father, grandfather and great grandfather were all Ambiyaa عليهم السلام and all bastions of the

[123] Bukhaari, Chapter of Tafseer

creed of Hadhrat Ibraheem υ. From the narratives of all the Ambiyaa عليهم السلام, the story of Hadhrat Yusuf υ is perhaps the most detailed.

Hadhrat Yusuf υ in the Qur'aan

Hadhrat Yusuf υ is mentioned by name in approximately 26 verses of the Qur'aan, viz.:

1. Surah An'aam, verse 84
2. Surah Yusuf, verses 4, 7, 8, 9, 10, 11, 17, 21, 29, 46, 51, 56, 58, 69, 76, 77, 80, 84, 85, 87, 89, 90, 94, 99
3. Surah Mu'min, verse 34

The Most Beautiful Story

The Qur'aan describes the story of Hadhrat Yusuf υ as the most beautiful story. His story is narrated in only this one Surah of the Qur'aan and no other. This is unlike the stories of other Ambiyaa عليهم السلام, whose stories are narrated part by part in several Surahs of the Qur'aan. Because the entire story is mentioned in a single Surah, there are more lessons to be learnt in one place from this story than any other. The purpose of narrating stories is to learn lessons and take advices from them. The entire story of Hadhrat Yusuf υ is therefore replete with such lessons and advices.

The books of Ahadeeth indicate that the Mushrikeen of Makkah once approached some Jewish scholars to ask them for a plan whereby they could prove that Rasulullaah ρ was not a true Nabi of Allaah. The Jews informed them that they could successfully prove his veracity by asking him what it was that made Hadhrat Ya'qoob υ and his children move to Egypt. They assured the Mushrikeen that if Rasulullaah ρ was not a true Nabi from Allaah, he would not

be able to answer this question. It was after the Mushrikeen posed this question to Rasulullaah ρ that Allaah revealed Surah Yusuf, which Rasulullaah ρ then recited to them.[124]

The Jews selected this question because the story of Hadhrat Yusuf υ was unknown in Makkah since there were hardly any Christian or Jewish scholars in Makkah who could narrate the incident to the people. Furthermore, Rasulullaah ρ could not read and there were no classes he could attend to learn of this. Despite all of this, Rasulullaah ρ was able to narrate this incident with such precision and detail. This was a clear proof of his Nabuwaat-prophethood. However, those who sought guidance would have got it from this miracle, whereas those who chose to adhere to their obstinate ways were deprived.

An Introduction to the Story

It is necessary to bear the following in mind before starting the story:

1. Hadhrat Yusuf υ was the son of Hadhrat Ya'qoob υ, who was the son of Hadhrat Is'haaq υ, who was the son of Ibraheem υ. Therefore, together with being a Nabi himself, his father, grandfather and great grandfather were all Ambiyaa عليهم السلام.
2. From the twelve sons Hadhrat Ya'qoob υ had from his four wives, Hadhrat Yusuf υ and Bin Yaameen were born from the same mother
3. Hadhrat Ya'qoob υ lived in Palestine, which was where Hadhrat Is'haaq υ as well as Hadhrat Ibraheem υ lived
4. According to the Torah, Hadhrat Yusuf υ was born approximately 1906 years before Hadhrat Isa υ (1906 B.C.)
5. **The brothers of Hadhrat Yusuf υ abandoned him in the well when he was approximately 16 or 17 years old** and the caravan of travellers who removed

[124] Ibn Katheer.

him from the well hailed from the east of Jordan and were proceeding to Egypt

6. The caravan thought him to be a slave and sold him in the marketplace of Egypt. The capital of Egypt at the time was Memphis, the ruins of which are located approximately fourteen to fifteen miles south of Cairo today. Hadhrat Yusuf υ arrived there at the age of 17 or 18 and then lived with the minister for almost four years. Thereafter, the minister’s wife tried to seduce him and **he later spent eight or nine years in prison.** He was therefore approximately thirty years of age when he ascended the throne of Egypt. He then remained in power until he was 80 years old, during which time such justice prevailed as had never been seen before. His father Hadhrat Ya’qoob υ passed away during the ninth or tenth year of his reign. **Hadhrat Yusuf υ later passed away at the age of 110.**

The Beginning of the Story and the Dream

Hadhrat Ya’qoob υ loved Hadhrat Yusuf υ the most from all his sons since he was a Nabi and could see the signs of Nubuwwah in his son. In addition to this, Hadhrat Yusuf υ displayed much better character and manners compared to his siblings. He showed tremendous respect and obedience towards his father, which eventually caused his father to become so attached to him that he could not bear any separation. Jealous of this attachment, the other brothers decided to get rid of Hadhrat Yusuf υ.

It was during this time that Hadhrat Yusuf υ saw a dream in which eleven stars, the sun and the moon are prostrating before him. When he related this dream to his father, Hadhrat Ya’qoob υ immediately realised what it meant and warned Hadhrat Yusuf υ not to relate it to his brothers in case Shaytaan uses it as a means to spur them into harming him. The Qur'aan does not mention the interpretation of Hadhrat Ya’qoob υ because it reveals itself at the end of the story.

Hadhrat Abdullaah bin Abbaas τ mentioned that the eleven stars represented the eleven brothers of Hadhrat Yusuf υ and the sun and moon represented his parents. Imaam Qurtubi رحمه الله adds that although the mother of Hadhrat Yusuf υ passed away before this dream was seen, her sister was also married to Hadhrat Ya'qoob υ. Since the maternal aunt occupies the place of a mother, she may also be referred to as the mother of Hadhrat Yusuf υ. In fact, **Rasulullaah ρ said, "The maternal aunt is like the mother."**

In the Words of the Qur'aan

The Qur'aan relates this part of the story in the following words:

الٓرٰ ۚ تِلْکَ اٰیٰتُ الْکِتٰبِ الْمُبِیْنِ ۟(١) اِنَّاۤ اَنْزَلْنٰہُ قُرْءٰنًا عَرَبِیًّا لَّعَلَّکُمْ تَعْقِلُوْنَ (٢) نَحْنُ نَقُصُّ عَلَیْکَ اَحْسَنَ الْقَصَصِ بِمَاۤ اَوْحَیْنَاۤ اِلَیْکَ ہٰذَا الْقُرْاٰنَ ٭ۖ وَ اِنْ کُنْتَ مِنْ قَبْلِہٖ لَمِنَ الْغٰفِلِیْنَ (٣) اِذْ قَالَ یُوسُفُ لِاَبِیْہِ یٰۤاَبَتِ اِنِّیْ رَاَیْتُ اَحَدَ عَشَرَکَوْکَبًا وَّالشَّمْسَ وَالْقَمَرَ رَاَیْتُہُمْ لِیْ سٰجِدِیْنَ (۴) قَالَ یٰبُنَیَّ لَا تَقْصُصْ رُءْیَاکَ عَلٰۤی اِخْوَتِکَ فَیَکِیْدُوْا لَکَ کَیْدًا ؕ اِنَّ الشَّیْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِیْنٌ (٥) وَکَذٰلِکَ یَجْتَبِیْکَ رَبُّکَ وَیُعَلِّمُکَ مِنْ تَاْوِیْلِ الْاَحَادِیْثِ وَیُتِمُّ نِعْمَتَہٗ عَلَیْکَ وَعَلٰۤی اٰلِ یَعْقُوْبَ کَمَاۤ اَتَمَّہَا عَلٰۤی اَبَوَیْکَ مِنْ قَبْلُ اِبْرٰہِیْمَ وَ اِسْحٰقَ ؕ اِنَّ رَبَّکَ عَلِیْمٌ حَکِیْمٌ ٪(٦)

TRANSLATION: Alif Laam Raa *(Only Allaah knows the correct meaning of these letters)*. **These are the verses of the clear Book** *(the Qur'aan)*. **Undoubtedly We have revealed it** *(the Qur'aan)* **as an Arabic Qur'aan so that you** *(O people of Makkah to whom the Qur'aan was first recited)* **may understand. We narrate to you a most beautiful story in this Qur'aan that We reveal to you. Before this you were of the unwary** *(those who did not know about this story)*. **When** *(as a child)* **Yusuf υ said to his father** *(Ya'qoob υ)*, **"O my** *(beloved)* **father! Indeed I have seen** *(in a dream)* **eleven stars, the sun and the moon all bowing before me."** *(The stars symbolised his eleven brothers, the sun, his father and the moon, his mother. This meant that a time would come when Yusuf υ would be exalted to a high position and all his family members would have to bow down before him.)* **His father said, "O my** *(beloved)* **son! Do not relate this dream to your brothers, otherwise they will plot against you. Undoubtedly Shaytaan is an open enemy to man** *(do not tell them because Shaytaan may make them jealous of you when they learn the interpretation of your dream and he may tempt them to harm you)*. **In this manner** *(as He has shown you this wonderful dream)* **has your Rabb chosen you, taught you the interpretation of dreams and** *(gracefully)* **completed His bounty on you** *(by making you a Nabi)* **and on the family of Ya'qoob υ, just as He had completed it upon your two forefathers Ibraheem υ**

and Is'haaq υ. Indeed your Rabb is All Knowing *(about the talents and capacities of all)*, **The Wise."**

The Scheme

A narration of Tirmidhi quotes from Rasulullaah ρ that a true dream is a fortieth part of Nubuwwah. Rasulullaah ρ also added that a dream will remain suspended until it is related to someone. Thereafter, it will play to according to the interpretation given for it. It is therefore necessary that a dream be related only to people with the knowledge of interpreting dreams.

The love Hadhrat Ya'qoob υ had for Hadhrat Yusuf υ grew after he heard about the dream and this made it intolerable for him to be parted from Hadhrat Yusuf υ. This new behaviour made the step-brothers even more jealous and they eagerly awaited for the perfect opportunity to get rid of Hadhrat Yusuf υ.

After much planning, they eventually approached Hadhrat Ya'qoob υ and said to him in a very loving and caring tone, "Dear father! Please allow Yusuf to join us for an outing. He is still a child and would love to be with us to enjoy himself and to play. Why do you keep him with you all the time? What have you to fear? Do you think that we are unable to protect him? You need to trust us?"

Hadhrat Ya'qoob υ sensed the ill feelings within his sons and knew that they meant ill. However, he did not know how to tell it to them because an open confrontation would spark even more enmity and division. He eventually told them that he feared that a wolf may devour Hadhrat Yusuf υ. In one voice, the brothers said that they would be damned if they allowed anything to happen to

him. They assured Hadhrat Ya'qoob υ that they only meant well and would everything to protect Hadhrat Yusuf υ.

In the Words of the Qur'aan

This episode of the story is related in the Qur'aan in the following words:

لَقَدْ كَانَ فِىْ يُوسُفَ وَ اِخْوَتِهٖ اٰيٰتٌ لِّلسَّآئِلِيْنَ (٧) اِذْ قَالُوْا لَيُوْسُفُ وَ اَخُوْهُ اَحَبُّ اِلٰى اَبِيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ ۭ اِنَّ اَبَانَا لَفِىْ ضَلٰلٍ مُّبِيْنِ ۚ (٨) اقْتُلُوْا يُوْسُفَ اَوِاطْرَحُوْهُ اَرْضًا يَّخْلُ لَكُمْ وَجْهُ اَبِيْكُمْ وَتَكُوْنُوْا مِنْۢ بَعْدِهٖ قَوْمًا صٰلِحِيْنَ (٩) قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوْا يُوْسُفَ وَاَلْقُوْهُ فِىْ غَيٰبَتِ الْجُبِّ يَلْتَقِطْهُ بَعْضُ السَّيَّارَةِ اِنْ كُنْتُمْ فٰعِلِيْنَ (١٠) قَالُوْا يٰاَبَانَا مَا لَكَ لَا تَاْمَنَّا عَلٰى يُوْسُفَ وَ اِنَّا لَهٗ لَنٰصِحُوْنَ (١١) اَرْسِلْهُ مَعَنَا غَدًا يَّرْتَعْ وَيَلْعَبْ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ (١٢) قَالَ اِنِّىْ لَيَحْزُنُنِىْ اَنْ تَذْهَبُوْا بِهٖ وَ اَخَافُ اَنْ يَّاْكُلَهُ الذِّئْبُ وَاَنْتُمْ عَنْهُ غٰفِلُوْنَ (١٣) قَالُوْا لَئِنْ اَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ اِنَّآ اِذًا لَّخٰسِرُوْنَ (١٤)

TRANSLATION: In the story of Yusuf υ and his brothers are certainly many Aayaat *(lessons)* **for those who have questions** *(those who desire to learn)*. *(We now draw your attention to the time)* **When the** *(step-)* **brothers** *(of Yusuf υ)* **said** *(to each other)*, **"Verily Yusuf and his** *(real)* **brother** *(Bin Yaameen)* **are more beloved to our father than us, even though we are a large** *(strong)* **group. Indeed our father is certainly mistaken** *(because we are more useful to him)*. *(Continuing their discussion, someone said)* **Kill Yusuf or throw him in some** *(distant)* **land, after which the attention of your father will be reserved for you only. Thereafter you can be righteous people** *(you can repent for our action and make amends)***." One of them** *(the eldest)* **said, "Do not kill Yusuf. If you really intend doing something** *(you should rather)* **throw him in a dark well so that some travellers may** *(find him there and)* **take him away."** *(Accepting his opinion, they then devised a plan to get Yusuf υ away from his father.) (Knowing that their father did not trust them alone with Yusuf υ,)* **They said, "O our Father! What is the matter with you that you do not trust us with Yusuf whereas we are his well-wishers? Send him** *(out)* **with us tomorrow so that he may eat and play with us.** *(Do not worry because)* **We shall take good care of him." He** *(Ya'qoob υ)* **said, "Indeed it grieves me that he should go with you** *(because I cannot bear to be separated from him)*. *(In addition to this,)* **I fear that you would neglect him** *(leave him by himself)* **and then a wolf would eat him up." They replied, "If a wolf should eat**

him up while we are a strong group *(there to protect him)***, then surely we would be losers** *(it is not possible for a wolf to eat him while we are all there with him)***."**

False Blood

To avert further enmity and aggression, Hadhrat Ya'qoob υ permitted the youth to take Hadhrat Yusuf υ with them. According to their scheme, they took Hadhrat Yusuf υ into the forest to an old dry well that lay disused for a long while. The Qur'aan describes the well as *Ghayaabatil Jubb*, which refers to a well without any walls and which conceals anything within it. The well was therefore no more than a deep pit in the forest that was surrounded by trees and foliage. They then forced him into it.

According to Imaam Qurtubi رحمه الله, Hadhrat Yusuf υ was only seven years old at the time. He relates that the brothers removed the shirt Hadhrat Yusuf υ was wearing, bound his hands and pushed him in, even as he tried to cling to the sides of the well and pleaded with them for mercy. They scoffed as he begged for mercy and told him to rather seek help from the elevens stars he saw in the dream. The brothers then placed him in the bucket, lowered it midway down the well and then cut the rope. **However, Allaah protected him from harm and Hadhrat Jibra'eel υ was instructed to catch the bucket and place Hadhrat Yusuf υ safely upon a boulder inside the well**.

One of his brothers by the name of Yahooda had opposed the plan from the beginning, but was unable to stop the others or inform his father. **During the three days that Hadhrat Yusuf υ spent in the well, it was the same Yahooda who brought bread and water for Hadhrat Yusuf υ to eat.** In the meanwhile, Allaah consoled Hadhrat Yusuf υ in the well by informing him that he will survive

to a day when he will be able to remind his brothers of this evil crime. Allaah even informed him that when he next meets them, they will be unable to recognise him, but he would recognise them well.

This revelation that Hadhrat Yusuf υ received in the well was not the type of revelation that the Ambiyaa عليهم السلام receive **because they receive this only after the age of forty.** However, it was a form of inspiration that the mother of Hadhrat Moosa υ received, Hadhrat Maryam رضي الله عنها received and the bees receive. Hadhrat Yusuf υ started to receive revelation as a Nabi only afterwards when he was in Egypt. This is clearly stated in verse 22 of Surah Yusuf, which reads, "**When he came of age, We granted him wisdom** *(a keen sense of judgement)* **and knowledge**".

However, many Mufassireen such as Ibn Jareer رحمه الله and Ibn Abi Haatim رحمه الله state that the revelation was indeed the same revelation that was received by the Ambiyaa عليهم السلام, such as the case of Hadhrat Isa υ who was declared a Nabi from birth.

Nonetheless, the brothers reddened the shirt of Hadhrat Yusuf υ with the blood of some animal and returned home that night crying and wailing. When Hadhrat Ya'qoob υ heard the commotion, he hurried outside and asked what the matter was. They all told him in one voice that they had been racing with each other and had left Hadhrat Yusuf υ behind. It was then that a wolf attacked and devoured him. They then presented the shirt as evidence and said that he would not believe them despite them speaking the truth.

The Qur'aan refers to the blood as false blood because it was not the blood of Hadhrat Yusuf υ. Allaah exposed the falsehood of the brothers by causing them to forget about tearing up the shirt as a wolf would do when attacking a person. Therefore, when Hadhrat Ya'qoob υ saw the shirt still intact, he said to his sons, "What an intelligent wolf it must have been to devour Yusuf without even tearing his shirt?!" Hadhrat Ya'qoob υ then told them that Hadhrat Yusuf υ was not eaten by any wolf, but that they had devised some scheme against him. He then chose to bear the hardship with patience and continue praying to Allaah for help.

In the Words of the Qur'aan

This part of the story is related in verses 15-18 of Surah Yusuf in the following words:

فَلَمَّا ذَہَبُوْا بِہٖ وَ اَجْمَعُوْا اَنْ یَّجْعَلُوْہُ فِیْ غَیٰبَتِ الْجُبِّ ۚ وَ اَوْحَیْنَاۤ اِلَیْہِ لَتُنَبِّئَنَّہُمْ بِاَمْرِہِمْ ہٰذَا وَہُمْ لَا یَشْعُرُوْنَ (١٥)
وَجَآءُوْۤا اَبَاہُمْ عِشَآءً یَّبْکُوْنَ ؕ(١٦) قَالُوْا یٰۤاَبَانَاۤ اِنَّا ذَہَبْنَا نَسْتَبِقُ وَتَرَکْنَا یُوْسُفَ عِنْدَ مَتَاعِنَا فَاَکَلَہُ الذِّئْبُ ۚ وَمَاۤ
اَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ کُنَّا صٰدِقِیْنَ (١٧) وَجَآءُوْ عَلٰی قَمِیْصِہٖ بِدَمٍ کَذِبٍ ؕ قَالَ بَلْ سَوَّلَتْ لَکُمْ اَنْفُسُکُمْ اَمْرًا ؕ
فَصَبْرٌ جَمِیْلٌ ؕ وَاللہُ الْمُسْتَعَانُ عَلٰی مَا تَصِفُوْنَ (١٨)

TRANSLATION: When they took him and together resolved to throw him into a dark well, We sent revelation to him *(as he sat on a rock in the well)* **that you will certainly remind them of this matter** *(sometime in the future)* **when they will not realise** *(who you are)*. *(Leaving Yusuf υ in the well)* **They** *(the brothers)* **came weeping** *(pretending to weep)* **to their father that night. They said, "O our father! We went racing and left Yusuf** *(alone)* **with our goods, when a wolf ate him up.** *(Sensing that Ya'qoob υ did not believe them, they added,)* **But you will not believe us even though we are truthful."** *(In an effort to substantiate their story, they dipped the shirt of Yusuf υ into the blood of a sheep they had slaughtered. Referring to this, Allaah says,)* **They came with false blood on his shirt.** *(Noticing that the bloodstained shirt was not torn, Ya'qoob υ realised that the brothers were lying. Therefore,)* **He said, "But your souls have made up this matter** *(tale)* **for you. However, I shall exercise patience without any complaint, and I shall seek Allaah's assistance against what you have devised."**

After Hadhrat Ya'qoob υ had spoken to his sons, he either realised by the deep intuition that the Ambiyaa عليهم السلام are blessed with, or he was informed through revelation that the separation from Hadhrat Yusuf υ will be a long one. He therefore abandoned the discussion and maintained silence.

In the meantime, a caravan had departed from Shaam and was on its way to Egypt, when the people got lost. As they wandered around in a strange place, they suddenly came across a disused well. Since they were desperately in need of water, they sent one of their men by the name of Maalik bin Du'bar. When Maalik threw a bucket in to get water, Hadhrat Yusuf υ immediately saw the chance Allaah had presented to him and held fast to the rope. As the man pulled the rope up, he was stunned to see a handsome young lad clinging to it. He immediately called to the others and told them the good news of a beautiful young lad he had found.

In the Hadith discussing the Mi'raaj, Rasulullaah ρ mentioned that he had met Hadhrat Yusuf υ. Rasulullaah ρ said that Hadhrat Yusuf υ had been given half the beauty of the world, with the other half being distributed amongst all the others in the world.[125]

After Maalik had announced his find, he regretted doing so because he could have kept the lad for himself, sold him as a slave in Egypt and kept the money all for himself. The words of the Qur'aan state "**They hid him as trading stock**" refers to the fact that Maalik and some others decided to hide Hadhrat Yusuf υ and

---

[125] Muslim.

then sell him as a slave in Egypt. Some Mufassireen have stated that this refers to fact that the brother of Hadhrat Yusuf υ concealed the fact that he was their brother and sold him as a slave to the merchants of the caravan. A narration states that when Yahooda brought food for Hadhrat Yusuf υ one day and found him missing from the well, he immediately informed the brothers. They then searched the area and discovered that Hadhrat Yusuf υ had been taken by the men of the caravan. The brothers told the travellers that Hadhrat Yusuf υ was their escaped slave, upon which the travellers offered to purchase him so that none may accuse them of being thieves.

Hadhrat Abdullaah bin Mas'ood τ reports that his brothers sold Hadhrat Yusuf υ for a meagre sum of 20 Dirhams.[126] The ten brothers shared the sum out between themselves, with each one receiving two Dirhams. They did this merely to get rid of Hadhrat Yusuf υ and did not really want the money.

In the Words of the Qur'aan

Verses 19 and 20 of Surah Yusuf describe this episode in the following words:

وَجَآءَتْ سَيَّارَةٌ فَاَرْسَلُوْا وَارِدَہُمْ فَاَدْلٰى دَلْوَہٗ ؕ قَالَ يٰبُشْرٰى ہٰذَا غُلٰمٌ ؕ وَاَسَرُّوْہُ بِضَاعَةً ؕ وَاللّٰہُ عَلِيْمٌۢ بِمَا يَعْمَلُوْنَ (١٩) وَشَرَوْہُ بِثَمَنٍۢ بَخْسٍ دَرَاہِمَ مَعْدُوْدَةٍ ۚ وَكَانُوْا فِيْہِ مِنَ الزّٰہِدِيْنَ (٢٠)

TRANSLATION: Some travellers *(soon)* **arrived** *(near the well)* **and they sent their person who fetches water** *(to the well to get them some water)*. **He lowered his bucket** *(into the well)* **and** *(seeing Yusuf υ hanging on to the bucket, he)* **exclaimed, "What luck! There is a boy here!" They hid him** *(among their goods so that no one lays claim to him)* **as trading stock** *(intending to sell him as a slave)*, **and Allaah had perfect knowledge of what they did.** *(When the brothers discovered that the travellers had removed Yusuf υ from the well, they told the travellers that he was their escaped slave and that they were willing to sell him.)* **They** *(the brothers)* **sold him** *(to the*

[126] Ibn Katheer, *Jalaalayn*.

travellers) **for the meagre price of a few Dirhams and they showed no interest in him** *(saying that they no longer needed him)*. *(The travellers proceeded to Egypt, where they sold Yusuf υ to one of the king's ministers.)*

At the Marketplace

After purchasing Hadhrat Yusuf υ, the merchants continued on their way to Egypt, where they intended to sell him as a slave. Although this appeared to be a setback, this was really the first rung in the ladder that Hadhrat Yusuf υ needed to ascend to new heights. Throughout all these trials, Hadhrat Yusuf υ remained patient, grateful to Allaah and content with the decision of Allaah.

Allaama Ibn Katheer رحمه الله reports from Hadhrat Mujaahid رحمه الله that the brothers of Hadhrat Yusuf υ accompanied the caravan for a short distance as they went on their way. They then warned the travellers not to allow Hadhrat Yusuf υ freedom because he was in the habit of running away. When the brothers were confident that Hadhrat Yusuf υ was well on the way to Egypt, they left the caravan and returned home.

Imaam Qurtubi رحمه الله writes that when Hadhrat Yusuf υ went on sale in the marketplace, people clamoured to buy him. **His priced went so high that the final asking price was his weight in gold.** The person who had been given this much wealth to **conclude the sale was a man named Futifaar.** He was a high ranking officer in the Egyptian army and a very wealthy man belonging to the royal family. He happened to be passing through the marketplace when Hadhrat Yusuf υ was being sold. He liked the lad as soon as he set eyes on him, paid the price and then brought him home. He then gave instructions to his wife to care

for and honour the lad since he saw great potential in him. **He even considered the probability of adopting him as a son since he had no children of his own.**

The Qur'aan refers to Futifaar only as the Azeez. Allaama Ibn Katheer رحمه الله writes that he was the king's minister of finance and that the king, whose name was Rayyaan bin Usayd, belonged to the Amaaliqah tribe, brought Imaan in Hadhrat Yusuf υ and passed away during his lifetime.

The wife of the Azeez was lady by the name of Raa'eel or Zulaykha. She is referred to in the Qur'aan as the wife of the Azeez. Her instructions were to treat Hadhrat Yusuf υ well and not to treat him like any slave. Hadhrat Yusuf υ was therefore treated like one of the family until he came of age.

Hadhrat Abdullaah bin Mas'ood τ stated that the following were three persons who proved to be very intelligent and of keen judgement:

1. The Azeez, who saw the potential in Hadhrat Yusuf υ and therefore gave his wife instructions to treat him well
2. The daughter of Hadhrat Shu'ayb υ, who advised her father to hire Hadhrat Moosa υ
3. Hadhrat Abu Bakr τ, who named Hadhrat Umar τ as his successor before he passed away

In the Words of the Qur'aan

The Qur'aan describes this part of the story in the following words:

وَقَالَ الَّذِى اشْتَرٰىهُ مِنْ مِّصْرَ لِامْرَاَتِهٖۤ اَكْرِمِىْ مَثْوٰىهُ عَسٰۤى اَنْ يَّنْفَعَنَاۤ اَوْ نَتَّخِذَهٗ وَلَدًا ؕ وَكَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِى الْاَرْضِ ۡ وَلِنُعَلِّمَهٗ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ؕ وَاللّٰهُ غَالِبٌ عَلٰۤى اَمْرِهٖ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ (٢١)

TRANSLATION: The person *(minister)* **from Egypt who bought Yusuf** υ **told his wife** *(Zulaykha)*, **"Take proper care of him. Perchance he may be of use to us or we may take** *(adopt)* **him as a son." In this manner** *(as We had rescued him from death and from the well)* **We settled Yusuf in that land** *(in a city)* **so that We may teach him the interpretation of dreams. Allaah is Predominant** *(keeps prevailing)* **over His affairs, but most people do not know** *(the secrets of divine planning)*. **When he came of age, We granted him wisdom** *(a keen sense of judgement)* **and knowledge. Thus do We reward those who do good.**

A Most Trying Test

There is a Persian saying that tells us that the greatest of tests are given to the greatest of people. To this stage in the story, Hadhrat Yusuf υ was already put through the tests of being separated from his father and being thrown the well, being a slave and being sold in the marketplace. Now that he had grown into a young man, the tests of manhood were to arrive. These were tests that only Allaah could assist him with.

When Hadhrat Yusuf υ grew into a handsome young youth whose beauty was incomparable, the wife of the Azeez became attracted to him. The Qur'aan describes it in the following words, "**The woman in whose house he was** *(Zulaykha)* **attempted to seduce him** *(to lure him to her bed)* **against his will**".[127] These words indicate the complexity of the situation in which Hadhrat Yusuf υ found himself because here was a woman from whom he could not flee. In addition to this, she was a

[127] Surah Yusuf, verse 23.

woman of beauty herself. Hadhrat Hasan Basri رحمه الله stated that Hadhrat Yusuf υ was 40 years old at the time and was already a Nabi.

When she shut all the doors of the room she had him in and tried to seduce him. Hadhrat Yusuf υ sought the protection of Allaah and did not rely on his own will and resistance. He then tried to advise her to fear Allaah, but to no avail.

In the Words of the Qur'aan

The Qur'aan describes this episode in the following words:

وَلَمَّا بَلَغَ اَشُدَّهٗ اٰتَيْنٰهُ حُكْمًا وَّعِلْمًا ؕ وَكَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ (٢٢) وَرَاوَدَتْهُ الَّتِىْ هُوَ فِىْ بَيْتِهَا عَنْ نَّفْسِهٖ وَغَلَّقَتِ الْاَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ؕ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّىْٓ اَحْسَنَ مَثْوَاىَ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ (٢٣) وَلَقَدْ هَمَّتْ بِهٖ ۚ وَهَمَّ بِهَا لَوْلَاۤ اَنْ رَّاٰ بُرْهَانَ رَبِّهٖ ؕ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَالْفَحْشَآءَ ؕ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ (٢٤)

TRANSLATION: When he came of age, We granted him wisdom *(a keen sense of judgement)* **and knowledge. Thus do We reward those who do good.** *(Taken aback by his stunning beauty)* **The woman in whose house he was** *(Zulaykha)* **attempted to seduce him** *(to lure him to her bed)* **against his will. She locked the doors** *(of the room)* **and said, "Come to me." He said, "I seek refuge with Allaah! Indeed my caretaker** *(your husband/Allaah)* **has treated me honourably** *(how can I ever betray him by doing what you ask of me)*. **Oppressors** *(adulterers)* **will definitely not succeed." She was determined to achieve her objectives from him, and he also would have intended the same had he not seen the proof of his Rabb** *(had he not been a Nabi)*. **In this manner** *(Our fate had decreed the matter)* **so that We averted evil and immorality from him. Indeed he was from Our sincere bondsmen** *(the Ambiyaa)*.

The author of *Jalaalayn* writes that the '*proof*' mentioned in this verse refers to a vision of Hadhrat Ya'qoob υ, which Hadhrat Yusuf υ saw as he was being

seduced. Hadhrat Ya'qoob υ placed his hand upon the chest of Hadhrat Yusuf υ, which caused all evil intent to vanish.

A Great Victory

As soon as Hadhrat Yusuf υ saw this 'proof' from Allaah, he immediately started to run away from Zulaykha. She then started to run after him and, as she grabbed at his shirt, she ripped off a portion of it as he broke away. He had just managed to run out of the door, when the Azeez appeared. As soon as Zulaykha saw her husband in front of them, she pinned the blame on Hadhrat Yusuf υ. She said, "**The only penalty for him who intended evil with your wife** *(who tried to seduce your wife)* **is that he be imprisoned, or some other torturous punishment**".

Being a Nabi, Hadhrat Yusuf υ would have concealed her evil intent from her husband, but now that she had accused him, he had no alternative but to say, "**It was she who tried to seduce me against my will**".

The Azeez was in a dilemma because there was no evidence or witnesses to confirm either story. **However, Allaah always assists His chosen servants and safeguards them from humiliation.** In a miraculous turn of events, **Allaah caused an infant child to testify in favour of Hadhrat Yusuf υ.** Far from being able to testify, such a child could not even talk, but Allaah gave it the power to talk just as Allaah gave Hadhrat Isa υ the power to talk to defend the chastity of his mother Hadhrat Maryam رضي الله عنها.[128]

According to a Hadith in Bukhaari, it was also an infant child that defended the chastity of a pious man named Jurayj who hailed from the Bani Israa'eel. Another

[128] Surah Maryam, verse 30.

narration of Bukhaari also narrates how an infant girl saved the life of Hadhrat Moosa υ as a child when she spoke.

A narration from Hadhrat Abu Hurayrah τ and Hadhrat Abdullaah bin Abbaas τ states that there was a little infant in a cradle inside the house when Zulaykha tried to seduce Hadhrat Yusuf υ. In a wise manner, the infant addressed the Azeez and said, "**If his shirt is torn from the front, then she is truthful and he is from the liars. However, if his shirt is torn from the back, then she is lying and he is from the truthful**". When the Azeez saw that the shirt was torn from the back, he knew that Hadhrat Yusuf υ was trying to flee as Zulaykha tried to get him back.

The Azeez then begged Hadhrat Yusuf υ to forgive her and to forget the incident. Hs also rebuked Zulaykha and bade her to seek forgivness.

In the Words of the Qur'aan

The incident is narrated thus in verses 25-29 of Surah Yusuf:

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيْصَهٗ مِنْ دُبُرٍ وَّاَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ؕ قَالَتْ مَا جَزَآءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْٓءًا اِلَّاۤ اَنْ يُّسْجَنَ اَوْ عَذَابٌ اَلِيْمٌ (٢٥) قَالَ هِيَ رَاوَدَتْنِيْ عَنْ نَّفْسِيْ وَشَهِدَ شَاهِدٌ مِّنْ اَهْلِهَا ۚ اِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكٰذِبِيْنَ (٢٦) وَ اِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ الصّٰدِقِيْنَ (٢٧) فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ مِنْ كَيْدِكُنَّ ؕ اِنَّ كَيْدَكُنَّ عَظِيْمٌ (٢٨) يُوْسُفُ اَعْرِضْ عَنْ هٰذَا . وَ اسْتَغْفِرِيْ لِذَنْۢبِكِ ۚۖ اِنَّكِ كُنْتِ مِنَ الْخٰطِئِيْنَ (٢٩)

TRANSLATION: They both raced for the door *(as he attempted to escape)* **and** *(in trying to catch him, she grabbed his shirt from the back, but he broke lose and)* **she tore his shirt from the back. Then** *(as they both arrived at the door)* **they encountered her master** *(her husband)* **at the door.** *(To shift the blame to Yusuf υ)* **She said, "The only penalty for him who intended evil with your wife** *(who tried to seduce your wife)* **is that he be imprisoned, or some other**

torturous punishment." *(Defending himself,)* **Yusuf υ said, "It was she who tried to seduce me against my will." A witness from her family** *(an infant present there miraculously spoke and)* **testified by saying, "If his shirt is torn from the front, then she is truthful and he is from the liars. However, if his shirt is torn from the back, then she is lying and he is from the truthful." When he** *(the husband)* **saw that his shirt was torn from the back, he** *(realised that his wife was guilty and)* **said, "This is definitely from the trickery of you** *(women)***. Your trickery is indeed very dangerous. O Yusuf! Overlook this** *(do not mention it to anyone)***.** *(O woman!)* **Seek forgiveness for your sin. You were truly of the sinners."**

The beauty of Hadhrat Yusuf υ is Exposed

Although the Azeez wanted to keep the matter a secret, the story gradually swept through the royal quarters and the women found out that Zulaykha had become infatuated with Hadhrat Yusuf υ. They started to criticise her for falling from her slave and called her a shameless woman. Eager to defend herself, she contrived a plan. She invited all the women to a banquet and arranged that Hadhrat Yusuf υ enter the room at a time when every woman was busy cutting a fruit. As soon as they saw him, their jaws dropped and they were so overwhelmed by his appearance that they cut their hands and exclaimed in one voice, "**This cannot be a human** *(because no human can possibly be so handsome)* **! He must surely be a noble angel**".

Zulaykha was overjoyed to have proven to the women that she was no fool for trying to seduce such a man and then said to them, "**This is what you were criticising me for. Indeed I attempted to seduce him against his will, but he escaped. If he does not do as I command him, he shall certainly be imprisoned and he will definitely become of those humiliated**".

In the Words of the Qur'aan

The Qur'aan describes this episode in the following words:

وَقَالَ نِسْوَةٌ فِى الْمَدِيْنَةِ امْرَاَتُ الْعَزِيْزِ تُرَاوِدُ فَتٰـهَا عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا حُبًّا ؕ اِنَّا لَنَرٰىهَا فِىْ ضَلٰلٍ مُّبِيْنٍ (٣٠) فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ اَرْسَلَتْ اِلَيْهِنَّ وَ اَعْتَدَتْ لَهُنَّ مُتَّكَاً وَّ اٰتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّيْنًا وَّ قَالَتِ اخْرُجْ عَلَيْهِنَّ ۚ فَلَمَّا رَاَيْنَهٗ اَكْبَرْنَهٗ وَقَطَّعْنَ اَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًا ؕ اِنْ هٰذَآ اِلَّا مَلَكٌ كَرِيْمٌ (٣١) قَالَتْ فَذٰلِكُنَّ الَّذِىْ لُمْتُنَّنِىْ فِيْهِ ؕ وَ لَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَ ؕ وَلَئِنْ لَّمْ يَفْعَلْ مَآ اٰمُرُهٗ لَيُسْجَنَنَّ وَ لَيَكُوْنًا مِّنَ الصّٰغِرِيْنَ (٣٢) قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَىَّ مِمَّا يَدْعُوْنَنِىْٓ اِلَيْهِ ۚ وَ اِلَّا تَصْرِفْ عَنِّىْ كَيْدَهُنَّ اَصْبُ اِلَيْهِنَّ وَ اَكُنْ مِّنَ الْجٰهِلِيْنَ (٣٣) فَاسْتَجَابَ لَهٗ رَبُّهٗ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ (٣٤) ثُمَّ بَدَا لَهُمْ مِّنْۢ بَعْدِ مَا رَاَوُا الْاٰيٰتِ لَيَسْجُنُنَّهٗ حَتّٰى حِيْنٍ (٣٥٪)

TRANSLATION: Some women of the town said, "The minister's wife attempts to seduce her slave against his will. Love has certainly overwhelmed her. In our opinion, she is certainly in manifest error *(for falling in love with a slave)*.**" When she heard of their plot** *(their backbiting)*, **she** *(decided to convince them that her attraction for Yusuf υ was not unfounded, so she)* **sent for them and prepared a meeting place for them, setting cushions there. She gave each of them a knife and** *(as they were busy cutting their fruit, Zulaykha)* **then told Yusuf, "Come out before them!" When they saw him, they were taken aback** *(by his beauty)* **and** *(in their astonishment at his extreme handsomeness, they)* **cut their hands and exclaimed, "Allaah is Pure! This cannot be a human** *(because no human can possibly be so handsome)* **! He must surely be a noble angel!" She** *(Zulaykha)* **said, "This is what you were criticising me for. Indeed I attempted to seduce him against his will, but he escaped. If he does not do as I command him, he shall certainly be imprisoned and he will definitely become of those humiliated."** *(Concerned that he should not be tempted to sin)* **Yusuf** υ **prayed, "O my Rabb! The prison is dearer to me than that** *(adultery)* **towards which these women call me. If You do not turn their plot away from me, I** *(fear that as a human being, I)* **may incline towards them and become of the ignorant** *(by doing what they want)*.**" So his Rabb accepted his prayer** *(to preserve his chastity)* **and turned their plot away from him. Undoubtedly, He is the All Hearing, All Knowing. Then, after reviewing the evidence** *(proving Yusufυ's innocence)*, **it occurred to them** *(the ministers)* **that they should imprison him for a while** *(to silence the rumours that had been spreading)*.

In Prison

By being in prison, Hadhrat Yusuf υ remained away from Zulaykha and the other evil women. Hadhrat Yusuf υ was sent to prison to safeguard the prestige of the Azeez's wife, even though he was innocent of committing any crime.

Nonetheless, his sterling attributes soon became famous amongst all the inmates of the prison. They all trusted him and held him in high esteem. He was always there to console the grieved, to give courage to those who had lost hope, to tend to the ill and support anyone in need of any help.

It so happened that two men were then brought to prison and happened to be with Hadhrat Yusuf υ. Their incident would prove to be significant. The one was the person who served drinks to the king and the other was the king's cook. Both were awaiting trial since it was discovered that one of them was guilty of trying to poison the king. When Hadhrat Yusuf υ won over the confidence of these two men as well, they confided their dreams to him. The Qur'aan states, "*)* **One of them** *(the one who served drinks)* **said, "Indeed I see myself** *(in a dream)* **squeezing wine." The other** *(the cook)* **said, "I see myself carrying bread on my head, from which birds are eating.** *(They requested)* **Inform us of the interpretation. We truly deem you to be of the righteous.""**

Hadhrat Yusuf υ assured them that apart from the knowledge of interpreting dreams, Allaah had also blessed him with knowing exactly what food was going to be served to them, in what quantity and at what time. He then told them that his knowledge came from Allaah. He then proceeded to invite them to accepting the Deen of Allaah that was practised by the Ambiyaa عليهم السلام before him. He introduced them to Allaah and informed them that the other gods people worshipped possessed no power and belief in them was baseless and futile. After this message, he informed them that one of them will be reinstated to his former occupation, while the other would be convicted and crucified.

Hadhrat Yusuf υ then proceeded to inform the innocent one (the one who served drinks to the king) that he should speak to the king about setting him free

since he was jailed unlawfully. However, Shaytaan made the man forget about it, so Hadhrat Yusuf υ had to spend several more years in prison.

In the Words of the Qur'aan

The Qur'aan describes this episode in the following words:

وَ دَخَلَ مَعَهُ السِّجْنَ فَتَيٰنِ ؕ قَالَ اَحَدُهُمَاۤ اِنِّیْۤ اَرٰىنِیْۤ اَعْصِرُ خَمْرًا ۚ وَقَالَ الْاٰخَرُ اِنِّیْۤ اَرٰىنِیْۤ اَحْمِلُ فَوْقَ رَاْسِیْ خُبْزًا تَاْكُلُ الطَّیْرُ مِنْهُ ؕ نَبِّئْنَا بِتَاْوِیْلِهٖ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِیْنَ (۳۶) قَالَ لَا یَاْتِیْكُمَا طَعَامٌ تُرْزَقٰنِهٖۤ اِلَّا نَبَّاْتُكُمَا بِتَاْوِیْلِهٖ قَبْلَ اَنْ یَّاْتِیَكُمَا ؕ ذٰلِكُمَا مِمَّا عَلَّمَنِیْ رَبِّیْ ؕ اِنِّیْ تَرَكْتُ مِلَّةَ قَوْمٍ لَّا یُؤْمِنُوْنَ بِاللّٰهِ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ (۳۷) وَ اتَّبَعْتُ مِلَّةَ اٰبَآءِیْۤ اِبْرٰهِیْمَ وَ اِسْحٰقَ وَ یَعْقُوْبَ ؕ مَا كَانَ لَنَاۤ اَنْ نُّشْرِكَ بِاللّٰهِ مِنْ شَیْءٍ ؕ ذٰلِكَ مِنْ فَضْلِ اللّٰهِ عَلَیْنَا وَعَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ (۳۸) یٰصَاحِبَیِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ خَیْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ (۳۹ؕ) مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖۤ اِلَّاۤ اَسْمَآءً سَمَّیْتُمُوْهَاۤ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّاۤ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ اَمَرَ اَلَّا تَعْبُدُوْۤا اِلَّاۤ اِیَّاهُ ؕ ذٰلِكَ الدِّیْنُ الْقَیِّمُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ (۴۰) یٰصَاحِبَیِ السِّجْنِ اَمَّاۤ اَحَدُكُمَا فَیَسْقِیْ رَبَّهٗ خَمْرًا ۚ وَ اَمَّا الْاٰخَرُ فَیُصْلَبُ فَتَاْكُلُ الطَّیْرُ مِنْ رَّاْسِهٖ ؕ قُضِیَ الْاَمْرُ الَّذِیْ فِیْهِ تَسْتَفْتِیٰنِ (۴۱ؕ) وَقَالَ لِلَّذِیْ ظَنَّ اَنَّهٗ نَاجٍ مِّنْهُمَا اذْكُرْنِیْ عِنْدَ رَبِّكَ ۫ فَاَنْسٰىهُ الشَّیْطٰنُ ذِكْرَ رَبِّهٖ فَلَبِثَ فِی السِّجْنِ بِضْعَ سِنِیْنَ (۴۲ؕ)

TRANSLATION: Two youths entered the prison with him. *(One was the king's baker and the other served drinks to the king. They were both imprisoned because one of them attempted to poison the king and blamed the other. Realising that Yusuf υ was a noble man who understood the interpretation of dreams)* **One of them** *(the one who served drinks)* **said, "Indeed I see myself** *(in a dream)* **squeezing wine." The other** *(the baker)* **said, "I see myself carrying bread on my head, from which birds are eating."** *(They requested)* **"Inform us of the interpretation. We truly deem you to be of the righteous."** *(Seizing the opportunity to teach them about Towheed,)* **Yusuf υ replied, "I shall inform you of the interpretation before the food provided for you arrives. This is from the knowledge that my Rabb has taught me. I have discarded the religion of those people who do not believe in Allaah and who reject the Aakhirah. I have adopted the religion of my forefathers** *(who are)* **Ibraheem υ, Is'haaq υ and Ya'qoob υ. It is not** *(correct)* **for us to ascribe any partners to Allaah. This** *(understanding of Towheed)* **is from**

the favours upon us and upon all people, but most people are ungrateful *(and refuse to accept it)*. **O my two prison companions! Are numerous gods better or Allaah, Who is The One and The Almighty? Besides Him, you worship only names that you and your forefathers have named without any revealed authority from Allaah. Decisions rest only with Allaah. He has commanded that only He be worshipped. This is the right Deen, but most people** *(the Kuffaar)* **do not know it. O my two prison companions! As for one of you, he will serve wine to his master** *(as he had been doing because he is innocent of the alleged crime)*. **As for the other** *(the baker)*, **he will be crucified and birds will eat from his head** *(after his death)*. **The decision has been passed regarding the matter you have inquired from me. He** *(Yusuf υ)* **told the one whom he anticipated would be freed, "Mention me to your master** *(tell the king about me being imprisoned for something I did not do)*.**" However, Shaytaan caused him to forget mentioning him** *(Yusuf υ)* **to his master, and he** *(Yusuf υ)* **remained in prison for a few years.**

The King's Dream

Some Mufassireen state that Hadhrat Yusuf υ spent seven years in prison. It happened then that the king of Egypt, whose name was Rayyaan and was known as Fir'oun (as all Egyptian kings were called), saw a dream which disturbed him greatly. He saw seven lean cows swallowing seven fat cows and also saw seven fresh ears of corn being consumed by seven dry ears of corn. When he consulted his fortune tellers to interpret this dream for him, they brushed it off as a dream that had no meaning. However, the king remained unconvinced.

It was then that the man serving the king's drinks remembered Hadhrat Yusuf υ and immediately sought the king's permission to consult him about the dream. With the king's leave, he went to Hadhrat Yusuf υ and informed him of the dream. Being a man of patience and grace, Hadhrat Yusuf υ did not refuse to convey the meaning of the dream as a means of vengeance for the many years the people had wasted of his life by imprisoning him. Together with interpreting the dream, he also provided solutions for them. He told them that they would have seven years of prosperity, during which time they were to use only that much of grain as they required. The rest was to be stored for seven years of

drought that were to follow. Thereafter, they would have a year of abundance once more and they would enjoy the fruits of the earth. The seven lean cows and seven dry ears of corn therefore represented the seven years of drought.

Hadhrat Qataadah رحمه الله mentioned that it was by divine revelation that Hadhrat Yusuf υ knew about the year of prosperity after the drought since the dream did not address this issue. This served to reassure the people. Hadhrat Yusuf υ also advised the people to leave the corn within their ears when they stored them because they would be better preserved in this manner since worms would not attack them. When the king was informed of this interpretation, he was overjoyed and very impressed with Hadhrat Yusuf υ.

In the Words of the Qur'aan

The Qur'aan describes this episode in the following words[129]:

وَ قَالَ الْمَلِكُ اِنِّیْۤ اَرٰی سَبْعَ بَقَرٰتٍ سِمَانٍ یَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّسَبْعَ سُنْۢبُلٰتٍ خُضْرٍ وَّ اُخَرَ یٰبِسٰتٍ ؕ یٰۤاَیُّهَا الْمَلَاُ اَفْتُوْنِیْ فِیْ رُءْیَایَ اِنْ كُنْتُمْ لِلرُّءْیَا تَعْبُرُوْنَ (۴۳) قَالُوْۤا اَضْغَاثُ اَحْلَامٍ ۚ وَمَا نَحْنُ بِتَاْوِیْلِ الْاَحْلَامِ بِعٰلِمِیْنَ (۴۴) وَ قَالَ الَّذِیْ نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ اُمَّةٍ اَنَا اُنَبِّئُكُمْ بِتَاْوِیْلِهٖ فَاَرْسِلُوْنِ (۴۵) یُوْسُفُ اَیُّهَا الصِّدِّیْقُ اَفْتِنَا فِیْ سَبْعِ بَقَرٰتٍ سِمَانٍ یَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّ سَبْعِ سُنْۢبُلٰتٍ خُضْرٍ وَّ اُخَرَ یٰبِسٰتٍ ۙ لَّعَلِّیْۤ اَرْجِعُ اِلَی النَّاسِ لَعَلَّهُمْ یَعْلَمُوْنَ (۴۶) قَالَ تَزْرَعُوْنَ سَبْعَ سِنِیْنَ دَاَبًا ۚ فَمَا حَصَدْتُّمْ فَذَرُوْهُ فِیْ سُنْۢبُلِهٖۤ اِلَّا قَلِیْلًا مِّمَّا تَاْكُلُوْنَ (۴۷) ثُمَّ یَاْتِیْ مِنْۢ بَعْدِ ذٰلِكَ سَبْعٌ شِدَادٌ یَّاْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ اِلَّا قَلِیْلًا مِّمَّا تُحْصِنُوْنَ (۴۸) ثُمَّ یَاْتِیْ مِنْۢ بَعْدِ ذٰلِكَ عَامٌ فِیْهِ یُغَاثُ النَّاسُ وَفِیْهِ یَعْصِرُوْنَ (۴۹)

TRANSLATION: *(One day)* **The king said** *(to his ministers)*, **"I see** *(in a dream)* **seven fat cows being eaten by seven thin cows and seven green ears of corn and others that are dry. O**

---

[129] Surah Yusuf, verses 43-49.

my ministers! Furnish *(give me)* **an interpretation for my dream if you are indeed able to interpret dreams."** *(Unable to understand the meaning of the dream)* **They replied, "These are only confused dreams** *(nightmares)*. **We have no knowledge concerning the interpretation of confused dreams." The released of the two convicts** *(the person who served drinks to the king)*, **recalling** *(Yusuf υ)* **after a considerable period, said, "I shall inform you of the interpretation, so send me** *(to the prison to fetch Yusuf υ)*.**"** *(Arriving at the prison, the person said)* **"O Yusuf! O most truthful! Inform us about seven fat cows being eaten by seven thin cows and seven green ears of corn and others that are dry, so that I may return to the people and they be enlightened** *(about the meaning of this dream)*.**" He** *(Yusuf υ)* **replied, "You will farm for seven consecutive years** *(symbolised by the seven fat cows and the seven green ears of corn)*. **Leave whatever crops you harvest in their ears, except what you require for eating** *(use only what is necessary and store the rest)*. **Thereafter seven difficult years** *(of drought)* **will follow** *(symbolised by the seven thin cows and the seven dry ears of corn)* **that will consume** *(in which you people will consume)* **all you would have stored for them** *(for the years of drought)* **except** *(it will not consume)* **the little that you leave** *(the left-overs)*. **Thereafter a year will follow in which abundant rains will fall for the people and they will distil** *(squeeze)* **juices** *(because there will be so much produce)*.**"**

A Minister to King

When the man informed the king about the interpretation, he also told the king about the lofty character and piety of Hadhrat Yusuf υ. Impressed with what he heard, the king was eager to meet Hadhrat Yusuf υ. When the king's messenger went to the prison to get Hadhrat Yusuf υ, the noble Nabi of Allaah was in no hurry to leave without first clearing his name. He therefore declared that he would not leave to meet the king until the women who had accused him spoke the truth and exonerated him from blame. His status as a Nabi demanded that he be blameless and have an untainted character so that none may every point a finger at him later in life. Hadhrat Yusuf υ made it clear that he would not leave until he could assure the Azeez that he had never harboured any ill intentions towards his wife. Another reason he cited was that people should know from this incident that those without loyalty can never succeed.

The king therefore summoned the women and demanded that they speak the truth. They declared, "**We do not know of any evil in him** *(he is innocent)*". When Zulaykha saw that the women would not stand with her, she was forced to admit, "**The truth is now out. I attempted to seduce him against his will and he is of the truthful** *(he did not try to seduce me)*".

When this was done, people flocked to receive Hadhrat Yusuf υ and he was brought with dignity and honour to meet the king. As he left the prison and people honoured him so greatly, Hadhrat Yusuf υ made it clear to them that none can attain any success without the help of Allaah because man's innate nature is always leading him astray. **The king then met Hadhrat Yusuf υ, was very pleased to meet him and appointed him as one of his ministers.**

In the Words of the Qur'aan

The Qur'aan describes this episode in the following words[130]:

وَ قَالَ الْمَلِكُ ائْتُوْنِیْ بِہٖ ۚ فَلَمَّا جَآءَهُ الرَّسُوْلُ قَالَ ارْجِعْ اِلٰی رَبِّکَ فَسْئَلْہُ مَا بَالُ النِّسْوَةِ الّٰتِیْ قَطَّعْنَ اَیْدِیَہُنَّ ؕ اِنَّ رَبِّیْ بِکَیْدِہِنَّ عَلِیْمٌ (۵۰) قَالَ مَا خَطْبُکُنَّ اِذْ رَاوَدْتُّنَّ یُوْسُفَ عَنْ نَّفْسِہٖ ؕ قُلْنَ حَاشَ لِلّٰہِ مَا عَلِمْنَا عَلَیْہِ مِنْ سُوْٓءٍ ؕ قَالَتِ امْرَاَتُ الْعَزِیْزِ الْـٰٔنَ حَصْحَصَ الْحَقُّ ۫ اَنَا رَاوَدْتُّہٗ عَنْ نَّفْسِہٖ وَ اِنَّہٗ لَمِنَ الصّٰدِقِیْنَ (۵۱) ذٰلِکَ لِیَعْلَمَ اَنِّیْ لَمْ اَخُنْہُ بِالْغَیْبِ وَ اَنَّ اللہَ لَا یَہْدِیْ کَیْدَ الْخَآئِنِیْنَ (۵۲) وَمَاۤ اُبَرِّئُ نَفْسِیْ ۚ اِنَّ النَّفْسَ لَاَمَّارَةٌۢ بِالسُّوْٓءِ اِلَّا مَا رَحِمَ رَبِّیْ ؕ اِنَّ رَبِّیْ غَفُوْرٌ رَّحِیْمٌ (۵۳) وَقَالَ الْمَلِكُ ائْتُوْنِیْ بِہٖۤ اَسْتَخْلِصْہُ لِنَفْسِیْ ۚ فَلَمَّا کَلَّمَہٗ قَالَ اِنَّکَ الْیَوْمَ لَدَیْنَا مَکِیْنٌ اَمِیْنٌ (۵۴) قَالَ اجْعَلْنِیْ عَلٰی خَزَآئِنِ الْاَرْضِ ۚ اِنِّیْ حَفِیْظٌ عَلِیْمٌ (۵۵) وَکَذٰلِکَ مَکَّنَّا لِیُوْسُفَ فِی الْاَرْضِ ۚ یَتَبَوَّاُ مِنْہَا حَیْثُ یَشَآءُ ؕ نُصِیْبُ بِرَحْمَتِنَا مَنْ نَّشَآءُ وَلَا نُضِیْعُ اَجْرَ الْمُحْسِنِیْنَ (۵۶) وَلَاَجْرُ الْاٰخِرَةِ خَیْرٌ لِّلَّذِیْنَ اٰمَنُوْا وَکَانُوْا یَتَّقُوْنَ (۵۷٪)

---

[130] Surah Yusuf, verses 50-57.

TRANSLATION: *(When the king was informed about the interpretation, he was extremely pleased and)* **The king said, "Bring him to me." When the messenger came to Yusuf υ, he told him, "Return to your master and ask him what is the condition of the women who cut their hands. Indeed my Rabb is well aware of their plot."** *(Yusuf υ wanted the king to clear his name with the public before coming out of prison.)* **The king** *(called for the women and)* **asked, "What is your tale when you attempted to seduce Yusuf against his will?" They replied, "Allaah is Pure! We do not know of any evil in him** *(he is innocent)***." The wife of the minister** *(Zulaykha)* **said, "The truth is now out. I attempted to seduce him against his will and he is of the truthful** *(he did not try to seduce me)***.** *(When Yusuf υ was informed about the admission, he said)* **"This** *(declaration of my innocence)* **was** *(done)* **so that he** *(the minister)* **may know that I did not betray him in his absence** *(by trying to seduce his wife)***, and** *(so that he and all the people may know that)* **without doubt, Allaah does not promote the plot of betrayers.** *(Although innocent, Yusuf υ said out of humility,)* **I do not absolve myself** *(of all fault)***. Surely the soul insistently commands** *(a person to do)* **evil, except** *(the souls of those people)* on whom Allaah showers mercy *(people such as the Ambiyaa)***. Undoubtedly my Rabb is Most Forgiving, Most Merciful." The king said, "Bring him** *(Yusuf υ)* **to me so that I may keep him exclusively for myself** *(to be one of my special ministers)***." When he** *(the king)* **spoke to him** *(Yusuf υ)***, he** *(the king)* **said, "Verily today you are a man of honour and trustworthiness with us."** *(The king then asked Yusuf υ about the preparations he needed to make for the years of drought. Yusuf υ advised him that the people should consume only what was necessary in the first seven years. He told the king that the rest of the crops should be preserved in their ears so that they are not eaten by vermin and would be fit to eat during the seven years of drought. He also told the king that the drought will affect the neighbouring districts as well and that Egypt should assist those who came for provisions. He added that those coming for provisions could be asked to pay a nominal amount so that it could bolster the state treasury, while also assisting the other people. The question then arose about who would administer the financial affairs of the state during this period. It was then that)* **He** *(Yusuf υ)* **said, "Appoint me** *(as the minister)* **over the treasures** *(finances and resources)* **of the land. Indeed I am protective** *(trustworthy)* **and knowledgeable** *(I have the necessary skills for the post)***." In this manner** *(as We had rescued him from the prison)***, We granted authority to Yusuf υ in the land. He could live wherever he willed** *(instead of being confined to a prison cell)***. We shower Our mercy upon whoever We wish, and We do not put to waste the reward of those who do good** *(one who does good will certainly receive his/her rewards in full)***. Undoubtedly, the reward of the Aakhirah is best for those who have Imaan and who adopt Taqwa.**

His Brothers Arrive in the Court of Hadhrat Yusuf υ for the First Time

By the grace of Allaah, Hadhrat Yusuf υ had risen from the well in Can'aan to a position of great authority in one of the most powerful kingdoms of the time. The king entrusted the keys of the treasury to him and elevated him to a position

of esteem and power. Hadhrat Yusuf υ then started to implement the solutions he had given to the king when he saw the dream. The entire plan would be played over a period of fourteen years. **It was during these years that the Azeez passed away and Zulaykha was married to Hadhrat Yusuf υ.**[131]

When the drought struck, it did not strike Egypt alone, but also hit the surrounding areas very hard. People as far as Can'aan in Palestine were affected. **The same Can'aan exists even today as a city by the name of Khaleel and has monument dedicated to Hadhrat Ibraheem υ, Hadhrat Is'haaq υ, Hadhrat Ya'qoob υ and Hadhrat Yusuf υ.**

When the people of neighbouring areas learnt that the Egyptians had large stores of grain, which they were selling, people flocked there from all over. Hadhrat Ya'qoob υ also sent his sons to fetch supplies since they were suffering great hunger and misery. Since the rule in Egypt stipulated that every person arriving would receive only a camel's load for himself, all the sons of Hadhrat Ya'qoob υ went. The only son whom Hadhrat Ya'qoob υ did not permit to leave him was the youngest brother Bin Yaameen, who happened to be the only real brother of Hadhrat Yusuf υ. Since he had lost Hadhrat Yusuf υ, Hadhrat Ya'qoob υ could not bear to part from his brother.

When the ten brothers arrived before Hadhrat Yusuf υ, they did not recognise him because of his royal appearance and because they had last seen him as a little lad of seven. A narration from Hadhrat Abdullaah bin Abbaas τ states that he was forty years old by then. Although he recognised his brothers, he asked them a few questions for confirmation. Amongst the questions he asked was why they had come there. They explained that the drought had affected them in

[131] *Durrul Manthoor*.

Can'aan and they had heard that he was a good man and was kind even to non Egyptians. They further explained that they were the sons of a Nabi Hadhrat Ya'qoob υ. Hadhrat Yusuf υ then asked them if they had other brothers. They told him that they were twelve brothers, but that the one whom their father loved most was eaten by a wolf. As a result, they continued to explain, their father would not part with the youngest who was Bin Yaameen.

Hadhrat Yusuf υ then hosted them in his palace and had their camels loaded with the grain they required. Imaam Qurtubi رحمه الله writes that according to the regulations, each person was to be given only a *Wasaq* of grain, equal to 60 *Saa*. After the brothers had taken their loads and were on their way, Hadhrat Yusuf υ told them that if they ever needed to return for more grains, they would have to bring their step-brother along with them so that he could have a load of his own. The brothers thanked him profusely for his hospitality and left. In the meantime, Hadhrat Yusuf υ has instructed his workers to place the money they had paid in their loads so that they may see it there when they unpacked. This would encourage them to return sooner, especially if they did not have more money to come back for more food. **Allaama Ibn Katheer رحمه الله writes that Hadhrat Yusuf υ must have paid for the grains with his own money and did not use state funds.** He also writes that since Hadhrat Ya'qoob υ was a Nabi of Allaah, he would regard the money to be the property of the Egyptian government and would then send the brothers back soon to return it. And Allaah knows best.

When the brothers discovered the money in their luggage, they told their father that their monies must have been returned in error and they needed to return it as soon as possible. They also told their father about the kind minister and the kind hospitality he gave them. They then begged Hadhrat Ya'qoob υ to send Bin Yaameen as well to collect another load, promising that they would protect him. Because they insisted and to have an extra load of grain, Hadhrat Ya'qoob υ decided to send Bin Yaameen as well. However, he still remembered the episode

of the brothers with Hadhrat Yusuf υ and told them that they should not expect him to trust them with Bin Yaameen as he had done with Hadhrat Yusuf υ. He would rather trust Allaah to protect Bin Yaameen, since Allaah is the best of protectors. He then made them make a pledge to look after Bin Yaameen and to ensure that they brought him back. He also advised them not to enter through one gate, but to split up and enter the city through different gates.

Why did he advise this? The Qur'aan does not cite a reason, but makes it clear that Hadhrat Ya'qoob υ believed that despite this precaution, everything still hinged on the plan of Allaah. His precaution was to subdue a fear he sensed within himself. It is learnt from this that despite all precautions and plans, we need to believe that trust is not to be placed in these precautions and plans, but it is only Allaah Who is to be trusted in all situations. **It has also been stated that the precaution was to avert any evil glances that may affect them because they were all strapping and handsome men.** There was also a danger of people becoming jealous of them if they were all seen together, which could incite others to harm them. He did not give them this advice the first time they travelled to Egypt because at that time, they appeared to be common poor travellers whom no one knew. However, since they had been shown such esteem and hospitality on that trip, people would have a different opinion of them and may easily become jealous of them.

In the Words of the Qur'aan

Verses 58-68 describe this episode in the following words:

وَجَآءَ اِخْوَةُ يُوْسُفَ فَدَخَلُوْا عَلَيْهِ فَعَرَفَهُمْ وَہُمْ لَہٗ مُنْكِرُوْنَ (٥٨) وَلَمَّا جَهَّزَہُمْ بِجَهَازِہِمْ قَالَ ائْتُوْنِیْ بِاَخٍ لَّكُمْ مِّنْ اَبِیْكُمْ ۚ اَلَا تَرَوْنَ اَنِّیْٓ اُوْفِی الْكَیْلَ وَ اَنَا خَیْرُ الْمُنْزِلِیْنَ (٥٩) فَاِنْ لَّمْ تَاْتُوْنِیْ بِهٖ فَلَا كَیْلَ لَكُمْ عِنْدِیْ وَلَا تَقْرَبُوْنِ (٦٠) قَالُوْا سَنُرَاوِدُ عَنْهُ اَبَاهُ وَ اِنَّا لَفٰعِلُوْنَ (٦١) وَ قَالَ لِفِتْیٰنِهِ اجْعَلُوْا بِضَاعَتَہُمْ فِیْ رِحَالِہِمْ لَعَلَّہُمْ یَعْرِفُوْنَہَآ اِذَا انْقَلَبُوْٓا اِلٰٓی اَہْلِہِمْ لَعَلَّہُمْ یَرْجِعُوْنَ (٦٢) فَلَمَّا رَجَعُوْٓا اِلٰٓی اَبِیْہِمْ قَالُوْا یٰٓاَبَانَا مُنِعَ مِنَّا الْكَیْلُ فَاَرْسِلْ مَعَنَآ اَخَانَا نَكْتَلْ

وَ اِنَّا لَهٗ لَحٰفِظُوْنَ (٦٣) قَالَ هَلْ اٰمَنُكُمْ عَلَيْهِ اِلَّا كَمَآ اَمِنْتُكُمْ عَلٰٓى اَخِيْهِ مِنْ قَبْلُ ؕ فَاللّٰهُ خَيْرٌ حٰفِظًا ۪ وَّهُوَ اَرْحَمُ الرّٰحِمِيْنَ (٦٤) وَلَمَّا فَتَحُوْا مَتَاعَهُمْ وَ جَدُوْا بِضَاعَتَهُمْ رُدَّتْ اِلَيْهِمْ ؕ قَالُوْا يٰٓاَبَانَا مَا نَبْغِيْ ؕ هٰذِهٖ بِضَاعَتُنَا رُدَّتْ اِلَيْنَا ۚ وَ نَمِيْرُ اَهْلَنَا وَ نَحْفَظُ اَخَانَا وَنَزْدَادُ كَيْلَ بَعِيْرٍ ؕ ذٰلِكَ كَيْلٌ يَّسِيْرٌ (٦٥) قَالَ لَنْ اُرْسِلَهٗ مَعَكُمْ حَتّٰى تُؤْتُوْنِ مَوْثِقًا مِّنَ اللّٰهِ لَتَاْتُنَّنِيْ بِهٖٓ اِلَّآ اَنْ يُّحَاطَ بِكُمْ ؕ فَلَمَّآ اٰتَوْهُ مَوْثِقَهُمْ قَالَ اللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ (٦٦) وَقَالَ يٰبَنِيَّ لَا تَدْخُلُوْا مِنْۢ بَابٍ وَّاحِدٍ وَّادْخُلُوْا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ ؕ وَمَآ اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ ۚ وَ عَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ (٦٧) وَلَمَّا دَخَلُوْا مِنْ حَيْثُ اَمَرَهُمْ اَبُوْهُمْ ؕ مَا كَانَ يُغْنِيْ عَنْهُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ اِلَّا حَاجَةً فِيْ نَفْسِ يَعْقُوْبَ قَضٰىهَا ؕ وَ اِنَّهٗ لَذُوْ عِلْمٍ لِّمَا عَلَّمْنٰهُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ (٦٨)

TRANSLATION: *(Eventually, when the drought began taking its toll, people from the outlying areas began coming to Egypt in search of food. Among those who came from Can'aan, were the brothers of Yusuf υ.)* **Yusuf υ's brothers came** *(to Egypt)* **and entered into his presence** *(to buy food)*. **He recognised them, but they did not recognise him.** *(Pretending not to recognise them, Yusuf υ asked them about themselves and they told him that their father did not allow one of their brothers to accompany them because the father feared that he would also lose him like he had lost his other son previously.) (Yusuf υ really wanted to meet his brother Bin Yaameen, so)* **When he prepared their provisions** *(after entertaining them and giving them what they needed)* **he said, "Bring your brother** *(Bin Yaameen)* **to me from your father** *(when you return for more provisions so that I may be sure that the extra load of provisions that you are taking is really meant for him)*. **Do you not see that I grant measure in full and that I am the best of hosts?** *(However,)* **If you do not bring him to me** *(it would mean that you are lying and taking an extra load for nothing. Therefore,)* **you will** *(then)* **have no measure** *(of provisions)* **from me** *(for him)*, **nor shall you draw close** *(to me to receive anything)*.**" They said, "We shall try to persuade his father** *(to part)* **from him.** *(We are not merely making vain claims,)* **We will really do so."** *(To ensure that they would not fail to return a second time because of lack of money)* **He** *(Yusuf υ)* **said to his attendants, "Place their funds** *(with which they paid for the food)* **back into their carriages** *(bags)* **so that they recognise it when they return to their families and so that they may come back." When they** *(the brothers)* **returned to their father they said, "O our father! A measure** *(of food)* **shall be denied to us** *(if we do not present Bin Yaameen to the minister)*, **so send our brother with us so that we may bring** *(extra)* **grains.** *(Knowing that their father would not trust them with him, they added)* **We shall certainly guard him well." He** *(Ya'qoob υ)* **said, "Should I trust you with him as I trusted you with his brother** *(Yusuf)* **before** *(so that you can do the same to him as you did to Yusuf)* **?** *(However, if you have to take him along to secure our food, then I am convinced that)* **Allaah** *(and not you brothers)* **is the best Protector and He is the Most Merciful of those who show mercy." When they opened their provisions and found their funds returned to them, they said, "O our father! What more can we want? Here are our funds returned to us** *(we can now easily afford to return for more food)*. **We shall bring** *(food)* **for our family, protect our brother and have an extra camel load** *(which the minister would not give us without seeing Bin Yaameen for himself)*. **This measure** *(of grains that we have presently)* **is inadequate** *(and we will have to return for more)*.**" He** *(Ya'qoob υ)* **said, "I shall never send him with you until you give me a solemn oath from Allaah that you will definitely return him to me unless you are surrounded** *(unless circumstances are beyond your control)*.**" When they gave him the oath he said, "Allaah is Watchful over what we say** *(so*

do not break your oaths).**"** *(Sending Bin Yaameen with them,)* **He** *(Ya'qoob υ)* **said, "O my sons! Do not enter** *(the city, all of you together)* **through one gate, but enter from different gates** *(so that no harm comes to all of you at once, so that you are not afflicted with the evil-eye when people's attention is drawn to you and so that no suspicions are raised about your arrival)*. *(This precaution is merely an effort to avert harm from you, but the fact is that)* **I cannot be of any benefit to you against** *(the will of)* **Allaah** *(If Allaah wills harm to come your way, the precaution will be of no use to you)*. **Decisions rest with Allaah. Only on Him do I rely, and all those who pin their reliance should rely only on Him." When they entered as their father had instructed them** *(through different gates)*, **it** *(this precaution)* **could not be of any benefit to them against** *(the will of)* **Allaah. However, it** *(the precaution)* **was a need in the heart of Ya'qoob** υ *(a demand of the love he had for them)* **that he fulfilled. Indeed he was knowledgeable of that which We taught him** *(He knew that the means and precautions that man adopts are not responsible for the outcome of events, all matters rest in Allaah's control)*, **but most people do not know** *(they regard means and precautions to be directly responsible for the manner in which events take place)*.

The Second Appearance in the Court of Hadhrat Yusuf υ

As the brothers travelled to Egypt for a second time with Bin Yaameen, they teased and insulted him and made the journey miserable for him, wondering why the minister had requested for him to come. Bin Yaameen remained patient throughout. When they arrived in Egypt, Hadhrat Yusuf υ was overjoyed to see that his brothers had kept their word to bring Bin Yaameen along.

Hadhrat Qataadah رحمه الله **states that Hadhrat Yusuf υ housed the brothers two per room.** Since they were eleven with Bin Yaameen, he had none to share a room with him. Hadhrat Yusuf υ therefore bade him to sleep in his room. In this manner, he managed to get Bin Yaameen in private and it was there that he disclosed to him who he was. He then assured his brother that he was safe with him and his brothers will be unable to harm him any longer.

Narrations in the Torah elaborate about how Hadhrat Yusuf υ ensured that the brothers were treated most hospitably like royal guests. As the time drew closer

for them to leave after a few days, Hadhrat Yusuf υ was busily thinking of a manner by which he could keep Bin Yaameen in Egypt. It was not an easy task because the laws of Egypt made no provision for detaining a non Egyptian without good reason. At the same time, Hadhrat Yusuf υ did not want to disclose his identity to the brothers just yet.

When the brothers got ready to leave, Hadhrat Yusuf υ had one of his silver cups secretly placed in Bin Yaameen's luggage. The brothers had not yet travelled far off when the person in charge of the utensils noticed a cup missing. Knowing that none but the brothers from Can'aan had been guests recently, he did not hesitate to accuse them of theft. Surprised, the brothers asked what it was that was stolen. The announcer informed them that a valuable cup had been stolen and anyone who found it would receive a camel's load of goods as a reward.

The brothers assured the man that they were not thieves. However, the man asked what punishment was acceptable to them if they were found guilty. The brothers replied that the thief himself would be handed over as recompense. The luggage the brothers carried was then searched and the cup was found in Bin Yaameen's satchel. When Bin Yaameen was brought back to Hadhrat Yusuf υ, he thanked Allaah for making the plan work. Bin Yaameen did not protest his arrest because he realised that it was a ruse to keep him back.

In their rage, the brothers insolently exclaimed, "**If he has stolen then surely his brother before him** *(Yusuf υ)* **must have also stolen**". However, Hadhrat Yusuf υ maintained his composure and kept silent. Details of this accusation will be discussed ahead, Inshaa Allaah.

When the brothers realised that they had failed to honour their pledge to their father to bring Bin Yaameen back, they tried to coerce Hadhrat Yusuf υ to forgive Bin Yaameen and to rather take one of them in his pace since the loss to their father would be devastating. However, Hadhrat Yusuf υ told them that it would be unjust to punish someone for the crime of another and this was therefore impossible.

It was then that the **eldest brother refused to return with the rest** and said, "**Do you not know that your father had taken from you a solemn oath from Allaah, and** *(don't you remember that)* **before** *(this)* **you had failed in your duty towards Yusuf? Now I shall never leave this land** *(to return home)* **until my father permits me or** *(until)* **Allaah decides my matter** *(by either taking my life or returning my two lost brothers)*. **He** *(Allaah)* **is the best of deciders** *(judges)*". He then told the others that they should explain what happened to their father and assure him that matters were beyond their control and he may question the other travellers in the caravan for confirmation.

When the brothers arrived home and spoke to their father, he thought that they had devised a scheme to get rid of Bin Yaameen as they did to Hadhrat Yusuf υ. However, he declared that he still had faith that Allaah would return all three sons. Hadhrat Ya'qoob υ then shunned his sons and went into seclusion, where his incessant weeping caused him to lose his eyesight. As they chided him for his unending lamenting over Hadhrat Yusuf υ, he told them that he would complain only to Allaah, but that they must return to Egypt and search for Hadhrat Yusuf υ and his brothers. He bade them never to lose hope in the mercy of Allaah because only the Kuffaar lost hope in Allaah's mercy.

In the Words of the Qur'aan

Allaah relates this part of the incident in verses 69-87 of Surah Yusuf, when He states:

وَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰى اِلَيْهِ اَخَاهُ قَالَ اِنِّيْ اَنَا اَخُوْكَ فَلَا تَبْتَئِسْ بِمَا كَانُوْا يَعْمَلُوْنَ (٦٩) فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِيْ رَحْلِ اَخِيْهِ ثُمَّ اَذَّنَ مُؤَذِّنٌ اَيَّتُهَا الْعِيْرُ اِنَّكُمْ لَسٰرِقُوْنَ (٧٠) قَالُوْا وَ اَقْبَلُوْا عَلَيْهِمْ مَّاذَا تَفْقِدُوْنَ (٧١) قَالُوْا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَآءَ بِهٖ حِمْلُ بَعِيْرٍ وَّاَنَا بِهٖ زَعِيْمٌ (٧٢) قَالُوْا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِى الْاَرْضِ وَمَا كُنَّا سٰرِقِيْنَ (٧٣) قَالُوْا فَمَا جَزَآؤُهٗ اِنْ كُنْتُمْ كٰذِبِيْنَ (٧٤) قَالُوْا جَزَآؤُهٗ مَنْ وُّجِدَ فِيْ رَحْلِهٖ فَهُوَ جَزَآؤُهٗ ؕ كَذٰلِكَ نَجْزِى الظّٰلِمِيْنَ (٧٥) فَبَدَاَ بِاَوْعِيَتِهِمْ قَبْلَ وِعَآءِ اَخِيْهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِّعَآءِ اَخِيْهِ ؕ كَذٰلِكَ كِدْنَا لِيُوْسُفَ ؕ مَا كَانَ لِيَاْخُذَ اَخَاهُ فِيْ دِيْنِ الْمَلِكِ اِلَّا اَنْ يَّشَآءَ اللّٰهُ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ وَفَوْقَ كُلِّ ذِيْ عِلْمٍ عَلِيْمٌ (٧٦) قَالُوْا اِنْ يَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّهٗ مِنْ قَبْلُ ۚ فَاَسَرَّهَا يُوْسُفُ فِيْ نَفْسِهٖ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ اَنْتُمْ شَرٌّ مَّكَانًا ۚ وَاللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ (٧٧) قَالُوْا يٰاَيُّهَا الْعَزِيْزُ اِنَّ لَهٗ اَبًا شَيْخًا كَبِيْرًا فَخُذْ اَحَدَنَا مَكَانَهٗ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ (٧٨) قَالَ مَعَاذَ اللّٰهِ اَنْ نَّاْخُذَ اِلَّا مَنْ وَّجَدْنَا مَتَاعَنَا عِنْدَهٗ ۙ اِنَّا اِذًا لَّظٰلِمُوْنَ (٧٩) فَلَمَّا اسْتَيْئَسُوْا مِنْهُ خَلَصُوْا نَجِيًّا ؕ قَالَ كَبِيْرُهُمْ اَلَمْ تَعْلَمُوْا اَنَّ اَبَاكُمْ قَدْ اَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللّٰهِ وَمِنْ قَبْلُ مَا فَرَّطْتُّمْ فِيْ يُوْسُفَ ۚ فَلَنْ اَبْرَحَ الْاَرْضَ حَتّٰى يَاْذَنَ لِيْ اَبِيْ اَوْ يَحْكُمَ اللّٰهُ لِيْ ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ (٨٠) اِرْجِعُوْا اِلٰى اَبِيْكُمْ فَقُوْلُوْا يٰاَبَانَا اِنَّ ابْنَكَ سَرَقَ ۚ وَمَا شَهِدْنَا اِلَّا بِمَا عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حٰفِظِيْنَ (٨١) وَسْئَلِ الْقَرْيَةَ الَّتِيْ كُنَّا فِيْهَا وَالْعِيْرَ الَّتِيْ اَقْبَلْنَا فِيْهَا ؕ وَ اِنَّا لَصٰدِقُوْنَ (٨٢) قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ عَسَى اللّٰهُ اَنْ يَّاْتِيَنِيْ بِهِمْ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ (٨٣) وَ تَوَلّٰى عَنْهُمْ وَقَالَ يٰاَسَفٰى عَلٰى يُوْسُفَ وَابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ (٨٤) قَالُوْا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهٰلِكِيْنَ (٨٥) قَالَ اِنَّمَا اَشْكُوْا بَثِّيْ وَحُزْنِيْ اِلَى اللّٰهِ وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ (٨٦) يٰبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ وَاَخِيْهِ وَلَا تَايْئَسُوْا مِنْ رَّوْحِ اللّٰهِ ؕ اِنَّهٗ لَا يَايْئَسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ (٨٧)

TRANSLATION: When they entered the presence of Yusuf υ, he made his *(real)* **brother** *(Bin Yaameen)* **stay with him saying, "I am indeed your brother** *(Yusuf)***, so do not worry about what** *(ill-treatment)* **they** *(our brothers)* **do** *(because I shall try to keep you here with me)***."** *(As a plan to keep his brother in Egypt)* **When he** *(Yusuf υ)* **prepared their provisions for them** *(the brothers)***, he placed a** *(golden)* **drinking cup in his brother's** *(Bin Yaameen's)* **carriage** *(bag)***. Thereafter** *(as the brothers started to leave)* **an announcer** *(addressing the caravan of the brothers)* **announced, "O caravan! Verily you are thieves!" Advancing towards them** *(towards the announcer and those with him)***, they** *(the brothers)* **said, "What have you lost** *(what has been stolen)***?" They** *(the announcer)* **replied, "We have lost the drinking cup of the king. There shall be camel's load** *(of provisions as a reward)* **for whoever brings it forth** *(finds it)***, and I stand guarantee for** *(the payment of)* **this** *(reward)***." They** *(the brothers)* **said, "By Allaah! You are well aware of the fact that we have not come to cause mischief** *(trouble)* **in the land, nor are we thieves." They** *(the announcer and those with him)* **asked** *(the brothers)***, "What will be the penalty for** *(stealing)* **it if you are lying** *(about being innocent and are really guilty of the theft)* **?" They** *(the brothers)* **replied, "***(According to the law of our land,)* **The penalty is that the very person in whose carriage** *(bag)* **it is found will be the repayment for it** *(he will be detained as payment for the stolen article)***. This is how we punish oppressors** *(wrong-doers in our land)***." He began with their satchels** *(began searching the satchels of the step-brothers)* **before** *(searching)* **the satchel of his** *(real)* **brother and then** *(finding the cup in Bin Yaameen's satchel)*

removed the cup from his *(real)* **brother's satchel. Thus did We inspire a plan for Yusuf** *(to keep his brother in Egypt)*. **He could not have kept back his brother** *(with him)* **according to the law of the king** *(of Egypt because the Egyptian law ruled differently)*, **except if Allaah willed** *(Nothing can be done unless Allaah wills it. Therefore, Yusuf υ was able to detain his brother only by Allaah's will)*. **We elevate the ranks** *(in knowledge)* **of whoever We will** *(despite his vast knowledge, Yusuf υ still needed Allaah to inspire him with this plan)*. **Above every knowledgeable person is one who is more knowledgeable.** *(No human can claim to be the most knowledgeable. Even the knowledge of the most knowledgeable person is negligible compared to Allaah's knowledge.)* *(In their anger,)* **They** *(the brothers)* **said, "If he has stolen then surely his brother before him** *(Yusuf υ)* **must have also stolen." Yusuf concealed this** *(accusation)* **in his heart and did not disclose it to them** *(he did not falsify what they said)*. **He said** *(to himself)*, **"You are worse off** *(because you stole a son from his father)*. *(Nevertheless)* **Allaah knows best what you speak** *(and He will take you to task for it)*." **They submitted, "O minister! He** *(Bin Yaameen)* **has an extremely old father** *(who would be devastated at the loss of his son especially after he had already lost another son previously)*, **so take one of us in his place. Verily we deem you to be of the kind ones** *(who will accede to our request)*." **He** *(Yusuf υ)* **said, "May Allaah protect us from** *(the injustice of)* **taking anyone** *(as prisoner)* **besides the one with whom we found our article. If we do so, then we would certainly be of the oppressors." When they** *(the brothers)* **grew despondent of** *(convincing)* **him** *(Yusuf υ, to do as they requested)*, **they stood aside to consult** *(with each other about what to do)*. **The eldest of them said, "Do you not know that your father had taken from you a solemn oath from Allaah, and** *(don't you remember that)* **before** *(this)* **you had failed in your duty towards Yusuf? Now I shall never leave this land** *(to return home)* **until my father permits me or** *(until)* **Allaah decides my matter** *(by either taking my life or returning my two lost brothers)*. **He** *(Allaah)* **is the best of deciders** *(judges)*." *(The eldest brother said to the others)* **"Return to your father and say, 'O our father! Indeed your son has stolen. We are testifying only to what we know** *(to what we have seen i.e. that the cup was found in his satchel)*, **and we have no knowledge of the unseen** *(we do not know whether it was really he who stole it)*.'" *(To confirm what we are telling you)* **You may ask the** *(people of the)* **town** *(Egypt)* **in which we were and the** *(people of the)* **caravan whom we accompanied back.** *(They will all testify that)* **We are really truthful.'"** *(Because the brothers had a record of lying,)* **Ya'qoob υ said, "But your souls have made up this matter** *(tale)* **for you. However, I will exercise patience without any complaint** *(for patience is better)*. **Perchance Allaah will bring them all** *(Yusuf, Bin Yaameen and the eldest son)* **to me. Without doubt, He is the All Knowing, The Wise." He turned away from them and said, "O my grief for Yusuf!" His eyes had turned white** *(blind)* **with sorrow** *(because of excessive crying)* **and he was suppressing it** *(his sorrow)* **all the time. His sons said, "By Allaah! You keep mentioning Yusuf until you waste away or become totally destroyed." He replied, "I complain of my sorrow and my grief only to Allaah** *(because you would not understand)*. *(I have hope that they will be returned to me because)* **I have been granted such knowledge from Allaah that you do not know about.** *(Here Ya'qoob υ referred to his deep knowledge of Allaah's mercy, his knowledge of the dream that Yusuf υ saw as a child and perhaps some inspiration that Allaah had given him.)* **O my sons! Go and search for Yusuf and his brother. And do not become despondent of Allaah's mercy** *(His mercy will ensure that you achieve your objective)*. **Indeed only the nation that commits kufr grows despondent** *(loses hope)* **of Allaah's mercy."**

The Third Appearance in the Court of Hadhrat Yusuf υ

This was the first time that Hadhrat Ya'qoob υ had instructed his sons to search for Hadhrat Yusuf υ. He had never thought of it before this because Allaah had never willed it. Now that Allaah had willed that the father meets his son, Allaah inspired him with the thought of instructing his sons to search for Hadhrat Yusuf υ. While the brothers knew where to search for Bin Yaameen, they could only guess that Hadhrat Yusuf υ was also in Egypt. However, Allaah willed that Hadhrat Yusuf υ is discovered and therefore had them search in Egypt.

Since the drought had by now devastated everything that the people had, the brothers were forced to get more supplies from Egypt. They therefore approached Hadhrat Yusuf υ for the third time and said, "**O minister! Calamity** *(sever hunger)* **has befallen us and our family. We have come with a sum** *(of money)* **that is** *(so inferior that it is)* **worthy of being returned, so grant us the full measure** *(despite the inferior quality of the payment)* **and be charitable towards us. Indeed Allaah rewards the charitable ones**". Their plea was a very pitiable one indeed and Hadhrat Yusuf υ felt very sorry for them.

Tafseer Qurtubi and Tafseer Maz'hari both report from Hadhrat Abdullaah bin Abbaas τ that **Hadhrat Ya'qoob υ had written a letter addressed to the minister of Egypt,** which read, "From Ya'qoob Safi'ullaah, the son of Is'haaq Nabi'ullaah, the son of Ibraaheem Khaleelullaah. Our family has been tried with many tests and difficulties. My grandfather Ibraaheem was put through a great test when Nimrood had him cast into an inferno. After him, my father Is'haaq was also put though trying tests. I was then tested with the loss of my most beloved son and

his separation from me had caused me to lose my eyesight. I then took succour in my youngest son, whom you have now arrested on suspicion of theft. I would like to make it clear that we are the progeny of the Ambiyaa عليهم السلام. We have never stolen anything and have never had any thieves amongst our progeny."

Hadhrat Yusuf υ was moved by this letter and wept uncontrollably. He then asked the brothers if they remembered what they had done to Yusuf and his brother when they were still ignorant. When they heard this question, they were perplexed to know that the minister should know what they had done to Hadhrat Yusuf υ, unless he was Hadhrat Yusuf υ. They therefore hesitantly asked, "**Are you really Yusuf**". Hadhrat Yusuf υ replied by saying, "**I am Yusuf and this** *(pointing to Bin Yaameen)* **is my brother. Allaah has indeed favoured us** *(by reuniting us)*. **The fact is that whoever adopts Taqwa and exercises sabr, then Allaah surely does not put to waste** *(destroy)* **the reward of those who do good** *(Allaah rewards them even in this world)*".

Realising that they had been wrong, all they could do was admit their guilt and acknowledge that Allaah had indeed favoured him by raising him from the depths of the well to the height of the throne of Egypt. They therefore said, "**By Allaah! Allaah has certainly preferred** *(selected)* **you above us** *(by granting you this high position)* **and** *(regretting their past, they added)* **we were really among the wrong doers** *(by behaving as we did)*".

Displaying the true character of a Nabi of Allaah, Hadhrat Yusuf υ forgave all that they did and declared, "**There shall be no blame on you today** *(no revenge will be taken)*. **May Allaah forgive you. He is the Most Merciful of those who show mercy**". He then instructed them to return home and to cast his shirt over the face of their father, which would restore his eyesight. They were then to bring the entire family to settle in Egypt.

Imaams of Tafseer such as Imaam Dahhaak رحمه الله and Imaam Mujaahid رحمه الله have stated that this shirt was no ordinary shirt. **Allaah sent it from Jannah for Hadhrat Ibraheem υ, when he was stripped of his clothing and cast into the fire.** He then preserved it and it was handed down to Hadhrat Is'haaq υ and then to Hadhrat Ya'qoob υ after him. Hadhrat Ya'qoob υ then made it into a necklace and placed it around the neck of his beloved son Hadhrat Yusuf υ as a token of protection. When the brothers removed the shirt Hadhrat Yusuf υ was wearing to smear it with blood, he was left without anything to wear. Hadhrat Jibra'eel υ then came to him and opened up the necklace to reveal the shirt. Hadhrat Yusuf υ then preserved it until this moment when Hadhrat Jibra'eel υ informed him that the shirt will be able to restore his father's sight.

Hadhrat Mujaddid Alf Thaani رحمه الله has written that the beauty of Hadhrat Yusuf υ was itself derived from Jannah and therefore any shirt that touched his body would have been blessed with the curative effect of restoring eyesight. And Allaah knows best.

The caravan in which the brothers travelled with the shirt had hardly left Egypt, bound for Can'aan, when Hadhrat Ya'qoob υ declared that he could smell the fragrance of Hadhrat Yusuf υ. **A narration from Hadhrat Abdullaah bin Abbaas τ states that the journey from Egypt to Can'aan took eight days. Hadhrat Hasan Basri رحمه الله stated that the two cities were 250 miles apart.** It is strange that when Allaah willed it, Hadhrat Ya'qoob υ could smell the shirt of Hadhrat Yusuf υ at such a distance but when Allaah did not will it, he could not smell Hadhrat Yusuf υ when he was in a well in Can'aan for three days.

When the people in the household of Hadhrat Ya'qoob υ heard him say this, they chided him for entertaining such hopes and assumed that he was speaking out of

senility. However, they were surprised when the caravan arrived a few days later and the vision of Hadhrat Ya'qoob υ was restored. He then reminded the people that he knew things that they did not know. The brothers then sought forgiveness from Hadhrat Ya'qoob υ and he promised to make du'aa for their forgiveness.

In the Words of the Qur'aan

This part of the story is narrated in verses 88-98 in the following words:

فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰاَيُّهَا الْعَزِيْزُ مَسَّنَا وَاَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجٰىةٍ فَاَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ؕ اِنَّ اللهَ يَجْزِى الْمُتَصَدِّقِيْنَ (٨٨) قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوْسُفَ وَاَخِيْهِ اِذْ اَنْتُمْ جٰهِلُوْنَ (٨٩) قَالُوْۤا ءَاِنَّكَ لَاَنْتَ يُوْسُفُ ؕ قَالَ اَنَا يُوْسُفُ وَهٰذَاۤ اَخِىْ ۫ قَدْ مَنَّ اللهُ عَلَيْنَا اِنَّهٗ مَنْ يَّتَّقِ وَيَصْبِرْ فَاِنَّ اللهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ (٩٠) قَالُوْا تَاللهِ لَقَدْ اٰثَرَكَ اللهُ عَلَيْنَا وَ اِنْ كُنَّا لَخٰطِئِيْنَ (٩١) قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ؕ يَغْفِرُ اللهُ لَكُمْ ۫ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ (٩٢) اِذْهَبُوْا بِقَمِيْصِىْ هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ اَبِىْ يَاْتِ بَصِيْرًا ۚ وَاْتُوْنِىْ بِاَهْلِكُمْ اَجْمَعِيْنَ (٩٣٪) وَلَمَّا فَصَلَتِ الْعِيْرُ قَالَ اَبُوْهُمْ اِنِّىْ لَاَجِدُ رِيْحَ يُوْسُفَ لَوْ لَاۤ اَنْ تُفَنِّدُوْنِ (٩٤) قَالُوْا تَاللهِ اِنَّكَ لَفِىْ ضَلٰلِكَ الْقَدِيْمِ (٩٥) فَلَمَّاۤ اَنْ جَآءَ الْبَشِيْرُ اَلْقٰىهُ عَلٰى وَجْهِهٖ فَارْتَدَّ بَصِيْرًا ۚ قَالَ اَلَمْ اَقُلْ لَّكُمْ ۚۙ اِنِّىْۤ اَعْلَمُ مِنَ اللهِ مَا لَا تَعْلَمُوْنَ (٩٦) قَالُوْا يٰاَبَانَا اسْتَغْفِرْلَنَا ذُنُوْبَنَاۤ اِنَّا كُنَّا خٰطِئِيْنَ (٩٧) قَالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّىْ ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ (٩٨)

TRANSLATION: When they *(the brothers)* **entered into the presence of Yusuf υ they said, "O minister! Calamity** *(sever hunger)* **has befallen us and our family. We have come with a sum** *(of money)* **that is** *(so inferior that it is)* **worthy of being returned, so grant us the full measure** *(despite the inferior quality of the payment)* **and be charitable towards us. Indeed Allaah rewards the charitable ones."** *(Taking pity on them, Yusuf υ decided that it was time to reveal his identity to them. Therefore,)* **He said, "Do you know what you did to Yusuf and his brother when you had no knowledge** *(that you will one day be reminded of what you did)* **?"** *(While they did have a sneaking suspicion all along that the minister could be Yusuf υ because of his looks and noble character, they brushed off the suspicion, regarding it to be absurd. However, when Yusuf υ confirmed their suspicion by telling them something that none but they and Yusuf υ could have known,)* **They exclaimed, "Are you really Yusuf!" He replied, "I am Yusuf and this** *(pointing to Bin Yaameen)* **is my brother. Allaah has indeed favoured us** *(by reuniting us)*. **The fact is that whoever adopts Taqwa and exercises sabr, then Allaah surely does not put to waste** *(destroy)* **the reward of those who do good** *(Allaah rewards them even in this world)*.**"** **They said, "By Allaah! Allaah has certainly preferred** *(selected)* **you above us** *(by granting you*

this high position) **and** *(regretting their past, they added)* **we were really among the wrong doers** *(by behaving as we did)***."** **He** *(Yusuf υ)* **said, "There shall be no blame on you today** *(no revenge will be taken)***. May Allaah forgive you. He is the Most Merciful of those who show mercy." He said, "Take this shirt of mine, place it on my father's face and he will regain his sight. And** *(after doing this)* **bring your entire family to me." When the caravan** *(with the brothers)* **left** *(Egypt)***, their father said** *(to those at home in Can'aan)***, "Verily, if it were not** *(for fear)* **that you would say I am senile,** *(I would say that)* **I smell the fragrance of Yusuf." They** *(those with him)* **said, "By Allaah! You are in your old misconception** *(you are imagining)***."** *(However,)* **When the carrier of good news arrived and placed the shirt on his face, he regained his sight.** *(To remind them of what he had always been telling them)* **He said, "Did I not tell you that I have such knowledge from Allaah that you do not know?" They** *(the brothers)* **said, "O our father! Seek forgiveness** *(from Allaah on our behalf)* **for our sins. Indeed we were wrongdoers." He said, "I shall shortly seek forgiveness for you from my Rabb** *(during the early hours of the morning when du'aas are accepted)***. Verily He is Most Forgiving, Most Merciful."** *(The entire family then left Can'aan and proceeded to Egypt.)*

The Fourth Appearance in the Court of Hadhrat Yusuf υ

Some narrations state that Hadhrat Yusuf υ sent two hundred laden camels with his brothers to assist the entire family to relocate to Egypt. **The entire family consisted of approximately 72 to 93 individuals, including women and children.** When they arrived in Egypt, Hadhrat Yusuf υ together with the Egyptian officials and thousands of Egyptians welcomed the family of Hadhrat Ya'qoob υ. Hadhrat Yusuf υ seated his parents and some others upon the royal conveyance and took them into Egypt. **The capital of Egypt at that time was Rameses.**

When everyone had met and settled, the royal court was prepared to receive the family to introduce them and show them the honour they deserved. When Hadhrat Yusuf υ arrived and took his seat of honour, all the courtiers and ministers bowed before him in reverence. It was then that Hadhrat Ya'qoob υ and his family also did the same. When they did this, Hadhrat Yusuf υ

exclaimed, "**O my beloved father! This is the** *(realisation of the)* **interpretation of my past dream. Allaah has surely made it come true**".

Hadhrat Abdullaah bin Abbaas τ stated that this bowing was out of gratitude to Allaah and not to Hadhrat Yusuf υ. When Hadhrat Yusuf υ saw how Allaah had been so kind to him and truly blessed him with this happy ending, he made du'aa saying, "**O my Rabb! Indeed You have granted me a part of kingship and taught me the interpretation of dreams. O Creator of the heavens and the earth! You are my Protecting Friend in this world and in the Aakhirah. Grant me death in a state of obedience** *(to Your commands)* **and include me among Your pious bondsmen** *(the Ambiyaa in the Aakhirah)*".

Allaama Ibn Katheer رحمه الله writes that Hadhrat Yusuf υ was 7 years old when he was thrown in the well and was separated from his father for 80 years. He then lived for 23 years after meeting his father and passed away at the age of 120. He was buried close to the banks of the Nile. The historian Ibn Is'haaq had quoted from Hadhrat Urwa bin Zubayr τ that when Hadhrat Moosa υ was commanded to leave Egypt, he was also instructed to take along the corpse of Hadhrat Yusuf υ with him to Shaam, where is was to be laid to rest with the bodies of his forefathers. **Hadhrat Moosa υ then searched for it and found it in a marble coffin. Carrying it along with him, he eventually buried it beside the graves of Hadhrat Is'haaq υ and Hadhrat Ya'qoob υ in Can'aan.**[132]

In the Words of the Qur'aan

This concluding episode of the story in related in verses 99-104 of Surah Yusuf in the following words:

[132] Tafseer Maz'hari.

فَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰى اِلَيْهِ اَبَوَيْهِ وَقَالَ ادْخُلُوْا مِصْرَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ (٩٩ط) وَرَفَعَ اَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوْا لَهٗ سُجَّدًا ۚ وَقَالَ يٰٓاَبَتِ هٰذَا تَاْوِيْلُ رُءْيَايَ مِنْ قَبْلُ ۟ قَدْ جَعَلَهَا رَبِّيْ حَقًّا ۗ وَقَدْ اَحْسَنَ بِيْٓ اِذْ اَخْرَجَنِيْ مِنَ السِّجْنِ وَجَآءَ بِكُمْ مِّنَ الْبَدْوِ مِنْۢ بَعْدِ اَنْ نَّزَغَ الشَّيْطٰنُ بَيْنِيْ وَبَيْنَ اِخْوَتِيْ ۗ اِنَّ رَبِّيْ لَطِيْفٌ لِّمَا يَشَآءُ ۗ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ (١٠٠) رَبِّ قَدْ اٰتَيْتَنِيْ مِنَ الْمُلْكِ وَعَلَّمْتَنِيْ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ۚ فَاطِرَ السَّمٰوٰتِ وَالْاَرْضِ ۟ اَنْتَ وَلِيّٖ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ تَوَفَّنِيْ مُسْلِمًا وَّ اَلْحِقْنِيْ بِالصّٰلِحِيْنَ (١٠١) ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۚ وَمَا كُنْتَ لَدَيْهِمْ اِذْ اَجْمَعُوْٓا اَمْرَهُمْ وَهُمْ يَمْكُرُوْنَ (١٠٢) وَمَآ اَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِيْنَ (١٠٣) وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ اَجْرٍ ۗ اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ (١٠٤)٪

TRANSLATION: When they *(arrived in Egypt)* **entered the presence of Yusuf, he made his parents stay with him and** *(welcoming the family to Egypt, Yusuf υ)* **said, "Enter Egypt** *(and live here)* **in safety** *(without missing Can'aan and without fear of starvation)* **if Allaah wills." He seated his parents on a throne and they all** *(his parents and brothers)* **bowed down before him** *(this form of showing respect was allowed in those times but is Haraam in our Shari'ah)*. **He said, "O my beloved father! This is the** *(realisation of the)* **interpretation of my past dream. Allaah has surely made it come true. He had truly been kind to me when He removed me from the prison and brought you from the countryside** *(of Can'aan)* **after Shaytaan had caused trouble between my brothers and me. Verily my Rabb subtly plans what He wills. Verily He is All Knowing, The Wise."** *(The family then lived in Egypt, where Ya'qoob υ passed away.)* *(Towards the end of his life, Yusuf υ prayed,)* **"O my Rabb! Indeed You have granted me a part of kingship and taught me the interpretation of dreams. O Creator of the heavens and the earth! You are my Protecting Friend in this world and in the Aakhirah. Grant me death in a state of obedience** *(to Your commands)* **and include me among Your pious bondsmen** *(the Ambiyaa in the Aakhirah)*.**" This narrative** *(of Yusuf υ)* **is from the accounts of the unseen with which We inspire you** *(O Muhammad ε)*. **You were not with them** *(the brothers of Yusuf υ)* **when they collectively resolved their affair** *(to get rid of Yusuf υ)* **and when they plotted** *(about how they would do it)*. *(The fact that Rasulullaah ρ knew the details of this story without learning about them from anyone proved that he was Allaah's Rasool to whom Allaah sent revelation.)* *(However, despite the many factors proving that Rasulullaah ρ was Allaah's Rasool)* **Most people will not accept Imaan even though you eagerly desire it. You** *(O Rasulullaah ρ)* **do not ask from them** *(the people)* **a reward for it** *(for the Qur'aan)*. **It** *(the Qur'aan)* **is but advice for the universe.**

Concluding the Story

This story is not just a story, but full of lessons for people to learn, especially about character, the strength of Imaan, perseverance, patience, gratitude,

chastity, trustworthiness, forgiveness, the desire to propagate the Deen and Taqwa. Some of the important factors to note in the story are detailed below:

Conclusions and Lessons

A Pure Disposition

When the inner nature and disposition of a person is nurtured purely and in a pure environment, his disposition will be one of purity. Hadhrat Yusuf υ was brought up in the home of a Nabi, whose father and grandfather were also Ambiyaa عليهم السلام of the highest calibre. As a result, his inner disposition was exceptionally pure and he became an icon of spiritual purity and superb character traits.

The Fruits of being Resolute

When a person has firm faith in Allaah and trusts injunction Him completely, all the difficulties and hardships of this world will not only become bearable, but pleasant as well. Throughout the period of more than half a century of being separated from his parents and family, Hadhrat Yusuf υ remained focussed upon Allaah and continued soliciting His help. Even the seduction of beautiful women and the threat and reality of being imprisoned did not make him falter and stray away from the commands of Allaah. In this manner, the story of Hadhrat Yusuf υ is an excellent portrayal of being resolute and persevering.

Self Respect

Amongst the most valuable of character traits are self respect and the desire to be respectable. Despite being incarcerated in prison for so many years, Hadhrat Yusuf υ did not hurry to leave the prison, but he ensured that his respect and

honour is first restored. Only when the woman exonerated him of all blame did he leave the prison to assume his position of leadership.

The True Nature of Sabr

Sabr is a noble trait that acts as a shield against evils. The Qur'aan lauds this noble trait more than seventy times and elaborates on its many virtues. Rasulullaah ρ stated that *sabr* is half of Imaan. The word *sabr* literally refers to restraining oneself during trying times. **The Shari'ah defines *sabr* as not allowing emotions to overwhelm the intellect, thereby not stepping out of the bounds of the Shari'ah.** The term *sabr* is used for many situations, such as:

1. When *sabr* is exercised against sexual urges, it is referred to as remaining chaste
2. When *sabr* is exercised against wealth and riches (by shunning pride and miserliness), it is referred to as abstinence
3. When *sabr* is exercised against cowardice on the battlefield or elsewhere, it is referred to as bravery
4. When *sabr* is exercised against anger, it is referred to as tolerance
5. When *sabr* is exercised against calamities, it is referred to as courage
6. When *sabr* is exercised against the urge to expose the faults of people, it is referred to as being dignified
7. When *sabr* is exercised against rebelling against living with the bare necessities, it is referred to as contentment
8. When *sabr* is exercised against extravagance and exuberance, it is referred to as asceticism
9. When *sabr* is exercised against the urge to sin, it is referred to as Taqwa
10. When *sabr* is exercised against hardship and difficulties, it is referred to as patience (this is most commonly referred to as *Sabr*)

Allaah had blessed Hadhrat Yusuf υ with all these variants of *Sabr*, thereby making him an example worthy of being followed. It is seen that Hadhrat Yusuf υ exercised *Sabr* when:

1. His brothers opposed him
2. He was forced into slavery
3. Efforts were made by the women to seduce him
4. He had to endure prison life
5. He was appointed head of Egypt's finances (by guarding against pride and arrogance)
6. He exercised abstinence and contentment throughout his life
7. He forsook the desire for vengeance and chose to forgive his brothers

The Greatest Accolade

The tribute Rasulullaah ρ paid to Hadhrat Yusuf υ is perhaps the greatest accolade to his credit. Rasulullaah ρ said, "The noblest of people was Yusuf, who was the son of a Nabi of Allaah, who was the son of a Nabi of Allaah, who was the son of the Khaleel (friend) of Allaah."[133]

In a narration of Ahmad, Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ said, "The honourable, who was the son of the honourable, who was the son of the honourable, who was the son of the honourable. Yusuf υ, who was the son of Ya'qoob υ, who was the son of Is'haaq υ, who was the son of Ibraheem υ."

These Ahadeeth highlight the nobility of Hadhrat Yusuf υ because his father, grandfather and great grandfather were all Ambiyaa عليهم السلام.

[133] Bukhaari, Chapter of Tafseer

In his Tafseer Maz'hari, Qaadhi Thanaa'ullaah Panipati رحمه الله writes that when the mind is free from active thinking and the person is either sleeping or unconscious, the thoughts that start to flood his mind are referred to as dreams. Dreams are of three types. The first two are useless and meaningless dreams, whereas the third type may well be true and have meaning, but its validity can be annulled by other factors.

Sometimes the things a person sees during the day replay themselves when he sleeps. This type of dream is called *Hadithun Nafs*. The second type of dream is when Shaytaan makes people see certain things in their sleep, which may or may not be frightening. This type of dream is called *Tasweelush Shaytaan*. Both these dreams have no interpretation and no meaning.

It is the third type of dream that comes from Allaah and is a form of inspiration. Such dreams may be carriers of good news or they may contain warnings. Tabraani reports that Rasulullaah ρ said, "The dream of a Mu'min is a form of conversation that he has with Allaah."

Allaah says in the Qur'aan, "**For them** *(the Mu'mineen with Taqwa)* **shall be good news in the life of this world**".[134] Hadhrat Abu Dardaa τ said that the 'good news' mentioned in this verse refers to the good dreams that the Mu'mineen see.[135] Therefore, the only dreams that have worth are those inspired by Allaah and which are free of certain external factors. All the dreams of the Ambiyaa عليهم السلام are of this type, because of which their dreams are also revelation. However,

[134] Surah Yunus, verse 64.
[135] Tirmidhi.

because the dreams of Mu'mineen may fall into any of the three categories, these cannot be used to prove anything. Factors that may taint the truth within such dreams are the darkness of sins and an infiltration of personal thoughts. These make accurate interpretations very difficult, if not impossible.

Rasulullaah ρ has also classified dreams into the following three categories:

1. Thoughts from Shaytaan
2. The things that people see all day, which then manifest themselves in dreams
3. True dreams, which are from Allaah and constitute one forty-sixth part of Nubuwwah

In a narration of Bukhaari, Rasulullaah ρ stated that the only remnant of Nubuwwah that will remain will be the “bringers of glad tidings”. When the Sahabah ψ asked what these were, Rasulullaah ρ replied that they were true dreams.

While some Ahadeeth mention that true dreams are one forty-sixth part of Nubuwwah, others state that they are one-fortieth, one forty-ninth part or one-seventieth part. All these Ahadeeth are quoted in Tafseer Qurtubi and verified by Allaama Ibn Abdul Birr رحمه الله. These narrations do not contradict each other, but cite varying degrees, which vary according to the people who see the dreams. Therefore, the Mu'min whose Imaan is strongest and who has the highest level of trustworthiness and other good qualities will see dreams that are one-fortieth of Nubuwwah, whereas people with less attributes will see dreams that are one forty-sixth part, one forty-ninth part or one-seventieth part of Nubuwwah. And Allaah knows best.

What is the meaning of a dream being a part of Nubuwwah? Tafseer Maz'hari explains that revelation came to Rasulullaah ρ for 23 years. From these 23 years, revelation during the first six months came in the form of dreams and whatever Rasulullaah ρ saw during the night would appear the following day just as he had seen it. These dreams therefore made up a proportion of one forty-sixth of the 23 years of revelation.

Some scholars have explained that just as Nubuwwah allows a person to know and experience things that ordinary humans cannot, so too do dreams provide knowledge and experiences that are ordinarily impossible. Some explain that such dreams contain a fraction of the truth that revelation is replete with. In this manner, it becomes a part of Nubuwwah. It may also be simply stated that dreams for a part of Nubuwwah because it was one of the manners by which revelation came to the Ambiyaa عليهم السلام.

Of course, one needs to bear in mind that a remnant of something being present does not mean that the thing itself is present. A hair or nail of a person being here does not mean that he is here. Therefore, a remnant of Nubuwwah does not indicate that Nubuwwah is possible after Rasulullaah ρ. Nubuwwah has ceased with the departure of Rasulullaah ρ and no Nabi will come after him.

It also needs to be born in mind that even though the Ahadeeth describe dreams as bearers of glad tidings and warmers, they cannot be used to prove anything. For example, a good dream of a person does not prove that he definitely is a pious person. This is because dreams may well be tainted by whispers from Shaytaan or personal feelings.

Some examples of dreams that contain messages from Allaah are:

1. The dream Hadhrat Yusuf υ had as a child
2. The dream that the king of Egypt saw about the seven cows and ears of corn
3. The dream Rasulullaah ρ saw on the eve of the Battle of Uhud in which he saw that his sword broke and some cows were being slaughtered. This indicated the martyrdom of his uncle Hadhrat Hamzah τ and 70 other Muslims, which came to pass

It also needs to be remembered that the knowledge to interpret dreams is also a part of Nubuwwah and cannot be done by just anyone. Furthermore, true dreams do have meanings and cannot be brushed off as insignificant, otherwise what is the need for this knowledge of interpretation? For this reason, the Ahadeeth caution against narrating one's dream to just anyone because a wrong interpretation can cause an ill effect to occur. Rasulullaah ρ said that dreams remain suspended for as long as they are not interpreted. However, as soon as they are interpreted, they become a reality.[136] This Hadith makes it evident that the first interpretation will prove to be true. Therefore, only experts in interpretation should be informed of a meaningful dream.

During the time of Rasulullaah ρ a person saw in a dream that he was swallowing a bed. When he narrated the dream to his friend, the friend jokingly remarked that his stomach will soon burst. It was not long thereafter that the man passed away. When Rasulullaah ρ was informed about it, he said, "It was the friend's interpretation that killed him." Rasulullaah ρ then said that the proper interpretation of the dream was that the person would become famous throughout the world.

[136] Abu Dawood.

When Hadhrat Abu Bakr τ once interpreted someone's dream, Rasulullaah ρ remarked, "You were somewhat correct and somewhat incorrect."[137]

The Reality of the Evil Eye

When the sons of Hadhrat Ya'qoob υ left for Egypt the second time, he advised them not to all enter through the same gate, but to split up and enter through different gates. Most of the early and latter day Mufassireen have stated that this precaution was to avert any evil glances that may affect them because they were all strapping and handsome men. It needs to be born in mind that the harm that comes from an evil glance or evil eye is a reality and not a superstition. Rasulullaah ρ also confirmed that it is a reality and stated that it can send a man to his grave. There are many other Ahadeeth in Bukhaari, Muslim and other compilation confirming the reality of this phenomenon.

Rasulullaah ρ once made du'aa saying, "I seek refuge from every evil eye."

The incident is well known about a companion of Rasulullaah ρ by the name of Hadhrat Sahl bin Hunayf τ. He had once removed his upper garment and was taking a bath when another companion by the name of Hadhrat Aamir bin Rabee'ah τ happened to see him. Impressed by his physique, Hadhrat Aamir τ remarked, "I have never before seen a better physique!" Hadhrat Sahl τ was immediately struck with a severe fever and became seriously ill. When Rasulullaah ρ was informed of this, he instructed Hadhrat Aamir τ to perform wudhu, to collect the wudhu water and to then pour this over Hadhrat Sahl τ. It was only after this was done that Hadhrat Sahl τ recovered and his health was

[137] Bukhaari, Muslim, Tirmidhi, Abu Dawood.

restored to normal. Rasulullaah ρ then rebuked Hadhrat Aamir τ by saying, “Why do some of you kill your brothers? Why did you rather not pray that Allaah blesses him (when you found his physique to be impressive)? Remember that that the glance has an effect.”

Some Ahadeeth teach us that when we find anything to be impressive, we ought to recite, “*Maashaa Allaah Laa Quwwata Illaa Billaah*”. One can notice first-hand the effect that thoughts and glances have. For example, if a person is angry with someone else and glares at him in anger, the other person will immediately start to shiver and tremble with fear. In fact, there have been instances where people have even turned pale and lost consciousness. Such is the effect of this glance, which has no physical form or tangible effect.

On the other hand, a glance of love and compassion has often proven to rejuvenate and invigorate people. In a like manner, the glances people give also carry effects that are hidden to the eye, but occur nonetheless. Such are the effects that Allaah has created within the eyes and thoughts of people. Of course, it is not every glance that will produce ill effects because, despite the natural effects Allaah has created within things, every effect is still subject to the will of Allaah.

A Lesson

When Hadhrat Yusuf υ was in prison, one of the warders or inmates said to him that they liked him very much. His reply was, “Love Allaah alone because whenever anyone liked me a lot, I have always suffered for it. When my aunt loved me intensely as a child, I was accused of theft. When my father loved me profusely, my brothers threw me in a well and I was forced into slavery and

removed from my country. Now that the wife of the Azeez has fallen in love with me, I am languishing in prison."[138]

Sound Advice

"Just as it is important for an Aalim or a leader to safeguard their accomplishments, they also need to guard against people thinking evil of them. Even if their bad opinion of you is unfounded, you must make every effort to get rid of it because such opinions hamper the progress of Da'wah since people will give no regard to what you say."[139]

Rasulullaah ρ warned that a person must even avoid any places or situations that may lead to people forming a bad opinion of one. In fact, although Rasulullaah ρ was free of all sin, he was cautious not to allow anyone to get a wrong impression of him. When he was once talking to one of his wives and someone walked by, Rasulullaah ρ called for the man and informed him that the lady was his wife (Hadhrat Ummu Salamah رضي الله عنها). This was to avoid any suspicions forming in the person's mind.

It was also with the intention of clearing people's minds from suspicion that Hadhrat Yusuf υ refused to leave the prison until the women cleared his name. The Qur'aan states, "**When the messenger came to Yusuf υ, he told him, 'Return to your master and ask him what is the condition of the women who cut their hands. Indeed my Rabb is well aware of their plot'**".[140]

Bad Company

---

[138] Ibn Katheer, Maz'hari.
[139] Qurtubi.
[140] Surah Yusuf, verse 50.

Rasulullaah ρ once asked the Sahabah ψ, “What is your opinion of a friend who causes you trouble when you treat him well, feed him well and give him the best of clothing to wear? However, he is good to you when you treat him shabbily and leave him without food and clothing?” “O Rasulullaah ρ!” the Sahabah ψ replied, “There cannot be a friend worse than him.” Rasulullaah ρ then said, “I swear by the Being Who controls my life! That is your *Nafs* which is forever with you.”

In this regard, Hadhrat Yusuf υ stated, “**I do not absolve myself** *(my Nafs of all fault)*. **Surely the soul** *(Nafs)* **insistently commands** *(a person to do)* **evil**”.[141] This verse describes the *Nafs* as *Ammaarah* (one that insistently commands evil). However, Surah Qiyaamah describes the *Nafs* as *Lawwamah* (one that consistently rebukes a person when he does wrong). Then Surah Fajr describes the *Nafs* as *Mutma’innah* (one that is at peace and content).

These different descriptions describe the three stages that the *Nafs* undergoes as it reforms. Every *Nafs* is naturally disposed to evil and driven by the need to satisfy carnal desires. It will therefore be *Ammaarah* and drive one to sin. However, when the fear of Allaah starts to permeate through it, it starts to rebuke a person every time he sins. It is then the *Nafs Lawwaamah.* Eventually, when the *Nafs* reaches a stage where it had fought off evil desires and is perfectly content with abiding by the laws of Allaah, it is referred to as *Mutma’innah*. Such are the souls of the pious and devout Mu'mineen. This stage is usually achieved through rigorous Ibaadah and abstinence from sin, but there is no guarantee that it will always remain in this state. There is always the danger of slipping from this position. However, the *Nafs* of a Nabi is always on this level and can never deteriorate.

---

[141] Verse 53.

Meaningful Silence

The story of Hadhrat Yusuf υ reveals that during the many years of separation when his father grieved so much for him, not once did Hadhrat Yusuf υ send a message to his father to console him and assure him that he was well and safe. Neither did he do this when living in ease with the Azeez, nor during the many years in prison. Thereafter, he did not do it even after ascending to the rank of minister. No normal person would do such a thing, let alone a Nabi. Why was this?

The obvious reason was that Allaah prohibited Hadhrat Yusuf υ from doing so, which was also why Hadhrat Ya'qoob υ exercised patience for so long. Only Allaah knows the true reasons for what He decrees and there are thousands of incidents that man is unable to rationalise despite his best efforts. **Everything happens only when Allaah wants and in a manner that he decrees.**

The Intuition of the Ambiyaa عليهم السلام

Verses 94-96 of Surah Yusuf state, "**When the caravan** *(with the brothers)* **left** *(Egypt)*, **their father said** *(to those at home in Can'aan)*, **"Verily, if it were not** *(for fear)* **that you would say I am senile,** *(I would say that)* **I smell the fragrance of Yusuf." They** *(those with him)* **said, "By Allaah! You are in your old misconception** *(you are imagining)*." *(However,)* **When the carrier of good news arrived and placed the shirt on his face, he regained his sight.** *(To remind them of what he had always been telling them)* **He said, "Did I not tell you that I have such knowledge from Allaah that you do not know?"**".

These verses clearly depict the deep intuition that the Ambiyaa عليهم السلام possessed. Although the caravan had just left Egypt so many hundreds of miles away, Allaah blessed Hadhrat Ya'qoob υ with the ability to perceive their approach with the shirt of Hadhrat Yusuf υ. A narration from Hadhrat Abdullaah bin Abbaas τ states

that the journey from Egypt to Can'aan took eight days. Hadhrat Hasan Basri رحمه الله stated that the two cities were 250 miles apart. It is strange that when Allaah willed it, Hadhrat Ya'qoob υ could smell the shirt of Hadhrat Yusuf υ at such a distance but when Allaah did not will it, he could not smell Hadhrat Yusuf υ when he was in a well in Can'aan for three days.

The Reality of Bowing Before Someone

Verse 100 of Surah Yusuf states, "**He seated his parents on a throne and they all** *(his parents and brothers)* **bowed down before him** *(this form of showing respect was allowed in those times but is Haraam in our Shari'ah)*. **He said, "O my beloved father! This is the** *(realisation of the)* **interpretation of my past dream. Allaah has surely made it come true"**.

Many people have misinterpreted this verse and deduced from it that it is permissible to bow and to prostrate before kings, pious people, noble men and even to their graves. However, knowing well that the Qur'aan and Ahadeeth have prohibited bowing and prostrating before anyone other than Allaah, these people have classified prostration into two categories. They say that one form of Sajdah (prostration) is done with the intention of worship and this is reserved only for Allaah. Then they define a second form of Sajdah, which they say is done out of respect and not as a form of worship. This, they say, may be performed before anyone deserving of respect.

However, this classification is erroneous because a Sajdah performed as worship is performed out of respect since worship denotes the highest form of respect. **Therefore, the Sajdah of respect will be a Sajdah of worship.**

Nonetheless, this misunderstanding stems from the fact that people view the word Sajdah as the form of Sajdah Muslims practice when they worship Allaah.

However, the literal meaning of Sajdah is to bow, and this is that the brothers and parents of Hadhrat Yusuf υ did. This is the obvious meaning because it is impossible for an eminent Nabi of Allaah like Hadhrat Ya'qoob υ to actually go down on his knees and place his forehead on the ground in front of anyone apart from Allaah. Sajdah as we do in salaah is reserved only for Allaah and every Shari'ah that had passed has prohibited that it be made in front of anyone else.

Allaah says in the Qur'aan, "**If you worship Allaah only, then do not prostrate to the sun, nor to the moon, but prostrate to Allaah, Who has created them**".[142]

A Hadith in Bukhaari and Muslim states that when Hadhrat Mu'aadh bin Jabal τ went to Shaam, he saw the Christians prostrating before their priests and saints. When he started to do this before Rasulullaah ρ, Nabi ρ stopped him and said, "If I were to command anyone to prostrate in front of another, I would command women to prostrate before their husbands."

When Hadhrat Salmaan τ also wished to prostrate in front of Rasulullaah ρ as his people did, Rasulullaah ρ said to him, "Do not prostrate in front of me, O Salmaan! Prostrate only in front of The Ever Living Who never dies."[143]

It is therefore clear that Sajdah as we know it in worship was never permitted even in previous codes of Shari'ah unless it was for Allaah. Therefore, it would be incorrect use the action of Hadhrat Ya'qoob υ and his sons to prove that Sajdah was permissible in the previous codes of Shari'ah. As stated earlier, what they

---

[142] Surah HaaMeem Sajdah, verse 37.
[143] Ibn Katheer.

did was not the Sajdah as we know it, but mere bowing. Since Sajdah is a form of worship, every previous Shari'ah permitted it only for Allaah.

The ritual bowing out of respect was always practised and is still common amongst many nations even today when people place their hands upon their chests and then bow with their backs bent over.

It is narrated in the Talmud that when a king commanded the people to prostrate in front of him, a Mu'min from amongst them refused to do so. When the others asked him why, he replied, “You people are foolish to do so. Is someone who will soon be turned into dust worthy of being revered? Why should I prostrate in front of someone who was born from the belly of a woman, who was a child yesterday, who then grew up and will soon be an old man tomorrow? I shall prostrate only in front of that Being Who was there always and will always be there. Only He is worthy of worship Who has created the universe and is maintaining it.”

These words were revealed in the scripture almost a thousand years before the Qur'aan was revealed and it makes it evident that it has never been permissible to prostrate in front of anyone other than Allaah. It is therefore clear that the ‘Sajdah’ that the brothers of Hadhrat Yusuf υ carried out and the ‘Sajdah’ that the angels carried out before Hadhrat Aadam υ was not the Sajdah we carry out in salaah. It was what is traditionally referred to as bowing.[144]

It also needs to be born in mind that if the Sajdah of respect was practised by previous nations, it was because of their own customs and not because it was

---

[144] See *Tafseer Kabeer*, *Ma’aalimut Tanzeel*, *Jalaalayn*, *Ruhul Ma’aani*, etc.

sanctioned by any divine religion. One needs substantiation from the Qur'aan and Ahadeeth to prove that this Sajdah was allowed in previous divine religions and we have been unable to find any.

Even if it is proven that the brothers of Hadhrat Yusuf υ performed the Sajdah as we know it, it would have been because of the custom of the era and not because it was allowed by any Shari'ah.

A Reality

One of the realities that the story of Hadhrat Yusuf υ makes evidently clear is that the plan of Allaah will always come to pass regardless of everything else. Despite all the plotting that man does, it is ultimately what Allaah wills that will happen. When it appears that things go the way man wants, it is only because Allaah wanted the same.

While the brother thought that they were rid of a thorn in their sides when they threw Hadhrat Yusuf υ in the well, they did not realise that they were placing him on the first rung of a ladder that would catapult him to astounding heights. While the wife of the Azeez thought that she had extracted vengeance from Hadhrat Yusuf υ by having him convicted, little did she realise that she was paving the way for him to rise to power.

Apart from these incidents, there are thousands of examples depicting the deep reality that when Allaah wishes to elevate a person, the plotting of the universe cannot succeed in halting his rise. Allaah will always cause their plots to fail and even backfire on them, plunging them into humiliation. On the contrary, when

Allaah wills that a person be humiliated, all the best plans to give him honour will fail miserably.

The Soul of the Narrative

At the soul of this narrative of Hadhrat Yusuf υ lay a forecast of what was to transpire between Rasulullaah ρ and the Quraysh. It was only two or two and a half years after the revelation of Surah Yusuf that the Quraysh plotted to assassinate Rasulullaah ρ just as the brothers of Hadhrat Yusuf υ planned to kill him. Thinking that they were ending the call of Rasulullaah ρ, little did they realise that this was a rung in the ladder to greatness. Eventually, when Rasulullaah ρ conquered the city of the Quraysh (Makkah), he addressed the Quraysh with the same words that Hadhrat Yusuf υ addressed his brothers when they appeared as beggars begging for his mercy and said, "**be charitable towards us. Indeed Allaah rewards the charitable ones**". The words Hadhrat Yusuf υ used on that occasion were, "**There shall be no blame on you today** *(no revenge will be taken)***. May Allaah forgive you. He is the Most Merciful of those who show mercy**".[145]

In a like manner, the Quraysh came before Rasulullaah ρ, knowing well that they were at his mercy after all the years of grief they had given him. "How do you think I shall deal with you?" Rasulullaah ρ asked them. They replied, "You are a dignified brother and the son of a dignified brother." Rasulullaah ρ then said, "I shall say to you what Yusuf said to his brothers, which is '**There shall be no blame on you today**'. Go! You are all free."

[145] Surah Yusuf, verse 92.

It is as Allaah stated at the beginning of the Surah, “**In the story of Yusuf υ and his brothers are certainly many Aayaat** *(lessons)* **for those who have questions** *(those who desire to learn)*”.

Sayyiduna Shu'ayb υ

Sayyiduna Shu'ayb υ and the people of Aykah

Introduction

The famous Muslim historian Muhammad bin Is'haaq writes that Hadhrat Shu'ayb υ was the son of Hadhrat Ibraheem υ's son Madyan. He was therefore also related to Hadhrat Loot υ.

Hadhrat Shu'ayb υ lived in a city named Madyan. The name Madyan was therefore the name of a city as well as the name of a nation. **This city was located close to the modern city of Ma'an in eastern Jordan.** Hadhrat Shu'ayb υ was blessed with a most eloquent tongue and it was because of this that **Rasulullaah ρ referred to him as the orator of the Ambiyaa** عليهم السلام**.** His name appears in the following ten places in the Qur'aan:

1. Surah A'raaf, verses 85, 88, 90, 92
2. Surah Hood, verses 84, 87, 91, 94
3. Surah Shu'araa, verse 177
4. Surah Ankaboot, verse 36

The Nation of Hadhrat Shu'ayb υ

Rasulullaah ρ was sent to the people of Madyan, who were the progeny of one of the sons of Hadhrat Ibraheem υ, whose name was also Madyan. **He was born from the third wife of Hadhrat Ibraheem υ, whose name was Qatoorah رضي الله عنها.** The children of Hadhrat Ibraheem υ from this wife are therefore known as the Banu (children of) Qatoorah.

The other wives of Hadhrat Ibraheem υ were Hadhrat Sarah رضي الله عنها and Hadhrat Haajrah رضي الله عنها. Hadhrat Sarah رضي الله عنها gave birth to Hadhrat Is'haaq υ, who then had two sons who were Hadhrat Ya'qoob υ and Eesu, who was also called Adwam. Hadhrat Haajirah رضي الله عنها then gave birth to Hadhrat Ismaa'eel υ, who was the father of the Arabs. Madyan and his children settled in Arabia, close to where his step-brother Hadhrat Ismaa'eel υ was. His family developed into a large nation and it was from amongst them that Hadhrat Shu'ayb υ was born.

Madyan and the People of Aykah

While some Mufassireen are of the opinion that Madyan and the people of Aykah were the same nation, others say that the people from the city were called Madyan, while those in the rural areas were called the people of Aykah. They say this because the word Aykah means 'forest'.

The Qur'aan describes their settlement as being amongst the forest (Aykah) and also states that it was located next to a prominent road. A Hadith reported by Ibn Asaakir states that Madyan and the people of Aykah were two nations to whom Hadhrat Shu'ayb υ was sent as a messenger.[146]

[146] *Ruhul Ma'aani*.

The location of their city is known to be in north western Hijaaz, south of Palestine and along the Gulf of Aqaba and Red Sea. During those days, one of the most prominent roads was the trade route along the Red Sea, which people used to travel from Yemen and Makkah to Shaam. Another prominent trade route was the one that ran from Iraq to Egypt. These routes were dotted with settlements.

Haafidh Ibn Katheer رحمه الله writes that the people were called the people of Aykah because they worshipped a particular tree in the forest. Some say that it was called Aykah because the area was extremely fertile and was blessed with an abundance of water. It was so lush and forested that an onlooker would think that the entire area was a large forest.

Nonetheless, the people of Aykah and Madyan were two separate nations with a common lineage that linked up to Madyan who was the son of Hadhrat Ibraheem υ. **The period during which the people of Madyan lived dates back to 2020 years before Hadhrat Isa υ.** The Qur'aan names the people of Madyan in the incidents of both Hadhrat Shu'ayb υ as well as Hadhrat Moosa υ. Verse 40 of Surah TaaHaa states that Hadhrat Moosa υ stayed a while in Madyan and verse 22 of Surah Qasas states that he met Hadhrat Shu'ayb υ there.

Nonetheless, the people of Madyan and Aykah fell prey to the same spiritual illnesses since their roots, customs and languages were the same. **They were prolific businessmen, but engaged in many evils such as robbery, cheating and levying taxes on trade caravans that passed the main thoroughfare where they had built their settlements.**

Propagation

The people of Hadhrat Shu'ayb υ were immersed in sin on a national level and would not acknowledge that what they did was wrong. **Instead, they boasted about their wrongs.** Not only did they forsake the rights owing to Allaah, but they also paid no heed to the rights of people. They cheated in weight and measure when they traded and also robbed people of their property. Hadhrat Shu'ayb υ was therefore sent to reform them.

Together with conveying to them the message of Towheed as all the Ambiyaa عليهم السلام did, he also focussed specifically on the social ills prevalent amongst them. He therefore advocated just and honest trade. The three basic messages he propagated were:

1. There is none worthy of worship but Allaah. He emphasised this because these people also worshipped the creation rather than the Creator
2. Honesty in trade and commerce
3. Abstaining from threatening and robbing people and from preventing people from accepting the truth that he propagated

Despite his tireless efforts to preach to the people, they refused to accept what he said. **In addition to this, they went a step further and stopped others from following him.** However, there were only a few meek and poor people who accepted his message and did as he advised. Although the people threatened to banish him and his followers, Hadhrat Shu'ayb υ continued with this propagation.

He reminded them that he sought no payment for his efforts, which ought to tell them that he was sincerely wishing well for them. He also warned them of the consequences of rejecting the message from Allaah, which was imminent

destruction, as happened to the people of Hadhrat Nooh υ as well as the Aad and Thamud.

In the Words of the Qur'aan

Verses 84-93 of Surah Hood describe the story of Hadhrat Shu'ayb υ in the following words:

وَ اِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ وَ لَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيْزَانَ اِنِّیْۤ
اَرٰىكُمْ بِخَيْرٍ وَّ اِنِّیْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيْطٍ (٨۴) وَ يٰقَوْمِ اَوْفُوا الْمِكْيَالَ وَالْمِيْزَانَ بِالْقِسْطِ وَلَا تَبْخَسُوا
النَّاسَ اَشْيَآءَهُمْ وَلَا تَعْثَوْا فِی الْاَرْضِ مُفْسِدِيْنَ (٨۵) بَقِيَّتُ اللهِ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ وَمَاۤ اَنَا عَلَيْكُمْ
بِحَفِيْظٍ (٨٦) قَالُوْا يٰشُعَيْبُ اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَاۤ اَوْ اَنْ نَّفْعَلَ فِیْۤ اَمْوَالِنَا مَا نَشٰٓؤُا ؕ اِنَّكَ
لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ (٨٧) قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّیْ وَرَزَقَنِیْ مِنْهُ رِزْقًا حَسَنًا ؕ وَمَاۤ اُرِيْدُ
اَنْ اُخَالِفَكُمْ اِلٰى مَاۤ اَنْهٰىكُمْ عَنْهُ ؕ اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ ؕ وَ مَا تَوْفِيْقِیْۤ اِلَّا بِاللهِ ؕ عَلَيْهِ تَوَكَّلْتُ
وَ اِلَيْهِ اُنِيْبُ (٨٨) وَ يٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِیْۤ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَاۤ اَصَابَ قَوْمَ نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ
ؕ وَمَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ (٨٩) وَ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَيْهِ ؕ اِنَّ رَبِّیْ رَحِيْمٌ وَّدُوْدٌ (٩٠) قَالُوْا
يٰشُعَيْبُ مَا نَفْقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ وَ اِنَّا لَنَرٰىكَ فِيْنَا ضَعِيْفًا ۚ وَ لَوْ لَا رَهْطُكَ لَرَجَمْنٰكَ ۫ وَ مَاۤ اَنْتَ عَلَيْنَا
بِعَزِيْزٍ (٩١) قَالَ يٰقَوْمِ اَرَهْطِیْۤ اَعَزُّ عَلَيْكُمْ مِّنَ اللهِ ؕ وَاتَّخَذْتُمُوْهُ وَرَآءَكُمْ ظِهْرِيًّا ؕ اِنَّ رَبِّیْ بِمَا تَعْمَلُوْنَ
مُحِيْطٌ (٩٢) وَيٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّیْ عَامِلٌ ؕ سَوْفَ تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَمَنْ هُوَ
كَاذِبٌ ؕ وَارْتَقِبُوْۤا اِنِّیْ مَعَكُمْ رَقِيْبٌ (٩٣)

TRANSLATION: To *(the people living in the town of)* **Madyan We sent their brother Shu'ayb** υ *(as a Nabi)***. He said, "O my people! Worship** *(Only)* **Allaah. There is no Ilaah for you besides Him. Do not reduce** *(articles)* **in weight and measure** *(do not underweigh and undermeasure when trading)***. Indeed I see you in fortunate** *(prosperous)* **circumstances but** *(if you continue doing wrong)* **I fear for you the punishment of a day that will surround all** *(when everyone will be destroyed)* **O my people! Weigh and measure in full with justice, do not decrease for people their things** *(do not give them less than they pay for)* **and do not spread corruption on earth** *(by committing kufr, Shirk and oppressing people)***. That which Allaah leaves with you** *(after you have given others what is due to them)* **is better for you** *(than the excess that you wrongfully take from them)* **if you are Mu'mineen.** *(I can only advise you for)* **I am not a warder** *(guard)* **over you** *(and cannot force you to listen)***." They said, "O Shu'ayb! Does your salaah** *(prayers)* **instruct you** *(to tell us)* **that we leave what our forefathers worshipped or** *(does it instruct you to tell us that we should leave)* **doing as we please with our wealth. Surely you are**

(more) **tolerant and sensible** *(than this?)*.**" Shu'ayb υ said, "O my people! Tell me. If I am on a clear proof from my Rabb** *(which proves that I am His Nabi)* **and He provides a bountiful provision for me,** *(then how can I stop preaching Towheed to you?)*. **I do not wish to oppose you in a manner that I do the same things that I forbid you from doing** *(I shall therefore never instruct you to do anything that I am not willing to do myself. So accept what I tell you without fear)*. **I only wish** *(for your)* **reformation as far as I am able** *(to make it possible)*. **My ability is only from Allaah. Only on Him do I rely and only to Him do I turn. O my people! Let not your opposition for me cause the same punishment to afflict you as afflicted the nation of Nooh υ or the nation of Hood υ or the nation of Saalih υ. And the nation of Loot υ were not far off from you** *(in memory and location)*. **Seek forgiveness from your Rabb then turn to Him. Indeed my Rabb is Most Merciful, Most Loving."** *(Having no argument against him,)* **They** *(scornfully)* **said, "O Shu'ayb! We do not understand much of what you say, and we consider you to be a weakling among us. If it were not for your tribe** *(who are there to protect you)*, **we would have certainly stoned you. You are not deserving of** *(any)* **honour** *(respect)* **in our opinion." He** *(Shu'ayb υ)* **said, "O my people! Is my tribe more deserving of honour to you than Allaah Whom you have cast behind your backs** *(you have regard for me only because of the tribe I belong to rather than because of the fact that I am Allaah's Nabi)* **? Verily my Rabb surrounds all that you do** *(He knows all that you do and will take you to task for it for you can never escape His grasp)*. **O my people! Carry out your actions as you are** *(presently doing)*. **I too am carrying out my actions. Soon you shall come to know to whom** *(you or me)* **will such a punishment come that will disgrace him, and** *(soon you shall come to know)* **who is a liar. Keep waiting** *(to see which of us is right)*. **Indeed I am waiting with you** *(for the divine decision)*.**"**

Verses 85-90 of Surah A'raaf state:

وَ اِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ قَدْ جَآءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ فَاَوْفُوا الْكَيْلَ وَ الْمِيْزَانَ وَلَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ (٨٥) وَ لَا تَقْعُدُوْا بِكُلِّ صِرَاطٍ تُوْعِدُوْنَ وَتَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ بِهٖ وَتَبْغُوْنَهَا عِوَجًا ۚ وَ اذْكُرُوْا اِذْ كُنْتُمْ قَلِيْلًا فَكَثَّرَكُمْ ۪ وَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ (٨٦) وَ اِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ اٰمَنُوْا بِالَّذِىْٓ اُرْسِلْتُ بِهٖ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوْا فَاصْبِرُوْا حَتّٰى يَحْكُمَ اللّٰهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ (٨٧) قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لَنُخْرِجَنَّكَ يٰشُعَيْبُ وَالَّذِيْنَ اٰمَنُوْا مَعَكَ مِنْ قَرْيَتِنَآ اَوْ لَتَعُوْدُنَّ فِىْ مِلَّتِنَا ؕ قَالَ اَوَلَوْ كُنَّا كٰرِهِيْنَ (٨٨) قَدِ افْتَرَيْنَا عَلَى اللّٰهِ كَذِبًا اِنْ عُدْنَا فِىْ مِلَّتِكُمْ بَعْدَ اِذْ نَجّٰنَا اللّٰهُ مِنْهَا ؕ وَمَا يَكُوْنُ لَنَآ اَنْ نَّعُوْدَ فِيْهَآ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّنَا ؕ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ؕ عَلَى اللّٰهِ تَوَكَّلْنَا ؕ رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ اَنْتَ خَيْرُ الْفٰتِحِيْنَ (٨٩) وَ قَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا اِنَّكُمْ اِذًا لَّخٰسِرُوْنَ (٩٠)

TRANSLATION: To Madyan We sent their brother Shu'ayb υ *(as a prophet)*. **He said, "O my people! Worship only Allaah. There is no Ilaah for you besides Him." An Aayah** *(miracle)* **has already come to you from your Rabb** *(to prove that I am Allaah's prophet)*, **so** *(obey my message to you from Allaah to)* **give full weight and full measure** *(when you trade)*. **Do not decrease the things of people** *(by weighing or measuring less and still charging the full price)* **and do not spread corruption** *(piracy and robbery)* **on earth after it has been set in order. This is best for you if you are Mu'mineen. Do not sit by every road to threaten** *(people)*, **to prevent from Allaah's path** *(from Allaah's Deen)* **he who has Imaan, seeking** *(an opportunity to make it seem as if it has)* **crookedness in it. Remember** *(the time)* **when you were few** *(in number)*, **then Allaah increased you. See what was the** *(end)* **result of those who spread corruption** *(and take a lesson from this)*. **If a group of you believe in what I have been sent with and a group do not believe, then be patient until Allaah decides between us** *(by rewarding those who are right and punishing those who are not)*. **He is the Best of Deciders** *(He decides justly after everything is said and done)*." **The proud leaders of his nation said, "O Shu'ayb! We will surely expel you** *(drive you out)* **and those who have Imaan with you from our town unless you return to our religion." He replied,** "*(Should we return to your religion)* **Even though we dislike to do so** *(We shall therefore never do so)* **? We would surely be forging a lie against Allaah if we were to return to your religion after Allaah had rescued us from it** *(because this would mean that Allaah prefers us to follow your false religion)*. **It is not** *(proper)* **for us that we return** *(to your religion)*, **except if our Rabb Allaah wills** *(It is a different matter if Allaah had predestined that we should return to your religion for reasons He knows best.)*. **The knowledge of our Rabb surrounds** *(covers)* **everything and in Him alone do we trust** *(we trust that Allaah will keep us steadfast on His true Deen and not cause us to deviate)*. *(However, when Shu'ayb* υ *realised that his people would not listen to him, he prayed)* **O our Rabb! Decide between us and our people with the truth, for You are the best of deciders** *(let it be known who is on the right and who is not)*." **The Kuffaar leaders of his nation said** *(to each other)*, **"If you follow Shu'ayb, you will definitely be from the losers** *(become financially poor)*."

Allaah says in verses 176-191 of Surah Shu'araa:

كَذَّبَ اَصۡحٰبُ لۡـَٔيۡكَةِ الۡمُرۡسَلِيۡنَ (١٧٦)ۚ اِذۡ قَالَ لَهُمۡ شُعَيۡبٌ اَلَا تَتَّقُوۡنَ (١٧٧)ۚ اِنِّىۡ لَكُمۡ رَسُوۡلٌ اَمِيۡنٌ (١٧٨)ۙ فَاتَّقُوا اللّٰهَ وَ اَطِيۡعُوۡنِ (١٧٩)ۚ وَ مَاۤ اَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ اَجۡرٍ ۚ اِنۡ اَجۡرِىَ اِلَّا عَلٰى رَبِّ الۡعٰلَمِيۡنَ (١٨٠)ؕ اَوۡفُوا الۡكَيۡلَ وَ لَا تَكُوۡنُوۡا مِنَ الۡمُخۡسِرِيۡنَ (١٨١)ۚ وَزِنُوۡا بِالۡقِسۡطَاسِ الۡمُسۡتَقِيۡمِ (١٨٢)ۚ وَلَا تَبۡخَسُوا النَّاسَ اَشۡيَآءَهُمۡ وَلَا تَعۡثَوۡا فِى الۡاَرۡضِ مُفۡسِدِيۡنَ (١٨٣)ۚ وَ اتَّقُوا الَّذِىۡ خَلَقَكُمۡ وَ الۡجِبِلَّةَ الۡاَوَّلِيۡنَ (١٨٤)ؕ قَالُوۡۤا اِنَّمَاۤ اَنۡتَ مِنَ الۡمُسَحَّرِيۡنَ (١٨٥)ۙ وَمَاۤ اَنۡتَ اِلَّا بَشَرٌ مِّثۡلُنَا وَ اِنۡ نَّظُنُّكَ لَمِنَ الۡكٰذِبِيۡنَ (١٨٦)ۚ فَاَسۡقِطۡ عَلَيۡنَا كِسَفًا مِّنَ السَّمَآءِ

اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ (١٨٧)ؕ قَالَ رَبِّىْٓ اَعْلَمُ بِمَا تَعْمَلُوْنَ (١٨٨) فَكَذَّبُوْهُ فَاَخَذَہُمْ عَذَابُ يَوْمِ الظُّلَّةِ ؕ اِنَّهٗ كَانَ عَذَابَ يَوْمٍ عَظِيْمٍ (١٨٩) اِنَّ فِىْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُہُمْ مُّؤْمِنِيْنَ (١٩٠) وَ اِنَّ رَبَّكَ لَہُوَ الْعَزِيْزُ الرَّحِيْمُ (١٩١)٪

TRANSLATION: The people of the forest *(Aykah)* **rejected those sent** *(as Ambiyaa)*. *(Remember the time)* **When their brother Shu'ayb** υ **said to them, "Do you not fear** *(Allaah's punishment for committing Shirk)* **I am certainly a trustworthy messenger to you. So fear Allaah and obey me. I do not ask you for any payment for this** *(for preaching Towheed to you)*. **My payment** *(reward)* **is the responsibility of Allaah, the Rabb of the universe. Measure** *(the commodities you sell)* **in full and do not be of those who reduce** *(the amount of the goods being sold while accepting the full payment)*. **And weigh** *(what you sell by weight)* **with a just balance** *(without cheating your customers in any way)*. **Do not reduce people's goods** *(by giving them less than they pay for)* **and do not spread corruption on earth** *(by robbing people and destroying their rights)*. **Fear the Being Who created you and all the previous creations." They said, "You must surely be one of the bewitched ones. You are merely a human like ourselves** *(you are no better than us, so why should we obey you?)*. **In fact, we consider you to be** *(less than a human like us because you are)* **from the liars. So cause a piece of the sky to fall on us** *(as punishment)* **if you are from the truthful ones** *(if you really are a Rasool and if your warnings of punishment are true and not mere idle threats)*.**" He** *(Shu'ayb υ)* **said, "My Rabb knows best what you do** *(He knows everything you do and therefore knows what punishment you deserve and exactly when the punishment should arrive)*.**" So they rejected him and the punishment of the day of the canopy seized them. It was certainly a punishment of a dreadful day. There is certainly a great Aayah in this. However, most of them do not have Imaan. Verily your Rabb is Mighty** *(Powerful enough to destroy whoever He wills)*, **the Most Merciful** *(Forgiving enough to pardon whoever repents sincerely)*.

Their End

Eventually, the people of Madyan an Aykah sentenced themselves to the fate that afflicted previous nations that rejected their Ambiyaa عليهم السلام, mocked them and proved to be obstacles to the truth. They were also to be added to the list of nations who resigned themselves to being lessons for people to come.

Allaah then destroyed them with a double punishment; an earthquake as well as flames from the sky. The Qur'aan speaks of the earthquake as well as the 'day of the canopy'. Hadhrat Abdullaah bin Abbaas τ described how both these forms of punishment came. He relates that Allaah made the weather so hot that the people could find no relief from it. Eventually, all the people left their homes and sought shelter beneath the trees. Allaah then sent a dense cloud towards them, beneath which there blew a cool wind. Regarding this to be a "canopy" to escape the heat, they all gathered beneath the cloud. However, the cloud turned to fire and descended upon them, scorching them all. The ground was then shaken with an earthquake and their ashes were buried beneath the earth.

Some Mufassireen state that perhaps a section of the nation was destroyed by the fire and another section by the earthquake. And Allaah knows best.

In the Words of the Qur'aan

Verses 91-93 of Surah A'raaf state:

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ (٩١) الَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ۚ اَلَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَانُوْا هُمُ الْخٰسِرِيْنَ (٩٢) فَتَوَلّٰى عَنْهُمْ وَ قَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسٰلٰتِ رَبِّيْ وَنَصَحْتُ لَكُمْ ۚ فَكَيْفَ اٰسٰى عَلٰى قَوْمٍ كٰفِرِيْنَ (٩٣)

TRANSLATION: So *(fire from a cloud, a shrill scream from above and)* **an earthquake** *(from beneath)* **seized them** *(the Kuffaar of his nation)* **and they lay in the morning face down in their homes** *(dead)*. *(After their destruction)* **It seemed as if those who denied Shu'ayb υ never existed in their homes. Those who denied Shu'ayb υ were the losers** *(and not those who followed him, as their leaders claimed)*. **So** *(after they had all been destroyed)* **he** *(Shu'ayb υ)* **turned away from them and said** *(to the dead)*, **"O my people! Verily I conveyed to you the messages of my Rabb and I advised you. Why should I** *(now)* **grieve over a nation of Kaafiroon?"**

Allaah says in verses 94-95 of Surah Hood:

وَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا شُعَيْبًا وَّ الَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَاَخَذَتِ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ (۹۴) كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُوْدُ (۹۵)

TRANSLATION: When Our command *(punishment)* **came, We rescued Shu'ayb υ and those who had Imaan with him by Our mercy. A scream seized** *(killed)* **the oppressors and they lay face down in their homes as if they never existed there. Behold! May** *(the people of)* **Madyan be distanced** *(from Allaah's mercy)* **just as the Thamud were distanced** *(cursed)***.**

Verses 78-79 of Surah Hijr state:

وَ اِنْ كَانَ اَصْحٰبُ الْاَيْكَةِ لَظٰلِمِيْنَ (۷۸) فَانْتَقَمْنَا مِنْهُمْ ۘ وَ اِنَّهُمَا لَبِاِمَامٍ مُّبِيْنٍ (۷۹)

TRANSLATION: Without doubt, the people of Aykah *(the nation of Shu'ayb υ)* **were oppressors** *(because they rejected the message of Shu'ayb υ, cheated people in business, robbed people and committed Shirk)***. So We extracted vengeance from them** *(by punishing them)***. Indeed the two of them** *(the ruins of the cities of Loot υ's people and the city of Shu'ayb υ's people)* **are along an accessible thoroughfare** *(a well travelled road that the people of Makkah used to Shaam)***.**

Verse 189 of Surah Shu'araa states:

فَكَذَّبُوْهُ فَاَخَذَہُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۭ اِنَّہٗ كَانَ عَذَابَ يَوْمٍ عَظِيْمٍ (۱۸۹)

TRANSLATION: So they rejected him and the punishment of the day of the canopy seized them. It was certainly a punishment of a dreadful day.

The Resting Place

There is a grave in Hadramaut in Yemen that is especially visited by many people. The locals claim that this is the resting place of Hadhrat Shu'ayb υ since it was in this place that he settled after the destruction of his people. However, the author of Qasasul Ambiyaa عليهم السلام Allaama Abdul Wahhaab Najjaar رحمه الله states that this is incorrect. He is of the opinion that Hadhrat Shu'ayb υ migrated to Makkah thereafter and it is close to Daarun Nadwa in Makkah that he is buried together with some of his followers.

Conclusions and Lessons

Lessons upon Lessons

The narratives of previous nations are not just stories, but treasuries of lessons to be learnt. They reveal the mechanics behind the rise and fall of nations for those coming after to ponder and reflect. Summarising the way Allaah dealt with these nations of the past, Allaah says, "**We seized** *(punished)* **each of them on account of their sin. Against one of them** *(the Aad)* **We sent a violent wind** *(to destroy them)*. **One of them** *(the Thamud)* **was seized** *(destroyed)* **by a shout. One of them** *(Qaaroon)* **was swallowed by the ground and we drowned another** *(Fir'oun and his army)*. **Allaah was never One to**

oppress them *(by punishing them without first sending guidance to them)***, but they used to oppress themselves** *(by refusing to accept the guidance that came to them)*".[147]

The narratives that have been related thusfar address two categories of people. The first category is that of the Mu'mineen. They are reminded in these stories that they must never lose courage in the face of adversities, but must pin their hopes in Allaah and continue persevering. The ultimate victory will always fall to the lot of those who support the truth. The second group of people addressed in these stories are those who ignore the teachings of the Ambiyaa عليهم السلام and do not realise that the worldly prosperity they enjoy is fleeting and not a token of their victory. They must never think that Allaah will seize them instantly for their crimes and that if they are allowed to continue with their oppression, it means that none has the power to take them to task. They must note that if they refuse to desist from their errant ways, the punishment of Allaah that came to the previous nations will soon strike them as well.

All the nations discussed thusfar committed Shirk and believed that the gods they worshipped cold assist them and look over them. They believed that these gods controlled their fortunes. However, when the punishment of Allaah came, it was too late for them to realise that these gods were helpless and could be of no avail to them. It is only Allaah Who controls everything and only in Him can people place their reliance. Allaah says, "**So whoever rejects rebelliousness** *(Shaytaan, idols and all false gods)* **and believes in Allaah has grasped a strong handhold which will never break**".[148]

The Benchmark of Faith

[147] Surah Ankaboot, verse 40.
[148] Surah Baqarah, verse 256.

Amongst the advices that Hadhrat Shu'ayb υ gave his people was to say, "**O my people! Worship only Allaah. There is no Ilaah for you besides Him." An Aayah** *(miracle)* **has already come to you from your Rabb** *(to prove that I am Allaah's prophet)***, so** *(obey my message to you from Allaah to)* **give full weight and full measure** *(when you trade)***. Do not decrease the things of people** *(by weighing or measuring less and still charging the full price)* **and do not spread corruption** *(piracy and robbery)* **on earth after it has been set in order. This is best for you if you are Mu'mineen".**[149]

This verse makes it evident that despite their errant ways and beliefs, these people claimed to be Mu'mineen. Although they had been Mu'mineen for several hundred years after Hadhrat Ibraheem υ, their interaction with Mushrikeen changed their habits and beliefs. However, they still claimed to possess Imaan. Hadhrat Shu'ayb υ explained to them that if they are true in their claim to Imaan, then they ought to prove it by forsaking all activities that were in conflict with the demands of Imaan. Such activities included cheating in business and robbery since these prove that the Imaan is not true.

The Sunnah of Allaah

After narrating the stories of the people of Madyan and others, Allaah says the following in verses 94-99 of Surah A'raaf:

وَمَاۤ اَرْسَلْنَا فِیْ قَرْیَةٍ مِّنْ نَّبِیٍّ اِلَّاۤ اَخَذْنَاۤ اَہْلَہَا بِالْبَاْسَآءِ وَ الضَّرَّآءِ لَعَلَّہُمْ یَضَّرَّعُوْنَ (۹۴) ثُمَّ بَدَّلْنَا مَکَانَ السَّیِّئَةِ الْحَسَنَةَ حَتّٰی عَفَوْا وَّقَالُوْا قَدْ مَسَّ اٰبَآءَنَا الضَّرَّآءُ وَالسَّرَّآءُ فَاَخَذْنٰہُمْ بَغْتَةً وَّہُمْ لَا یَشْعُرُوْنَ (۹۵) وَلَوْ اَنَّ اَہْلَ الْقُرٰۤی اٰمَنُوْا وَاتَّقَوْا لَفَتَحْنَا عَلَیْہِمْ بَرَکٰتٍ مِّنَ السَّمَآءِ وَالْاَرْضِ وَلٰکِنْ کَذَّبُوْا فَاَخَذْنٰہُمْ بِمَا کَانُوْا یَکْسِبُوْنَ (۹۶) اَفَاَمِنَ اَہْلُ الْقُرٰۤی اَنْ یَّاْتِیَہُمْ بَاْسُنَا بَیَاتًا وَّہُمْ نَآئِمُوْنَ (ط۹۷) اَوَ اَمِنَ اَہْلُ الْقُرٰۤی اَنْ یَّاْتِیَہُمْ بَاْسُنَا ضُحًی وَّہُمْ یَلْعَبُوْنَ (۹۸) اَفَاَمِنُوْا مَکْرَ اللہِ ۚ فَلَا یَاْمَنُ مَکْرَ اللہِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ (۹۹)

TRANSLATION: Whenever We sent any Nabi to a town *(and they rejected his message)***, We seized its inhabitants with hardships** *(such as famine and misery)* **and difficulties so that they**

[149] Surah A'raaf, verse 85.

become humble *(and then accept Imaan)***. Thereafter We exchanged the bad conditions for good conditions until they prospered and said** *(ungratefully and without taking a lesson)***, "Indeed bad and good conditions affected our forefathers as well** *(these conditions are bound to take place and are not related to our actions. We may therefore continue behaving as we do)***." Then We seized** *(punished)* **them suddenly while they did not realise** *(that punishment was coming their way)***. If the inhabitants of the** *(various)* **towns believe and adopt Taqwa, We will open to them multitudes of blessings from the heavens** *(such as rain)* **and the earth** *(such as abundant crops and minerals)***. However, they denied** *(the message of the Ambiyaa)***, so We seized** *(punished)* **them on account of what** *(evil actions)* **they earned. Are the** *(Kuffaar)* **inhabitants of the towns secure against** *(have they become fearless of)* **Our punishment afflicting them at night when they are asleep? Or are they secure against Our punishment afflicting them during midmorning while they are playing** *(whether for pleasure or for physical development)***? Are they secure from Allaah's plan** *(punishment)* **? Only those at a loss feel secure from Allaah's plan.**

People have always been duped by the foolish notion that whatever happens takes place because of the vicissitudes of time. Little do they realise that everything happens by the will of Allaah and not by random chance or a random cyclic rotation of events.

Rasulullaah ρ said, "Calamities and misfortune continue to cleanse the Mu'min until he is completely free of all sins. However, the example of the Munaafiq is like a donkey that has no idea why he is being fastened and why he is being released."

A Mu'min therefore realises that hardship and calamities are intended to humble him, while he needs to express gratitude to Allaah for bounties and prosperity.

The Vicissitudes of Time

When the people of Makkah started to oppose Rasulullaah ρ and cause him tremendous harm, **Rasulullaah ρ prayed to Allaah saying, "O Allaah! Assist me by gripping the Mushrikeen in a severe drought as the people of Yusuf were gripped with a drought for seven years."**

Allaah accepted this du'aa and they were so devastated by brought that they started to eat carrion, animal hide and even bones. Eventually, they sent their leader Abu Sufyaan to plead with Rasulullaah ρ to make du'aa to Allaah for the brought to be lifted. When this was done and things returned to normal, the arrogant ones would not take heed and said to those whose hearts did soften, "This was nothing but the vicissitudes of time. Droughts had come before and have passed by. This just happened to be one that lasted longer."

The Disease of Irreligiousness

Advising his people, Hadhrat Shu'ayb υ said, "**O my people! Worship** *(Only)* **Allaah. There is no Ilaah for you besides Him. Do not reduce** *(articles)* **in weight and measure** *(do not underweigh and undermeasure when trading)*. **Indeed I see you in fortunate** *(prosperous)* **circumstances but** *(if you continue doing wrong)* **I fear for you the punishment of a day that will surround all** *(when everyone will be destroyed)*".[150]

However, the reply he received from the people was, "**O Shu'ayb! Does your salaah** *(prayers)* **instruct you** *(to tell us)* **that we leave what our forefathers worshipped or** *(does it instruct you to tell us that we should leave)* **doing as we please with our wealth. Surely you are** *(more)* **tolerant and sensible** *(than this?)*".[151] This attitude of deriding a person and accusing him of suffering from the disease of religiousness is common even today. When they are unable to accept the truth coming from someone with a religious conscience, sinners and transgressors of the Deen mock and say that

---

[150] Surah Hood, verse 84.
[151] Surah Hood, verse 87.

the person has had an overdose of Ibaadah and is suffering from over-religiousness. May Allaah save us all from such an attitude. Aameen.

Not a new light, but an ancient darkness

In the statement quoted above, the people of Hadhrat Shu'ayb υ made it clear that they preferred to follow the ways of their forefathers rather than subscribe to what he told them. This statement summarises the difference between Islaam and ignorance. While Islaam dictates that anything which is contrary to the commands of Allaah is rejected, ignorance dictates that anything done by the forefathers is worthy of emulation without question, regardless of how absurd it may seem.

Islaam teaches us that religion is not confined only to spirituality, but givens even one's worldly activities such as social interaction, civil life, politics and every other aspect of a person's life. People neither are nor free to do as they please, but need to restrict their activities to conform to that which pleases Allaah. Ignorant people who shun Deen believe that religion is strictly confined to acts of worship and that everything worldly needs to be divorced from religion. **The concept of secularism we see today is nothing new, but was exactly what even the people of Hadhrat Shu'ayb υ said in the above statement quoted in the Qur'aan.**

The concept of secularism is not a new light, but an ancient darkness.

Hardheartedness

Advising his people, Hadhrat Shu'ayb υ said, "**Seek forgiveness from your Rabb then turn to Him. Indeed my Rabb is Most Merciful, Most Loving.**"[152] In these words, he impressed upon the people that Allaah has no enmity for His creation and does not punish merely for the joy of it. It is the desire of Allaah for people to be happy. However, when they detach themselves from Him and choose a life of recklessness and tyranny, then His justice has to assume its course and accountability has to take place. Despite this, if the oppressor and sinner choose to alter his course of life, repent to Allaah and makes amends from his wrongs, he will find the mercy of Allaah always ready to embrace him. This is because Allaah has tremendous love for His creation.

Rasulullaah ρ gave an excellent example of this. Hadhrat Umar τ reports that when some prisoners of war were once brought before Rasulullaah ρ, he noticed that there was a woman amongst them who had lost her suckling infant. The woman was so traumatised by the loss that she would tightly hug any little child she saw. Upon noting this, Rasulullaah ρ asked the Sahabah ψ, "If this woman found her child, do you think that she will every throw the child into a fire?" "Certainly not!" the Sahabah ψ replied without hesitation. Rasulullaah ρ then said, "Allaah is more merciful towards His servants than this woman is towards her child."

[152] Surah Hood, verse 90.

It needs to be born in mind that it is Allaah Himself Who has placed the love of the child within the mother’s heart. Had it not been for this love Allaah had instilled, the greatest enemies of a child will be its parents because they are ones who suffer the most because of the child. One can only imagine how much love must be in the Being Who created all maternal love and paternal love!

The words of the orator of the Ambiyaa عليهم السلام need to be reiterated here to encourage even the people of this day:

وَ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْا اِلَيْهِ ؕ اِنَّ رَبِّىْ رَحِيْمٌ وَّدُوْدٌ

“**Seek forgiveness from your Rabb then turn to Him. Indeed my Rabb is Most Merciful, Most Loving.**”

Sayyiduna Moosa υ, Sayyiduna Haaroon υ, Qaaroon, Fir'oun and Haamaan

Introduction

The lineage of Hadhrat Moosa υ meets with that of Hadhrat Ya'qoob υ. His father's name was Imraan and his mother's name was Yukabid. His lineage therefore reads: Moosa, who was the son of Imraan, who was the son of Qaamat, who was the son of Laawi, who was the son of Ya'qoob υ. Hadhrat Haaroon υ was the real brother of Hadhrat Moosa υ, but only three to four years elder.

Hadhrat Moosa υ was born in the home of Hadhrat Imraan during a time when Fir'oun had instructed that all boys born to the Bani Israa'eel were to be killed. The mother of Hadhrat Moosa υ was therefore concerned that the soldiers keeping watch over the Bani Israa'eel would arrive at any moment to snatch away her little boy. As has been stated in the previous accounts of Hadhrat Ya'qoob υ and Hadhrat Yusuf υ, the family of Hadhrat Ya'qoob υ were called the Bani Israa'eel and they moved to Egypt when Hadhrat Yusuf υ was in a position of authority there at the time.

It has been stated that Hadhrat Moosa υ was born 1520 years before Hadhrat Isa υ (1520 B.C.) and passed away 1400 years before Hadhrat Isa υ. The Fir'oun (Pharaoh) reigning during the time of Hadhrat Moosa υ was a man named Waleed bin Mus'ab bin Rayyaan. Others say that his name was Rayyaan. Allaama Ibn Katheer رحمه الله writes that he was also known as Abu Murrah. It needs to be noted that Fir'oun was the title of the kings of Egypt, the anglicised version of which is Pharaoh. **These Pharaohs reigned over Egypt for 31 generations, from 1000 B.C. until 332 B.C.**

Although the family of Hadhrat Moosa υ **concealed his birth for three months,** they were concerned for his safety because spies were always a danger. However, Allaah's help was with them during these dangerous times, as will be explained in the Hadith of *Futoon* in Nasa'ee, which will shortly be discussed. Allaama Ibn Katheer رحمه الله has stated that this Hadith narrated by Hadhrat Abdullaah bin Abbaas τ was most probably from Rasulullaah ρ himself and is reliable. Although some Muhadditheen regard it to be the words of Hadhrat Abdullaah bin Abbaas τ, none have criticised its authenticity. The Hadith is called *Hadithul Futoon* (Hadith concerning the many trials of Hadhrat Moosa υ) because of the verse of the Qur'aan stating that Allaah tried Hadhrat Moosa υ with many trials.

Hadithul Futoon

Hadhrat Abdullaah bin Abbaas τ was once asked for an explanation of the "many trials" mentioned in the verse, "**Then you** *(O Moosa υ mistakenly)* **killed a person and We saved you from grief and tried you with many trials**".[153] Hadhrat Abdullaah bin Abbaas τ told the people that the explanation is lengthy and they should rather come early the next morning for the details. When the students arrived early the following morning, Hadhrat Abdullaah bin Abbaas τ narrated that Fir'oun was once discussing with his advisors about the fact that Allaah had promised Hadhrat Ibraheem υ that there shall be Ambiyaa عليهم السلام and kings from amongst his progeny. His advisors told Fir'oun that the Bani Israa'eel were eagerly awaiting the fulfilment of this promise and although Hadhrat Yusuf υ was a Nabi from the Bani Israa'eel, there was another great Nabi whom they were expecting.

Fir'oun immediately became concerned about the fact that if a Nabi is born from amongst the Bani Israa'eel, this Nabi would free the Bani Israa'eel from Fir'oun's

[153] Surah TaaHaa, verse 40.

bondage. Fir’oun then asked for counsel from his advisors and they all agreed that the only solution to eradicate the possibility of a Nabi was to ensure that he killed all the male offspring born to the Bani Israa'eel.

Men were therefore sent to all the homes of the Bani Israa'eel to capture all little boys and put them to death. This took place for a while until some people realised that if all the males of the Bani Israa'eel were killed, there will eventually be no male slaves. This meant that the Egyptians would have to do all the laborious menial work themselves. Since they were not comfortable with this prospect, they decided to kill the children only every alternate year, thereby sparing half the workforce.

When the mother of Hadhrat Moosa υ delivered her son Hadhrat Haaroon υ, she had nothing to fear because it was the year when no children were being killed. However, Hadhrat Moosa υ was to be born during the year when children were being killed. **Hadhrat Abdullaah bin Abbaas τ mentioned that this was the first trial, which faced Hadhrat Moosa υ even before he was born.** When he was born, Allaah consoled his mother by telling her, “*(Continue to)* **Nurse him.** *(However,)* **When you fear for his life, then place him in** *(a basket, which should be put into)* **the river** *(Nile)* **and neither fear** *(for his safety because We shall protect him)* **nor grieve** *(over your separation from him because it will not be for a long while)*. **We shall certainly return him to you** *(to suckle)* **and have made him from among the Ambiyaa**”.[154]

When she had placed him into the basket and it floated away, Shaytaan tried to scare her by saying that even if the boy was killed while with her, she would have the consolation of burying him herself. However, if he died in the water, his body will be consumed by some creature. Nonetheless, she obeyed the orders of Allaah. The tide rapidly carried the basket away and it floated right in front of

[154] Surah Qasas, verse 7.

Fir’oun’s palace, where some of his slave girls were bathing. They retrieved the basket and were about to open it when one of them said, “Someone has certainly placed something in here. If we open it, no one would believe that we found it just like this. Let us take it to the queen.”

They then carried the basket to Fir’oun’s wife. When she opened it and saw the little Hadhrat Moosa υ inside, Allaah immediately filled her heart with such love for the child that she had never possessed for any other child.

As soon as **Fir’oun’s police** heard about the child from the Bani Israa'eel who had arrived in the palace, **they immediately came to kill him.** When he came to this point of the narration, Hadhrat Abdullaah bin Abbaas τ addressed his student Hadhrat Ibn Jubayr رحمه الله and said **that this was the second trial.** Fir’oun’s wife stopped the police and told them that a single child will make no difference to the strength of the Bani Israa'eel. She therefore went to ask Fir’oun to pardon the child. She told Fir’oun that this child would be the comfort of her eyes. Since she had no children, he said that he understood why the child will be the comfort of her eyes, but, he said, he had no need for the child.

Hadhrat Abdullaah bin Abbaas τ added that Rasulullaah ρ said, “I swear by the Being in Whose name oaths are taken! If Fir’oun had to declare like his wife that the child would be the comfort of his eyes as well, Allaah would have blessed him with Imaan just as He blessed his wife.” Fir’oun then waived execution for Hadhrat Moosa υ.

Fir’oun’s wife then started to search for someone to suckle the child, but he would not drink from any of the women who tried to nurse him. Worried that

the child will die without food, she sent her maidservants to the marketplace to search for someone from whom the child would drink.

In the meantime, the mother of Hadhrat Moosa υ had sent her **daughter** to follow the basket and seen what became of it. In her concern, she had forgotten about the promise Allaah had made to her that He would return her child to her. Hadhrat Moosa υ's sister watched what had happened to her brother and approached the queen's maidservants to tell them that she knew of a woman from whom the child will certainly drink and who will care well for the child. The maidservants immediately grew suspicious of her, thinking that she may be saying this and sounding so sure because she was the child's family. **They therefore had her arrested.** When he came to this point of the narration, Hadhrat Abdullaah bin Abbaas τ addressed Hadhrat Ibn Jubayr رحمه الله and said that **this was the third trial.**

However, Hadhrat Moosa υ's sister thought quickly and said that what she meant was that the woman would suckle and care for the child very well because she would be well paid by the queen. This statement quelled their suspicions and they let her go. She then hurried back to her mother, related everything to her and then took her to the palace. When she took the little Hadhrat Moosa υ into her lap, he immediately started to suckle and drank until he was full.

The queen was elated to learn that the child had suckled and immediately sent for Hadhrat Moosa υ's mother. The queen asked her to stay in the palace to nurse the child because she loved him so much that she could not bear to be separated from him. Seeing that the queen needed her, the mother knew that she could pretend to be indifferent since this would further quell any suspicion.

She therefore told the queen that she had her own children at home who needed her attention, so she was unable to stay at the palace. However, she promised the queen that if she allowed her to take the baby home, she would ensure that she devotes her fullest attention to the child and spare nothing to give him the best care. She was also brave enough to make her own demands because she remembered the promise of Allaah to return her child to her. The queen was forced to give in because the baby refused to drink from anyone else. Hadhrat Moosa υ's mother therefore returned home with her son the same day without any worries of him being killed.

Sometime later, the queen requested to see the child at the palace and instructed all her courtiers that they ought to show honour to the child since she would be caring for him. She also told them that she would be watching how they treat the child and his mothers. Because of her instruction, mother and child were showered with gifts from the moment they stepped out of the house to leave for the palace. Eventually, when they reached the palace, the queen herself gave them handsome gifts. She was extremely pleased to have the child back and immediately took him to Fir'oun so that he may feel the love she had.

Fir'oun happily took the child in his lap, but as soon as the child was seated in his lap, **he pulled at Fir'oun's beard.** As the jerk pulled Fir'oun's head down, his courtiers said, "Did you see that! Remember that promise that Allaah made to Ibraheem about sending a Nabi from amongst the Bani Israa'eel who would take control over all your wealth and kingdom? Well, it seems that the promise is being fulfilled with this child." The courtiers had already been debating the amnesty given to this child from the beginning. Concerned by what he heard, **Fir'oun immediately summoned for the executioner to kill the child.** When he came to this point, Hadhrat Abdullaah bin Abbaas τ again said, "O Ibn Jubayr رحمه الله. **This was the fourth trial."**

When the queen saw this, she exclaimed, “Sir! You had already promised that I could have this child! What are you doing now?” Fir’oun replied, “By his action, this child is telling me that he would soon be pulling me to the ground and defeating me.”

The queen explained to him that this was natural for all children to do and meant nothing. However, she advised him to test the intelligence of the child by placing two burning embers in front of him together with two large pearls. If he was a child of extraordinary intellect and perception, he would grab at the pearls rather than the embers. If not, then he would find the embers more enchanting and grab at them as anyone without knowledge would do. The idea appealed to Fir’oun and he had it done. Hadhrat Moosa υ picked up an ember and placed it in his mouth, as any child would do. Fir’oun then took it away from him and was pleased to note that the child was just like any ordinary child. However, some narrations state that Hadhrat Moosa υ was heading for the pearls because of his superior intelligence, but Allaah sent Hadhrat Jibra’eel υ to turn him to the embers so that Fir’oun may not know the truth. When they saw the outcome of the test, the queen said to Fir’oun, “Do you see how exaggerated your reaction was to what he did?”

In this way, Allaah spared the life of Hadhrat Moosa υ yet again because of the great things that he was destined to accomplish. Hadhrat Moosa υ then continued to be nursed and cared for by his mother at the expense of the king. He was honoured and treated with prestige and dignity as he grew up to become a young man. In fact, because of the honour that was accorded to him as a member of the Bani Israa'eel, the Egyptians were less bold in the despicable manner in which they treated the Bani Israa'eel.

One day Hadhrat Moosa υ was walking through a quiet part of the city during the afternoon when he saw an Egyptian and an Israa'eeli fighting. When the Israa'eeli saw Hadhrat Moosa υ approach, he called to him for help. Hadhrat Moosa υ responded to his call, but the Egyptian would not yield. As he separated the two, Hadhrat Moosa υ punched the Egyptian. However, the punch proved too hard for the weak Egyptian and he died on the spot. Grieved by what had happened by mistake, Hadhrat Moosa υ prayed to Allaah, saying, "**"This** *(killing)* **is from the works of Shaytaan** *(something Shaytaan loves)*. **Indeed he** *(Shaytaan)* **is an enemy** *(to man)* **and one who openly misleads." Moosa υ said, "O my Rabb! I have oppressed** *(wronged)* **myself, so forgive me** *(for my mistake)*.**" So Allaah forgave him. Without doubt, He is the Most Forgiving, the Most Merciful.** *(The Ambiyaa considered even their mistakes to be equal to sins)*".[155]

Since no one else but the Israa'eeli was present to witness the death, the rest of the city had no knowledge of what transpired. When the news reached Fir'oun that one of his people had been murdered by an Israa'eeli, he launched an investigation into the matter. However, despite all their efforts, the police could not get any leads. The matter was therefore laid to rest. However, all was not as rested yet.

Sometime later, Hadhrat Moosa υ again found the same Israa'eeli fighting with another Egyptian. When the Israa'eeli again called to Hadhrat Moosa υ for help, Hadhrat Moosa υ was too ashamed of the previous incident to oblige. Instead, he became angry with the Israa'eeli for getting into another fight since he seemed to be the quarrelsome type. Hadhrat Moosa υ therefore rebuked the Israa'eeli for getting into yet another fight. Seeing that Hadhrat Moosa υ was angry with him, the Israa'eeli feared that he may also get a punch that would kill him. He therefore blurted out aloud, "**O Moosa! Do you wish to kill me like you killed**

---

[155] Surah Qasas, verses 15-16.

the person yesterday?” This was enough for the Egyptian to hear and he immediately reported it to the authorities. When Fir’oun heard about it, **he issued orders for the arrest of Hadhrat Moosa υ** and the troops went out in search of him. Fortunately, someone from another part of city happened to hear about the arrest warrant and immediately warned Hadhrat Moosa υ to leave the city. When he came to this point, Hadhrat Abdullaah bin Abbaas τ again said, “O Ibn Jubayr رحمه الله. **This was the next (fifth) trial when Allaah again saved his life.”**

Hadhrat Moosa υ wasted no time in escaping the city and travelled towards the city of Madyan. This was the first time that Hadhrat Moosa υ had to leave the comforts of being royalty, but he placed his trust in Allaah and ventured ahead until he reached Madyan.

When he arrived in Madyan, he saw the people crowding the waterhole as they took their animals to drink water. A little distance away he saw two young ladies standing with their animals, but keeping the animals away from the water. Upon seeing this, Hadhrat Moosa υ went to them and enquired, “Why are you not taking your animals to the water?” They replied, “We have to wait until these people have finished and then get whatever is left of the water. We are here because our father is very old and does not have the strength to bring the animals here.” Impressed by their sense of dignity, Hadhrat Moosa υ offered to take their animals for them and, because of his tremendous strength and agility, he watered the animals in no time at all and returned them to the ladies.

He then sat beneath a tree to rest as the girls made their way home. He was tired and hungry since his urgent escape from Egypt did not allow him time to prepare for the journey. He also did not have anywhere to go.

When the ladies returned home sooner than usual, their father enquired about the reason. After had heard the story, he immediately sent one of them to call Hadhrat Moosa υ home to repay him for his help. She left and brought Hadhrat Moosa υ home, where the father asked about him. When Hadhrat Moosa υ had completed narrating his story, the old man assured him that he would be safe there because Fir'oun had no jurisdiction over Madyan.

Thereafter, one of the daughters approached the father and suggested to him that he should hire Hadhrat Moosa υ to work for them because she found him to be strong and trustworthy. Surprised, he asked her how she knew this. She told him that his strength was evident from the manner in which he managed to water the animals faster than anyone else. As for his trustworthiness, she related that when she went to call for him and he saw that she was a lady, he immediately cast his gaze down and did not look at her again. He then told her to walk behind him and show him the way rather than walk ahead of him from where his gaze might fall on her.

Her father was impressed by her keen observance and could see for himself that Hadhrat Moosa υ was an outstanding personality. The father then proposed to Hadhrat Moosa υ that he may marry one of the daughters on condition that he worked for the father for eight years. Of course, if he preferred to stay on for ten years, he was most welcome to do so. This father is said to have been Hadhrat Shu'ayb υ and the work was a form of dowry that was acceptable during those days. Hadhrat Moosa υ accepted the offer and spent the next ten years of his life in Madyan.

Hadhrat Sa'eed bin Jubayr رحمه الله narrates that a Christian scholar once asked him if he knew which of the two periods did Hadhrat Moosa υ complete in Madyan.

Since Hadhrat Sa'eed رحمه الله had not yet heard the *Hadithul Futoon* at the time, he had no reply for the man. However, after hearing the Hadith, he went to the Christian and informed him that Hadhrat Moosa υ had completed the term of eight years, which he was obliged to do. However, Allaah wanted him to complete the optional clause as well, because of which he continued to stay there for another two years. "Tell me," the Christian scholar asked, "Is the man from whom you heard this more knowledgeable then you?" Hadhrat Sa'eed رحمه الله informed the man that Hadhrat Abdullaah bin Abbaas τ was indeed the most knowledgeable man of them all.

After the ten years in Madyan, Hadhrat Moosa υ decided to return to his birthplace of Egypt. He therefore took his wife along with him and left. However, he lost the way and found himself stranded in the icy cold without a way of making a fire. It was then that he saw a fire burning brightly in the distance, which was really not fire, but Noor from Allaah. Hadhrat Moosa υ made his way towards the 'fire' to get a firebrand, but it was there that he was told that he was a Nabi of Allaah and shown the miracles of his staff and shining hand. These details of this will follow later.

Hadhrat Moosa υ was concerned that he would have difficulty going alone to Fir'oun to deliver the message of Towheed because they would want to punish him for the unintentional death of the Egyptian and he also did not feel confident because of his stutter. He therefore requested Allaah if he could take his brother Haaroon υ along as well. Allaah therefore conferred the mantle of Nabuwaat-prophethood to Hadhrat Haaroon υ and instructed him to meet Hadhrat Moosa υ outside Egypt.

The brothers then tried to get an audience with Fir'oun and succeeded after some time. What happened next is beautifully described in Surah Shu'araa. They said:

'We are two messengers of the Rabb of the universe *(bearing the message)* **that you** *(release the Bani Israa'eel from captivity and)* **send the Bani Israa'eel with us** *(to Shaam)***."** *(When they delivered this message to Fir'oun,)* **Fir'oun said** *(to Moosa υ)***, "Did we not raise you among us as a newborn child? And did you not live with us for many years of your life** *(How can you then act ungratefully by telling me what to do)* **?** *(In addition to this)* **You committed the deed** *(murder)* **that you did and you were ungrateful** *(You benefited from my wealth and killed one of my men, yet you want me to follow you?)***." Moosa υ said, "I did it** *(unintentionally killed the man)* **at a time when I was from the mistaken ones** *(I killed him by mistake)***. I then fled from you people when I feared** *(that)* **you** *(would not understand my case and kill me in retaliation)***. My Rabb then granted me wisdom and included me among those sent** *(to people as Ambiyaa)***. The favour you remind me of** *(that you raised me as a child)* **is because you** *(wish to overshadow the fact that you)* **enslaved the Bani Israa'eel** *(However, the wrongs you do cannot be justified by the good you did)***." Fir'oun said, "What is the Rabb of the universe** *(Whose messenger you claim to be)***?" He** *(Moosa υ)* **said, "***(He is)* **The Rabb of the heavens, the earth and whatever is between the two; if you will be convinced** *(if you wish to be convinced, understanding this is sufficient for you)***." He** *(Fir'oun)* **said** *(cynically)* **to those around him, "Do you hear** *(what he says)* **?" He** *(Moosa υ)* **said, "He** *(Allaah)* **is your Rabb and the Rabb of your forefathers."** *(Unable to find a reply)* **He** *(Fir'oun)* **said** *(to the people around him)***, "Indeed your Rasool who has been sent to you is certainly insane." He** *(Moosa υ)* **said, "He is the Rabb of the East, the West and whatever is between the two; if you are able to understand** *(if you can understand this, you will be able to accept Imaan)***."** *(Addressing Moosa υ)* **He** *(Fir'oun)* **said, "If you take another as an Ilaah besides myself, I shall definitely include you among the prisoners** *(of my dungeons where you will suffer terribly)* **!" He** *(Moosa υ)* **said, "***(Will you do this)* **Even if I bring** *(show)* **you a something explicit** *(which proves that I am Allaah's messenger)* **?" He** *(Fir'oun)* **said, "Bring** *(show)* **it if you are truthful** *(in your claim that you are Allaah's messenger)***." So he** *(Moosa υ)* **threw down his staff and it suddenly became a manifest serpent** *(when Fir'oun saw the serpent charging towards him with its mouth open, he hid beneath his throne until Moosa υ restrained it)***. And he withdrew his hand** *(after placing it beneath his armpit)***, which instantly turned white** *(bright and shining)* **for all to see. He** *(Fir'oun)* **said to the ministers around him, "This is certainly a knowledgeable** *(skilful)* **magician. He intends to expel you from your land with his magic. What do you advise** *(How should we deal with him)* **?" They** *(the ministers)* **replied, "Grant him and his brother respite** *(time to prepare)* **while you dispatch recruiters to the** *(various)* **towns** *(of Egypt)* **who will bring every learned** *(skilful)* **magician to you** *(so that they may challenge Moosa υ to a contest of magic)***." So the magicians were** *(summoned for the contest and)* **gathered for an appointment on the specified day** *(which was a day of festivity for the people. Abdullaah bin Abbaas τ stated that this was the day of Aashura)***.** *(To gather spectators)* **The people were asked, "Will you all gather** *(at a particular field on the particular day)* **so that we may follow the** *(ways of the)* **magicians if they are**

victorious *(over Moosa* υ*)***." When the magicians arrived** *(for the contest)***, they asked Fir'oun, "Shall we receive any prize** *(privileges)* **if we are victorious?" He** *(Fir'oun)* **said, "Certainly! Then you shall be from those who are close to me** *(in my court. The magician were so sure of themselves that they joked to each other that if Hadhrat Moosa* υ *had to defeat them, they would believe in him)***." Moosa** υ **said** *(to the magicians)***, "Throw what you wish to throw." So they threw their ropes and staffs saying, "By Fir'oun's honour! We shall certainly be the victors** *(because our ropes and staffs appear to be slithering snakes to the people)* **!" Then Moosa threw his staff, which** *(turned into a real snake and)* **instantly swallowed what** *(snakes)* **they conjured** *(the optical illusions which made the people think that the snakes were real)***.** *(Realising that the feat of Moosa* υ *was not mere magic, but something possible only with Allaah's help,)* **The magicians were cast down in prostration** *(they were forced to prostrate before Allaah to show that they now believed in Allaah)***. They submitted, "We believe in the Rabb of the universe in the Rabb of Moosa** υ **and Haaroon** υ**."**

Fir'oun was humiliated as he sat there. In the meantime, the queen, whose name was Aasiya prayed to Allaah to assist Hadhrat Moosa υ. As she was doing this, the people thought that she was worried for her husband Fir'oun.

Whenever Hadhrat Moosa υ would display a miracle before Fir'oun and his people, which was a punishment for them, they promised to free the Bani Israa'eel if Hadhrat Moosa υ prayed to Allaah to remove the punishment. However, as soon as the punishment was removed, they again asked for another sign from Allaah. Amongst these forms of punishment was a tempest, a gigantic swarm of locusts, a scourge of lice, a plague of frogs and the punishment of blood, all of which will be discussed ahead.

Eventually, when they refused to take heed, Allaah instructed Hadhrat Moosa υ to leave Egypt with the Bani Israa'eel one night. However, early the next morning, Fir'oun left with his trope in search of them. The Bani Israa'eel was on the shore of the sea when Fir'oun caught up with them. Allaah then instructed Hadhrat Moosa υ to strike the sea with his staff, **causing twelve roads to open up before them so that each of the twelve tribes could have their own road.**

They then walked through the sea unharmed. However, as Fir'oun and his hordes followed, the sea closed up upon them and they were all killed. The corpse of Fir'oun was washed ashore to assure the Bani Israa'eel that he was indeed dead.

As Hadhrat Moosa υ and the Bani Israa'eel proceeded towards Shaam, they happened to pass by some people worshipping an idol they had themselves made. Upon seeing this, the Bani Israa'eel said to Hadhrat Moosa υ, "O Moosa! Make a deity for us, so that we may also have an idol to worship." Hadhrat Moosa υ became very angry when he was made this foolish request and he reprimanded the people, saying, "O you wretched people! Are you forsaking the worship of one Allaah and turning to idolatry. Have you already forgotten the great bounties and signs of Allaah which you have seen with your eyes?"

They proceeded further until they reached a place where Hadhrat Moosa υ told then to wait for him because he had to go to the mountain for 30 days to communicate with Allaah. He then appointed Hadhrat Haaroon υ to take charge of the people and left. When at the mountain of Toor, he fasted for 30 consecutive days. When he was observing the 30th fast, the thought occurred to him that it would be inappropriate to communicate with Allaah when there was a foul odour emitting from his mouth because of his empty belly. He therefore brushed his teeth and mouth with a Miswaak. When Allaah asked him why he terminated his fast with the Miswaak and he explained his reasoning, Allaah said to him, "Do you not know that the smell from the mouth of a fasting person is more beloved to Me than the fragrance of musk? You should now fast for another ten days before coming to Me." Hadhrat Moosa υ therefore needed to spend another 10 days on the mountain.

In the meantime, the Bani Israa'eel were getting frustrated waiting after the 30 days had passed and decided not to obey Hadhrat Haaroon υ any more. They started to follow man named Saamiri, who was an idol worshipper at heart. He had made a calf and placed in its mouth some sand from the footprint of Hadhrat Jibra'eel υ, which he noticed created signs of life. As a result, the calf made the mooing sounds of a real calf. **Hadhrat Abdullaah bin Abbaas τ stated that the sound was actually made by wind entering the posterior of the calf and emerging from the mouth.**

Saamiri caused the Bani Israa'eel to split into three factions. The one followed him and worshipped the calf because he told them that the calf was really their god, but that Hadhrat Moosa υ had forgotten and went in the opposite direction. Another faction maintained that they will not reject the word of Saamiri until Hadhrat Moosa υ told them to. The third faction adamantly rejected it as a ploy of Shaytaan. Despite all his efforts to stop them, the people would not listen to Hadhrat Haaroon υ. The people argued that Hadhrat Moosa υ had failed to keep his promise to return after 30 days, while other foolish ones said that he had lost his way and was still searching for his Rabb.

When Hadhrat Moosa υ got the opportunity to speak directly to Allaah after 40 days, Allaah informed him of what was happening to his people. Hadhrat Moosa υ returned in a rage, as has been discussed in the Qur'aan, the details of which will be discussed later, Inshaa Allaah. After his anger had cooled, he repented for his rage and questioned Saamiri about his actions. Surah TaaHaa describes this in the following words:

He *(Moosa υ)* **said, "What have you to say, O Saamiri?" He** *(Saamiri)* **replied, "I saw what they did not see** *(Jibra'eel υ)*. **So I took a handful** *(of sand)* **from the tracks** *(hoof-prints)* **of the** *(horse of the)* **messenger** *(Jibra'eel υ)* **and cast it** *(into the calf)*. **Thus did my soul entice me."**

(When Saamiri saw Jibra'eel υ, he noticed that greenery sprouted from every portion of land on which Jibra'eel υ's horse stepped. This made him realise that its footsteps must contain some wonderful powers, which he could use in the calf.) **He** *(Moosa υ)* **said, "Go** *(away from here)* **! Your punishment in this world shall be that you wander around saying, 'Do not touch!'** *(Allaah made it such that whenever someone touched Saamiri, or he touched anyone, both persons would be immediately affected by severe fever. Therefore, people stayed far from him and he vehemently avoided them.)* **You certainly have an appointment** *(with death)* **that you cannot miss. Look at your Ilaah** *(the calf)* **to which you remained so devoted. We will surely burn it and then scatter it** *(its remains)* **well in the ocean** *(until no trace of it is left)*."

The Bani Israa'eel regretted their action and envied those of them who obeyed what Hadhrat Haaroon υ told them. They then asked Hadhrat Moosa υ to show them a way to forgiveness and he selected 70 of them to accompany him to Mount Toor to seek forgiveness from Allaah. Surah A'raaf relates this in the words, "**. Moosa υ chose from his people seventy persons for Our appointment. When the earthquake struck them, he** *(Moosa υ)* **said, "My Rabb! If You wished You could have destroyed them and myself from before** *(if You wanted to destroy them, You could have killed them before we came here. However, I am certain that You wish only to teach them a lesson. So do revive them, so that the Bani Israa'eel do not accuse me of killing them)*. **Will You** *(You will surely not)* **destroy us** *(me)* **because of what the foolish ones among us do** *(because the Bani Israa'eel will certainly kill me for this)* **?** *(I am sure that)* **This is but a test from You by means of which You send astray whoever You please and guide whoever You please. You are our Protecting Friend so forgive us and have mercy on us. Undoubtedly You are the best of forgivers."** *(Allaah then revived the seventy men)*". They were struck by the earthquake because, despite careful selection, there were some from amongst them who still revered the calf within their hearts.

In reply to the du'aa of Hadhrat Moosa υ, Allaah said, "**"With My punishment I afflict whoever I please whereas My mercy encompasses** *(surrounds)* **everything. I shall soon** *(in the Aakhirah)* **ordain it** *(My mercy)* **for those who adopt Taqwa, who pay zakaah, who believe in My Aayaat and who follow the Rasool** *(who is also)* **the untutored Nabi** *(Muhammad ε, about)* **whom they find** *(his name and description)* **written in the Torah and the Injeel** *(both of which they have)* **with them."**

When he heard this, Hadhrat Moosa υ said, “O Allaah! I have sought Your pardon for my people, but You have spoken of Your mercy encompassing some other nation. It would have been better if You made me amongst those people.”

Allaah then informed Hadhrat Moosa υ that the **repentance of these people will be accepted when the perpetrators are executed by their next of kin.** It was then that the individual from the seventy who appeared to be pious, but harboured the love of the calf in his heart, also repented sincerely by having himself executed by his next of kin. In this manner, his repentance was accepted.

Hadhrat Moosa υ then travelled with the Bani Israa'eel to Shaam, where they were commanded to enter a town that was in the control of a nation that was notorious for their brutal strength and tyranny. However, rather than accompanying Hadhrat Moosa υ to the town, the Bani Israa'eel sat down and told him that they do not have the strength to fight those people. They said that they would enter only when the town was empty.

However, there were two men with Hadhrat Moosa υ who told the Bani Israa'eel that they needed to only get to the gates of city, after which Allaah would assist them in vanquishing the inhabitants. When Hadhrat Yazeed bin Haaroon رحمه الله asked whom these two men were, he was told that Hadhrat Abdullaah bin Abbaas τ described them as two men from that very same town who had become followers of Hadhrat Moosa υ. They assured the Bani Israa'eel of victory because they knew everything about their people. However, the Bani Israa'eel did not even try to muster up the courage to even reach the gates. They then insolently said that Hadhrat Moosa υ and His Rabb should proceed to fight and call them when the people of the town had vacated.

Although Hadhrat Moosa υ had seen this insolence and stubbornness in his people time and time again, he exercised patience and persevered without every cursing them. However, this time he did curse them and also referred to them as *Faasiqeen* (transgressors), a term which Allaah also uses to refer to them. Allaah granted the curse and caused the Bani Israa'eel to wander lost in the area for forty years, thereby never having a place to settle.

It was during this time that Allaah still blessed them with Manna and Salwah to eat and shaded them with the clouds. Their clothing also never got dirty or old and **Allaah gave Hadhrat Moosa υ a square rock, which he would strike with his staff every time they needed water.** Thereafter, twelve streams would gush from the rock, one for every tribe. They would find this stone present every time they stopped somewhere and needed water.[156]

Critique Concerning the Futoon Narration

As was stated earlier, the Muhadditheen differ only about whether the ***Hadithul Futoon*** was reported directly from Rasulullaah ρ and not about whether the subject matter is correct or not. Amongst the senior Muhadditheen who regard it as authentic are Imaam Nasa'ee رحمه الله and Allaama Ibn Katheer رحمه الله. While much of it is reported directly in the Qur'aan, the rest does not contradict the teachings of the Qur'aan or Ahadeeth. The fact that critics do not comment on the subject matter is proof enough that it is reliable.

In fact, even if the Hadith is regarded to be *Mowqoof* (the words of Hadhrat Abdullaah bin Abbaas τ and not those of Rasulullaah ρ), then too it is reliable because they are the words of one of the most learned men of the Ummah. In

[156] Adapted from a lengthy narration in Qurtubi.

fact, even the senior Sahabah ψ recognised him as a learned scholar of the Qur'aan.

What does concern many Muhadditheen who have criticised this narration is the fact that Hadhrat Abdullaah bin Abbaas τ did hear many Israa'eeli narrations from Hadhrat Ka'b Ahbaar رحمه الله and he had narrated many of them. However, Rasulullaah ρ did permit narrating from the Bani Israa'eel (Jews and Christians). If someone with the title of *Hibrul Ummah* (most learned man of the Ummah i.e. Hadhrat Abdullaah bin Abbaas τ) narrated anything from Hadhrat Ka'b Ahbaar رحمه الله, he would have certainly taken the precaution of narrating only that which did not conflict with the teachings of the Qur'aan and Ahadeeth. This *Hadithul Futoon* is an example of a narrative that is actually substantiated by the Qur'aan. Muhadditheen such as Ibn Abi Haatim رحمه الله and Ibn Jareer رحمه الله have also recorded it in their compilations of Ahadeeth.

Allaama Ibn Katheer رحمه الله has stated that, in his opinion, everything in the narration had been reported from Rasulullaah ρ. In support of this opinion, he quotes an incident in which Hadhrat Mu'aawiya τ heard this narration from Hadhrat Abdullaah bin Abbaas τ. Hadhrat Mu'aawiya τ objected to the fact that the Egyptian with whom the Israa'eeli was fighting the next actually reported to the authorities that Hadhrat Moosa υ had killed the first Egyptian. Hadhrat Mu'aawiya τ stated that word of the Egyptian held no weight because he did not witness the death. The only person whose word held any weight was the Israa'eeli involved in both fights. When Hadhrat Abdullaah bin Abbaas τ heard this objection, he took Hadhrat Mu'aawiya τ by the hand and led him to Hadhrat Sa'd bin Maalik Zuhri τ and said to him, “O Abu Is'haaq! Do you remember the time when Rasulullaah ρ told us about the person who died at the hand of Moosa υ? Was it the Egyptian or the Israa'eeli who reported to Fir'oun who the person was?” Hadhrat Sa'd τ replied that the informant was indeed the Egyptian

because he had heard the Israa'eeli say that Moosa υ had killed the man. He therefore testified to what he heard the Israa'eeli say.”

This incident proves that Hadhrat Abdullaah bin Abbaas τ heard the story from Rasulullaah ρ, as did Hadhrat Sa’d bin Maalik τ. Hadhrat Mu’aawiya τ also accepted it.

Nonetheless, the tafseer of the Qur'aan does not hinge on this narration, nor do any fundamental beliefs. Furthermore, no injunctions proving anything to be Halaal or Haraam need to be deduced from it. Despite this, one wonders why latter day Mufassireen fear to quote it. And Allaah knows best.

It appears that we have become so overawed by the research of western historians and orientalists that we actually ignore the treasury of Muslim historical works, including those written by some senior scholars of the Ummah.

Nonetheless, the story of this great Nabi of Allaah Hadhrat Moosa υ is so full of lessons and wisdom that the Qur'aan has narrated many parts of it on various occasions, sometimes in brief and sometimes in detail.

Hadhrat Moosa υ and Hadhrat Haaroon υ

Incidents concerning Hadhrat Moosa υ, Hadhrat Haaroon υ, the Bani Israa'eel and Fir’oun are mentioned in 37 Surahs of the Qur'aan and in 514 verses. These are:

1. Surah Baqarah, verses 153-156, 164
2. Surah Nisaa, verses 153-156, 164
3. Surah Maa'idah, verses 12, 13, 20-26, 32, 45, 70, 71, 78, 79
4. Surah An'aam, verses 84-90, 146, 154
5. Surah A'raaf, verses 103-157, 159-171
6. Surah Anfaal, verse 54
7. Surah Yunus, verses 74-93
8. Surah Hood, verses 96-99, 110
9. Surah Ibraheem, verses 5, 6, 8
10. Surah Nahl, verse 124
11. Surah Bani Israa'eel, verses 2-7, 101-104
12. Surah Kahaf, verses 60-82
13. Surah Maryam, verses 51-53
14. Surah TaaHaa, verses 9-98
15. Surah Ambiyaa, verses 48, 49
16. Surah Mu'minoon, verses 45-49
17. Surah Furqaan, verses 35, 36
18. Surah Shu'araa, verses 10-66
19. Surah Naml, verses 7-14
20. Surah Qasas, verses 3-48
21. Surah Ankaboot, verses 39, 40
22. Surah Sajdah, verses 23, 24
23. Surah Ahzaab, verses 7, 69
24. Surah Saaffaat, verses 114-122
25. Surah Mu'min, verses 23-45
26. Surah Zukhruf, verses 46-52
27. Surah Dukhaan, verses 17-33
28. Surah Jaathiya, verses 16, 17
29. Surah Dhaariyaat, verses 38-40
30. Surah Qamar, verses 41-55
31. Surah Saff, verse 5
32. Surah Jumu'ah, verses 5, 6
33. Surah Tahreem, verse 11
34. Surah Haaqa, verses 9, 10
35. Surah Muzammil, verses 15, 16
36. Surah Naazi'aat, verses 15-25
37. Surah Fajr, verses 10-13

The names of Hadhrat Moosa υ and Hadhrat Haaroon υ are also mentioned many times in the Qur'aan. The name of Hadhrat Moosa υ is mentioned in 26 Surahs and in 107 verses, as follows:

1. Surah Baqarah, 12 times
2. Surah Nisaa, 2 times
3. Surah Maa'idah, 2 times
4. Surah An'aam, 2 times
5. Surah A'raaf, 16 times
6. Surah Yunus, 8 times
7. Surah Hood, 2 times
8. Surah Ibraheem, 3 times
9. Surah Bani Israa'eel, 3 times
10. Surah Kahaf, 2 times
11. Surah Maryam, 1 time
12. Surah TaaHaa, 14 times
13. Surah Ambiyaa, 1 time
14. Surah Mu'minoon, 2 times
15. Surah Furqaan, 1 time
16. Surah Shu'araa, 8 times
17. Surah Naml, 2 times
18. Surah Qasas, 14 times
19. Surah Sajdah, 1 time
20. Surah Ahzaab, 1 time
21. Surah Saaffaat, 2 times
22. Surah Mu'min, 4 times
23. Surah Zukhruf, 1 time
24. Surah Dhaariyaat, 1 time
25. Surah Saff, 1 time
26. Surah Naazi'aat, 1 time

The name of Hadhrat Haaroon υ appears in 14 verses of the Qur'aan, in 11 Surahs, as follows:

1. Surah Baqarah, 1 time
2. Surah Nisaa, 1 time
3. Surah An’aam, 1 time
4. Surah A’raaf, 1 time
5. Surah Yunus, 1 time
6. Surah TaaHaa, 3 times
7. Surah Ambiyaa, 1 time
8. Surah Mu'minoon, 1 time
9. Surah Furqaan, 1 time
10. Surah Shu’araa, 2 times
11. Surah Qasas, 1 time

In the Words of the Qur'aan

Describing the very beginning of the life of Hadhrat Moosa υ, Allaah states in verses 1-13 of Surah Qasas:

طٰسٓمّٓ (١) تِلْکَ اٰیٰتُ الْکِتٰبِ الْمُبِیْنِ (٢) نَتْلُوْا عَلَیْکَ مِنْ نَّبَاِ مُوْسٰی وَ فِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ یُّؤْمِنُوْنَ (٣) اِنَّ
فِرْعَوْنَ عَلَا فِی الْاَرْضِ وَ جَعَلَ اَہْلَہَا شِیَعًا یَّسْتَضْعِفُ طَآئِفَۃً مِّنْہُمْ یُذَبِّحُ اَبْنَآءَہُمْ وَ یَسْتَحْیٖ نِسَآءَہُمْ ؕ اِنَّہٗ کَانَ
مِنَ الْمُفْسِدِیْنَ (۴) وَنُرِیْدُ اَنْ نَّمُنَّ عَلَی الَّذِیْنَ اسْتُضْعِفُوْا فِی الْاَرْضِ وَ نَجْعَلَہُمْ اَئِمَّۃً وَّ نَجْعَلَہُمُ الْوٰرِثِیْنَ ۙ(۵)
وَ نُمَکِّنَ لَہُمْ فِی الْاَرْضِ وَ نُرِیَ فِرْعَوْنَ وَ ہَامٰنَ وَ جُنُوْدَہُمَا مِنْہُمْ مَّا کَانُوْا یَحْذَرُوْنَ (۶) وَ اَوْحَیْنَاۤ اِلٰۤی اُمِّ
مُوْسٰۤی اَنْ اَرْضِعِیْہِ ۚ فَاِذَا خِفْتِ عَلَیْہِ فَاَلْقِیْہِ فِی الْیَمِّ وَ لَا تَخَافِیْ وَلَا تَحْزَنِیْ ۚ اِنَّا رَآدُّوْہُ اِلَیْکِ وَ جَاعِلُوْہُ
مِنَ الْمُرْسَلِیْنَ (۷) فَالْتَقَطَہٗۤ اٰلُ فِرْعَوْنَ لِیَکُوْنَ لَہُمْ عَدُوًّا وَّحَزَنًا ؕ اِنَّ فِرْعَوْنَ وَہَامٰنَ وَ جُنُوْدَہُمَا کَانُوْا
خٰطِئِیْنَ (۸) وَ قَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتُ عَیْنٍ لِّیْ وَلَکَ ؕ لَا تَقْتُلُوْہُ ٭ۖ عَسٰۤی اَنْ یَّنْفَعَنَاۤ اَوْ نَتَّخِذَہٗ وَلَدًا وَّ ہُمْ لَا
یَشْعُرُوْنَ (۹) وَ اَصْبَحَ فُؤَادُ اُمِّ مُوْسٰی فٰرِغًا ؕ اِنْ کَادَتْ لَتُبْدِیْ بِہٖ لَوْلَاۤ اَنْ رَّبَطْنَا عَلٰی قَلْبِہَا لِتَکُوْنَ مِنَ
الْمُؤْمِنِیْنَ (١٠) وَقَالَتْ لِاُخْتِہٖ قُصِّیْہِ ۫ فَبَصُرَتْ بِہٖ عَنْ جُنُبٍ وَّ ہُمْ لَا یَشْعُرُوْنَ (١١ۙ) وَ حَرَّمْنَا عَلَیْہِ
الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ ہَلْ اَدُلُّکُمْ عَلٰۤی اَہْلِ بَیْتٍ یَّکْفُلُوْنَہٗ لَکُمْ وَ ہُمْ لَہٗ نٰصِحُوْنَ (١٢) فَرَدَدْنٰہُ اِلٰۤی اُمِّہٖ کَیْ
تَقَرَّ عَیْنُہَا وَلَا تَحْزَنَ وَ لِتَعْلَمَ اَنَّ وَعْدَ اللہِ حَقٌّ وَّ لٰکِنَّ اَکْثَرَہُمْ لَا یَعْلَمُوْنَ (١٣٪)

TRANSLATION: Taa Seen Meem *(Only Allaah knows the correct meaning of these letters)*. **These are the Aayaat of the Clear** *(explicit)* **Book** *(the Qur'aan)*. **With the truth, We recite to you something from the story of Moosa υ and Fir'oun** *(specifically)* **for** *(the benefit of)* **those people who have Imaan** *(because those without Imaan will not accept the message)*. **Verily Fir'oun glorified himself on earth and divided the people** *(of Egypt)* **into groups** *(to serve him)*. **He weakened** *(suppressed)* **a party of them** *(the Bani Israa'eel)*, **slaughtered their sons** *(so that none of them may rise against him as he had dreamt)*, **while keeping their daughters alive** *(to serve him)*. **He was certainly from the transgressors. We intended to favour those who were weakened** *(suppressed viz. the Bani Israa'eel)* **in the land** *(of Egypt)* **by making them leaders** *(rather than the subjects they used to be)*, **making them successors** *(who survived after the destruction of Fir'oun's people) (We intended to favour the Bani Israa'eel)* **by granting them authority in the land and showing Fir'oun, Haamaan** *(Fir'oun's chief minister)* **and their armies** *(followers)* **what they most feared from these weakened people** *(that the Bani Israa'eel will be the cause of their downfall)*. *(After Moosa υ was born and his mother feared that Fir'oun's men would kill him,)* **We inspired Moosa υ's mother** *(instructing her)*, **"***(Continue to)* **Nurse him.** *(However,)* **When you fear for his life, then place him in** *(a basket, which should be put into)* **the river** *(Nile)* **and neither fear** *(for his safety because We shall protect him)* **nor grieve** *(over your separation from him because it will not be for a long while)*. **We shall certainly return him to you** *(to suckle)* **and have made him from among the Ambiyaa."** *(After placing the baby Moosa υ in the Nile, the basket floated past the palace of Fir'oun, whose wife had it removed from the water. She then decided to adopt the child as her own, as mentioned in the coming verses.)* **So the people of Fir'oun picked him** *(Moosa υ)* **up** *(little realising that in their view he was)* **to be an enemy and** *(a source of)* **grief for them** *(when he grew up)*. **Indeed Fir'oun, Haamaan and their armies were sinners.** *(When she saw the baby Moosa υ in the basket,)* **Fir'oun's wife said** *(to Fir'oun)*, **"***(This child will be)* **A coolness** *(delight)* **for my eyes and yours. Do not kill him. Perchance he may benefit us or we may adopt him as a son."** *(Consequently, Fir'oun acceded to her request. However,)* **They had no knowledge** *(of the consequences of their act)*. *(Meanwhile,)* **The heart of Moosa υ's mother was restless** *(for she was worried about her baby)*. **She would have almost revealed his condition** *(by telling people her story)* **if We had not strengthened her heart to be from those with conviction** *(when she was convinced that Allaah would protect her child, she allowed him to be separated from her and to be taken into Fir'oun's home)*. **She** *(the mother)* **said to his** *(Moosa υ's)* **sister, "Follow him** *(downstream)*.**"** **So she** *(the sister)* **spied on him from afar without their knowledge** *(she saw what happened without Fir'oun's people seeing her)*. **Before** *(returning Moosa υ to his mother to suckle him,)*, **We forbade all wet nurses to him** *(because of which the baby Moosa υ refused to suckle from any wet nurse when Fir'oun's wife tried to get him to suckle)* **and** *(finally)* **she** *(Moosa υ's sister)* **told them, "Should I show you a family who will foster him on your behalf, and who will take good care of him?"** *(When Moosa υ's mother took him, the child readily took to her and suckled from her. Fir'oun's wife then hired her to suckle the child.)* **So** *(in this manner,)* **We returned him to his mother so that her eyes be cooled** *(so that she may be happy)*, **so that she may not grieve** *(over their separation)* **and so that she may know that Allaah's promise is true. However, most of them** *(people)* **are not convinced** *(that Allaah's promises are always true, and therefore they do not have Imaan)*.

Verses 37-40 of Surah TaaHaa state:

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰى (٣٧) اِذْ اَوْحَيْنَا اِلٰى اُمِّكَ مَا يُوْحٰى (٣٨) اَنِ اقْذِفِيْهِ فِى التَّابُوْتِ فَاقْذِفِيْهِ فِى
الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّىْ وَعَدُوٌّ لَّهٗ ط وَ اَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّىْ ج وَلِتُصْنَعَ عَلٰى عَيْنِىْ (٣٩)
اِذْ تَمْشِىْ اُخْتُكَ فَتَقُوْلُ هَلْ اَدُلُّكُمْ عَلٰى مَنْ يَّكْفُلُهٗ ط فَرَجَعْنٰكَ اِلٰى اُمِّكَ كَىْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ط وَقَتَلْتَ
نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ وَفَتَنّٰكَ فُتُوْنًا فَلَبِثْتَ سِنِيْنَ فِىْ اَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلٰى قَدَرٍ يّٰمُوْسٰى (٤٠)

TRANSLATION: *(O Moosa! We will favour you today just as)* **We had already showered favours upon you on another occasion; when** *(you were born and)* **We inspired your mother with that with which she was inspired.** *(Our inspiration to her was)* **That** *(We said)***, 'Place him** *(the infant Moosa)* **in a box and then cast the box into the river** *(Nile, because Fir'oun's soldiers are out to kill all little boys born to the Bani Israa'eel)***. The river will wash him on to the bank when My enemy and his enemy** *(Fir'oun)* **will take possession of him.'** *(Addressing Moosa υ further, Allaah said,)* **I had cast on you love from Me** *(enveloped you with love so that Fir'oun and whoever else saw you began loving you)* **so that you may grow up under My supervision** *(care and protection)***."** *(Fir'oun's wife the queen then persuaded him to allow her to keep the child as her own son.) (This was during the time)* **"When your sister arrived walking** *(at the palace of Fir'oun)* **and** *(after seeing that the little Moosa υ refused to drink milk from any nursing mother, she pretended to be a bystander and)* **she said, 'Should I not show you someone who can care for him?'** *(Desperate to find someone, Fir'oun's wife allowed Moosa υ's sister to bring someone and she brought Moosa υ's mother. The child naturally took to the mother to the relief of the queen.)* **So** *(in this manner)* **We returned you to your mother so that her eyes may be cooled** *(so that she may be pleased)* **and she may not grieve** *(over her separation from her son)***. Then** *(when you grew up)* **you** *(mistakenly)* **killed a person and We saved you from grief** *(by giving you safety in Madyan)* **and tried you with many trials** *(from which I had provided relief)***. You stayed several** *(ten)* **years with the people of Madyan** *(among whom you married)* **and then, O Moosa, you have arrived** *(here)* **on an appointed time** *(at the age when I wish to formally proclaim your Risaalah)***."**

Unintended Death

Hadhrat Moosa υ spent most of his time in the palace, which was most probably, located a distance outside the main town, as many palaces are. Together with his natural build and physique, his upbringing at the palace made Hadhrat Moosa υ a very fit and strong man. His appearance glowed with dignity and strength. He knew well that he belonged to the Bani Israa'eel and not related to the Egyptians. He also noticed that the Bani Israa'eel were terribly oppressed and made to live a disgraceful lifestyle as they were treated like slaves. Seeing his people in these straightened conditions made him angry and he assisted and protected the Bani Israa'eel whenever he could.

One day while walking in the city he saw an Egyptian harshly dragging an Israelite to work. When the Israa'eeli saw Hadhrat Moosa υ, he begged for assistance. Angered by this harsh treatment, Hadhrat Moosa υ tried to stop the Egyptian, but he refused to listen. As he separated the two, Hadhrat Moosa υ punched the Egyptian, but the punch proved too hard for the weak Egyptian and he died on the spot. Hadhrat Moosa υ was terribly grieved by what had happened and immediately sought forgiveness from Allaah. Allaah forgave him there and then.

Sometime later, Hadhrat Moosa υ again found the same Israa'eeli fighting with another Egyptian. When the Israa'eeli again called to Hadhrat Moosa υ for help, Hadhrat Moosa υ was too ashamed of the previous incident to oblige. Instead, he became angry with the Israa'eeli for getting into another fight since he seemed to be the quarrelsome type. Hadhrat Moosa υ therefore rebuked the Israa'eeli for getting into yet another fight, saying, "**You are obviously a misleading person**".[157] Seeing that Hadhrat Moosa υ was angry with him, the Israa'eeli feared that he may also get a punch that would kill him. He therefore blurted out aloud,

[157] Surah Qasas, verse 18.

“**O Moosa! Do you wish to kill me like you killed the person yesterday?**”[158] Now that the news was out, orders were issued for the arrest of Hadhrat Moosa υ and the troops went out in search of him. Fortunately, someone warned Hadhrat Moosa υ to leave the city, which he did. The Qur'aan does not mention who the person was who warned Hadhrat Moosa υ, but states only that he was from the furthest end of the town and he told Hadhrat Moosa υ that many of the ministers had proposed that he be killed.

There is a famous Arabic saying which says that the most noble of people live on the fringes of the city. The man who warned Hadhrat Moosa υ was therefore amongst the nobility. Furthermore, the fact that he knew that many of the ministers had proposed the execution shows that he must have been amongst those who knew the affairs of the minsters.

In the Words of the Qur'aan

The Qur'aan narrates this episode in verses 14-21 of Surah Qasas, where Allaah says:

وَ دَخَلَ الْمَدِيْنَةَ عَلٰى حِيْنِ غَفْلَةٍ مِّنْ اَہْلِہَا فَوَجَدَ فِيْہَا رَجُلَيْنِ يَقْتَتِلٰنِ ۬ ہٰذَا مِنْ شِيْعَتِہٖ وَ ہٰذَا مِنْ عَدُوِّہٖ ۚ فَاسْتَغَاثَہُ
الَّذِیْ مِنْ شِيْعَتِہٖ عَلَى الَّذِیْ مِنْ عَدُوِّہٖ ۙ فَوَكَزَہٗ مُوْسٰى فَقَضٰى عَلَيْہِ ۬ قَالَ ہٰذَا مِنْ عَمَلِ الشَّيْطٰنِ ؕ اِنَّہٗ عَدُوٌّ
مُّضِلٌّ مُّبِيْنٌ (١٥) قَالَ رَبِّ اِنِّیْ ظَلَمْتُ نَفْسِیْ فَاغْفِرْلِیْ فَغَفَرَ لَہٗ ؕ اِنَّہٗ ہُوَ الْغَفُوْرُ الرَّحِيْمُ (١٦) قَالَ رَبِّ بِمَاۤ
اَنْعَمْتَ عَلَیَّ فَلَنْ اَكُوْنَ ظَہِيْرًا لِّلْمُجْرِمِيْنَ (١٧) فَاَصْبَحَ فِی الْمَدِيْنَةِ خَآئِفًا يَّتَرَقَّبُ فَاِذَا الَّذِی اسْتَنْصَرَہٗ
بِالْاَمْسِ يَسْتَصْرِخُہٗ ؕ قَالَ لَہٗ مُوْسٰۤى اِنَّكَ لَغَوِیٌّ مُّبِيْنٌ (١٨) فَلَمَّاۤ اَنْ اَرَادَ اَنْ يَّبْطِشَ بِالَّذِیْ ہُوَ عَدُوٌّ
لَّہُمَا ۙ قَالَ يٰمُوْسٰۤى اَتُرِيْدُ اَنْ تَقْتُلَنِیْ كَمَا قَتَلْتَ نَفْسًۢا بِالْاَمْسِ ٭ اِنْ تُرِيْدُ اِلَّاۤ اَنْ تَكُوْنَ جَبَّارًا فِی الْاَرْضِ وَمَا
تُرِيْدُ اَنْ تَكُوْنَ مِنَ الْمُصْلِحِيْنَ (١٩) وَ جَآءَ رَجُلٌ مِّنْ اَقْصَا الْمَدِيْنَةِ يَسْعٰى ۫ قَالَ يٰمُوْسٰۤى اِنَّ الْمَلَاَ يَاْتَمِرُوْنَ
بِكَ لِيَقْتُلُوْكَ فَاخْرُجْ اِنِّیْ لَكَ مِنَ النّٰصِحِيْنَ (٢٠) فَخَرَجَ مِنْہَا خَآئِفًا يَّتَرَقَّبُ ۫ قَالَ رَبِّ نَجِّنِیْ مِنَ الْقَوْمِ
الظّٰلِمِيْنَ (٢١٪)

[158] Surah Qasas, verse 19.

TRANSLATION: When Moosa υ reached his full strength and was fully grown *(had reached the age of physical and mental maturity)*, **We granted him wisdom and knowledge** *(understanding)*. **Thus do We reward those who do good. He** *(once)* **entered the town at a time when its people were oblivious** *(while they were resting during the afternoon)* **and found two men fighting. The one was from his people** *(the Bani Israa'eel)* **and the other was from the enemy** *(a Copt)*. **The one from his own people shouted to Moosa υ to help him against the other from their enemy.** *(While separating the two)* **Moosa υ punched him** *(used his fist to push the Copt)* **and** *(because of his tremendous strength, Moosa υ)* **concluded his affair** *(killed the Copt although he did not intend to do so)*. *(Regretting the act,)* **He said, "This** *(killing)* **is from the works of Shaytaan** *(something Shaytaan loves)*. **Indeed he** *(Shaytaan)* **is an enemy** *(to man)* **and one who openly misleads." Moosa υ said, "O my Rabb! I have oppressed** *(wronged)* **myself, so forgive me** *(for my mistake)*.**" So Allaah forgave him. Without doubt, He is the Most Forgiving, the Most Merciful.** *(The Ambiyaa considered even their mistakes to be equal to sins.)* **He said, "O my Rabb! On account of the favours** *(forgiveness, knowledge and wisdom)* **you have given me, I shall never be among those who are accomplices to criminals** *(in future)*.**" The morning found him** *(Moosa υ)* **in the city, fearful and apprehensive** *(worried that he may be punished for the death of the Copt)*, **when suddenly the same person** *(from the Bani Israa'eel)* **who cried for help the previous day began calling for his help** *(as he fought another Copt)*. *(Because it appeared to Moosa υ that the person was one who was always getting involved in fights,)* **Moosa υ told him** *(the Israelite)*, **"You are obviously a misleading person."** *(However, Moosa υ then realised that it was the Copt who was at fault) (Therefore, Moosa υ decided to assist the Israelite. However,)* **When Moosa υ intended to grab hold of the person who was an enemy to both of them** *(the Copt)*, **he** *(the Israelite thought that Moosa υ was going to grab hold of him and therefore)* **said, "O Moosa! Do you wish to kill me like you killed the person yesterday? You only wish to become a tyrant on earth and have no intention of becoming a reformer."** *(Hearing this, the Copt reported to Fir'oun that it was Moosa υ who had killed the Copt the previous day. Fir'oun and his ministers therefore decided that Moosa υ should be executed.) (Fortunately,)* **A man came running from the furthest end of the town saying, "O Moosa! Verily the ministers are discussing the need to execute you** *(and will not hear your side that the killing was a mistake)*. **So leave** *(the city for your own safety)*. **I am certainly a good counsellor to you** *(I am your well-wisher so take my advice and leave immediately)*.**" So Moosa υ left the town in fear and apprehension. He said, "O my Rabb! Save me from the oppressive nation."**

The city of Madyan was located approximately 160 miles from Egypt. It was a city named after one of the sons of Hadhrat Ibraheem υ, whose name was Madyan. Since Hadhrat Moosa υ had to leave Egypt suddenly, he did not have any companion during the journey, nor could he make any preparations. Tabari reports from Hadhrat Sa'eed bin Jubayr رحمه الله that the only food Hadhrat Moosa υ had to eat along the way was the leaves of trees.

The Watering Hole of Madyan

When Hadhrat Moosa υ arrived in Madyan, he saw the people crowding the watering hole, as they watered their animals. A little distance away, he saw two young ladies standing with their animals, but keeping their animals away from the water. Hadhrat Moosa υ enquired from them why were they not taking their animals to the water. They replied, "We are helpless. If we go forward, these strong men will force us back and our father is too old to do this work. So when these people are finished, we will take our animals to the water. This happens every day."

Hadhrat Moosa υ felt very sorry for them and took their animals to the water, penetrating the crowd until he reached the well. Single-handedly he lifted the huge stone that covered the well, and let the animals drink. Once their animals were watered, the ladies returned home. Since they arrived home unusually early, their father was surprised. The ladies narrated to him how a stranger had helped them. The father instructed them to call the man home, since he appeared to be a very noble man indeed.

In the meantime, Hadhrat Moosa υ rested in the shade of a nearby tree after watering the animals. Tired and hungry with nowhere to go, he prayed to Allaah

saying, "**O my Rabb! Indeed I am needy of whatever good** *(food and shelter)* **you bestow on me**".[159] When the lady arrived to summon Hadhrat Moosa υ, she modestly lowered her gaze and said, "**My father is calling you** *(home)* **to reward you for watering** *(our flock)* **for us**".[160] Hadhrat Moosa υ got up and walked in front of her, following the directions she gave from behind.

Hadhrat Moosa υ then had the good fortune of meeting the noble old man. The old man first fed Hadhrat Moosa υ and then enquired about his circumstances. Hadhrat Moosa υ narrated the entire story of his life and also mentioned the tyranny of Fir'oun towards the Bani Israa'eel. He also informed him about the unintentional killing. The old man consoled him saying, "**Do not fear.** *(Here in Madyan)* **You are safe from the oppressive nation** *(you are safe from Fir'oun because he has no authority here)*".[161]

The Old Man

From what the daughters of the old man said to Hadhrat Moosa υ, we know only that their father was an old man who was in capable of doing domestic chores because of his age. It is also evident that there were no other men in the household, because of which the ladies had to water the animals. All this is evident merely from the one concise sentence "**Our father is an extremely old man**". Their concise words quoted in the Qur'aan reveal that they were very modest ladies who did not engage in unnecessary conversation with strange men. Of course, they needed to explain to Hadhrat Moosa υ why they needed to water the animal so that he should not form an unfavourable opinion of their family.

[159] Surah Qasas, verse 24.
[160] Surah Qasas, verse 25.
[161] Surah Qasas, verse 25.

Nonetheless, neither the Qur'aan nor any authentic Hadith reveals the name of the old man. It is because of this that there exists much difference of opinion amongst the Mufassireen and historians about who the old man really was. However, it is commonly believed by most of them that the old man was Hadhrat Shu'ayb υ. Imaam Ibn Jareer Tabari رحمه الله has quoted this from Hadhrat Hasan Basri رحمه الله and Muhaddith Ibn Abi Haatim states that this is consistent with the sequence of events mentioned in the Qur'aan.

Some historians state that the old man's name was Yathroon and that he was the nephew of Hadhrat Shu'ayb υ. Others state that his name was Yathri. This has been narrated from Hadhrat Abdullaah bin Abbaas τ. The Torah names him as Yathru, while other scholars have mentioned that his name was Hubaab. The eminent Islaamic historian Hadhrat Sayyid Sulaymaan Nadwi رحمه الله has written that according to his research, the real name of Hadhrat Shu'ayb υ was Hubaab, while Yathri or Yathru was a title of honour given to the people of those times, equivalent to the title of Imaam. Therefore all these names refer to the same person.

Nonetheless, since it is not of fundamental importance to know the name of the old man, it will suffice to say that he was Hadhrat Shu'ayb υ since this is the most popular opinion. Lending strength to this view is the fact that Hadhrat Moosa υ and Hadhrat Shu'ayb υ lived during the same period of time. It is also known that Hadhrat Shu'ayb υ was the only Nabi sent to Madyan and to the people of Aykah. Verse 84 of Surah Hood and verse 176 of Surah Shu'araa attest to this.

Another factor supporting this opinion is the fact that after narrating the incident of Hadhrat Shu'ayb υ in Surah Hood, Allaah narrates the story of Hadhrat Moosa υ. And Allaah knows best.

Discussing the incident at the watering hole of Madyan in verses 22-25 of Surah Qasas, Allaah says:

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسٰى رَبِّىْٓ اَنْ يَّهْدِيَنِىْ سَوَآءَ السَّبِيْلِ (۲۲) وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ اُمَّةً مِّنَ النَّاسِ يَسْقُوْنَ وَ وَجَدَ مِنْ دُوْنِهِمُ امْرَاَتَيْنِ تَذُوْدٰنِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِىْ حَتّٰى يُصْدِرَ الرِّعَآءُ وَ اَبُوْنَا شَيْخٌ كَبِيْرٌ (۲۳) فَسَقٰى لَهُمَا ثُمَّ تَوَلّٰٓى اِلَى الظِّلِّ فَقَالَ رَبِّ اِنِّىْ لِمَآ اَنْزَلْتَ اِلَىَّ مِنْ خَيْرٍ فَقِيْرٌ (۲۴) فَجَآءَتْهُ اِحْدٰىهُمَا تَمْشِىْ عَلَى اسْتِحْيَآءٍ قَالَتْ اِنَّ اَبِىْ يَدْعُوْكَ لِيَجْزِيَكَ اَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَآءَهٗ وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِيْنَ (۲۵)

TRANSLATION: When Moosa υ turned to the direction of *(the town of)* **Madyan, he said, "I have hope that my Rabb will guide me to the straight path** *(the path of safety)*." **When he reached the water of Madyan** *(the place where people watered their animals)***, he found a group of people watering** *(their flocks)*. **He also noticed two women** *(two sisters)* **keeping their distance** *(from the crowd)*. **He asked, "What is the matter with you two** *(why are you two not watering with the others)* **?" They replied, "***(Because of modesty)* **We cannot water** *(our flock)* **until the shepherds return** *(home after watering their animals)*. *(We are the only ones in our family who can do this task because)* **Our father is an extremely old man." So Moosa υ watered** *(their flock)* **on their behalf and then turned to some shade saying, "O my Rabb! Indeed I am needy of whatever good** *(food and shelter)* **you bestow on me."** *(As he rested there)* **One of the two ladies came to him walking bashfully. She said, "My father is calling you** *(home)* **to reward you for watering** *(our flock)* **for us." When Moosa υ came to the father and related the stories** *(of his arrival in Madyan)* **to him, he** *(the father)* **said, "Do not fear.** *(Here in Madyan)* **You are safe from the oppressive nation** *(you are safe from Fir'oun because he has no authority here)*."

The Torah mentions that Hadhrat Shu’ayb υ had seven daughters. If this is true, then the other five were probably not living with their father at the time when Hadhrat Moosa υ arrived in Madyan.

The Marriage Proposal

One of the daughters of Hadhrat Shu’ayb υ approached her father and suggested to him that he should hire Hadhrat Moosa υ to work for them because she found him to be strong and trustworthy. Surprised, he asked her how she knew this. She told him that his strength was evident from the manner in which he opened the well, which was a feat that several strong men were unable to do. As for his trustworthiness, she related that when she went to call for him and he saw that she was a lady, he immediately cast his gaze down and did not look at her again. He then told her to walk behind him and show him the way rather than walk ahead of him from where his gaze might fall on her.

Her father was impressed by this and he then proposed to Hadhrat Moosa υ that he may marry one of the daughters on condition that he worked for him for eight years. Of course, if he preferred to stay on for ten years, he was most welcome to do so. This was a form of dowry for the marriage. Hadhrat Moosa υ accepted the offer and spent the next ten years of his life in Madyan. **The daughter he married was called Safoora.**

In the Words of the Qur'aan

This episode is narrated in verses 26-28 of Surah Qasas in the following words:

قَالَتْ اِحْدٰىهُمَا يٰۤاَبَتِ اسْتَاْجِرْهُ ۫ اِنَّ خَيْرَ مَنِ اسْتَاْجَرْتَ الْقَوِىُّ الْاَمِيْنُ (٢٦) قَالَ اِنِّىْۤ اُرِيْدُ اَنْ اُنْكِحَكَ اِحْدَى ابْنَتَىَّ هٰتَيْنِ عَلٰۤى اَنْ تَاْجُرَنِىْ ثَمٰنِىَ حِجَجٍ ۚ فَاِنْ اَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ۚ وَمَاۤ اُرِيْدُ اَنْ اَشُقَّ عَلَيْكَ ؕ

سَتَجِدُنِیۡۤ اِنۡ شَآءَ اللّٰہُ مِنَ الصّٰلِحِیۡنَ (٢٧) قَالَ ذٰلِکَ بَیۡنِیۡ وَ بَیۡنَکَ ؕ اَیَّمَا الۡاَجَلَیۡنِ قَضَیۡتُ فَلَا عُدۡوَانَ عَلَیَّ ؕ وَاللّٰہُ عَلٰی مَا نَقُوۡلُ وَکِیۡلٌ (٢٨)

TRANSLATION: One of the ladies *(sisters)* **said, "O father! Employ him** *(to work for you)*. **Indeed the best person you can employ is one who is** *(physically)* **strong** *(so that he can ably carry out his duties)* **and trustworthy** *(who will not misuse your property)*.**"** *(Impressed by the integrity of Moosa υ)* **He** *(the father)* **said, "I wish to marry you to one these daughters of mine on condition that you work for me for eight years. If you complete ten years** *(of service)*, **it will be your choice.** *(However,)* **I do not wish to impose upon you** *(you may therefore choose between eight and ten years)*. **If Allaah wills, you will find me to be among the righteous** *(who will treat you honourably and keep my word)*.**" He** *(Moosa υ)* **said, "The matter is** *(settled)* **between the two of us. There should be no force on me with regard to whichever of the two terms** *(eight or ten years)* **I complete** *(the choice shall remain mine)*. **Allaah is a Witness over whatever we say."**

Verse 40 of Surah TaaHaa speaks about the stay of Hadhrat Moosa υ in Madyan in the following words:

فَلَبِثۡتَ سِنِیۡنَ فِیۡۤ اَہۡلِ مَدۡیَنَ ۬ۙ ثُمَّ جِئۡتَ عَلٰی قَدَرٍ یّٰمُوۡسٰی (٤٠)

TRANSLATION: You stayed several *(ten)* **years with the people of Madyan** *(among whom you married)* **and then, O Moosa, you have arrived** *(here)* **on an appointed time** *(at the age when I wish to formally proclaim your Risaalah)*.**"**

Although Hadhrat Moosa υ needed to complete only eight years, it has always been the noble character of the Ambiyaa عليهم السلام to do what was best and most anticipated. This was because they always set the best example for others to follow. Hadhrat Hasan bin Ali τ mentioned that Hadhrat Moosa υ completed the

ten year term and this has also been reported from Rasulullaah ρ by Hadhrat Abdullaah bin Abbaas τ. Rasulullaah ρ said, “Moosa υ completed the most complete and best of the two terms, which was ten years.”

The Mantle of Nubuwwah and the Miracles

Since the verses of the Qur'aan state that Hadhrat Moosa υ left for Egypt after completing the ten year term, some scholars mention that he left immediately upon expiry of the term. However, *Ma’aalimut Tanzeel* and narrations of the Torah state that he spent another ten years in Madyan before leaving for Egypt. In support of this opinion, some scholars state that when Allaah commanded Hadhrat Moosa υ to preach to Fir’oun, he was worried that the Egyptians would kill him because of the past incident. If he was this worried, would he want to leave Madyan immediately upon expiry of the term? Nonetheless, only Allaah knows precisely when he left. When Allaah does not disclose details of certain incidents, it is always best to leave the matter to rest.

Hadhrat Moosa υ therefore left Madyan at some stage and proceeded to Egypt with his wife Hadhrat Safoora رضي الله عنها. A narration of the Torah states that he took his two sons along as well. The night was bitterly cold and the harsh wind would not allow him to light a fire. Desperately in need of warmth, Hadhrat Moosa υ suddenly saw a fire burning in the distance. Hadhrat Moosa υ bade his family to stay where they were while he approached the fire to get a firebrand as well as some directions from the people there.

When he got there, he noticed that a tree seemed to be engulfed in a fire, but the ‘fire’ was not burning the tree. As he drew nearer, the ‘fire’ moved further, which alarmed him somewhat. He was about to leave the place when a voice addressed him, saying, “**O Moosa! I am indeed your Rabb**”. Hadhrat Moosa υ

immediately went back towards the 'fire'. This time the voice said, "**O Moosa! I am indeed your Rabb, so remove your shoes for you are on the holy plain of Tuwa. I have chosen you** *(to be a Rasool)*, **so listen attentively to what is being revealed**".[162]

In the Words of the Qur'aan

Discussing the departure of Hadhrat Moosa υ from Madyan and being officially appointed to the mantle of Nubuwwah, Allaah says in verses 29-35 of Surah Qasas:

فَلَمَّا قَضٰى مُوْسَى الْاَجَلَ وَسَارَ بِاَہْلِہٖٓ اٰنَسَ مِنْ جَانِبِ الطُّوْرِ نَارًا ۚ قَالَ لِاَہْلِہِ امْکُثُوْٓا اِنِّیْٓ اٰنَسْتُ نَارًا لَّعَلِّیْٓ اٰتِیْکُمْ مِّنْہَا بِخَبَرٍ اَوْ جَذْوَۃٍ مِّنَ النَّارِ لَعَلَّکُمْ تَصْطَلُوْنَ (۲۹) فَلَمَّآ اَتٰىہَا نُوْدِیَ مِنْ شَاطِیِٔ الْوَادِ الْاَیْمَنِ فِی الْبُقْعَۃِ الْمُبٰرَکَۃِ مِنَ الشَّجَرَۃِ اَنْ یّٰمُوْسٰٓی اِنِّیْٓ اَنَا اللہُ رَبُّ الْعٰلَمِیْنَ (۳۰) وَ اَنْ اَلْقِ عَصَاکَ ؕ فَلَمَّا رَاٰہَا تَہْتَزُّ کَاَنَّہَا جَآنٌّ وَّلّٰی مُدْبِرًا وَّ لَمْ یُعَقِّبْ ؕ یٰمُوْسٰٓی اَقْبِلْ وَلَا تَخَفْ ۟ اِنَّکَ مِنَ الْاٰمِنِیْنَ (۳۱) اُسْلُکْ یَدَکَ فِیْ جَیْبِکَ تَخْرُجْ بَیْضَآءَ مِنْ غَیْرِ سُوْٓءٍ ۫ وَّ اضْمُمْ اِلَیْکَ جَنَاحَکَ مِنَ الرَّہْبِ فَذٰنِکَ بُرْہَانٰنِ مِنْ رَّبِّکَ اِلٰی فِرْعَوْنَ وَ مَلَا۠ئِہٖ ؕ اِنَّہُمْ کَانُوْا قَوْمًا فٰسِقِیْنَ (۳۲) قَالَ رَبِّ اِنِّیْ قَتَلْتُ مِنْہُمْ نَفْسًا فَاَخَافُ اَنْ یَّقْتُلُوْنِ (۳۳) وَ اَخِیْ ہٰرُوْنُ ہُوَ اَفْصَحُ مِنِّیْ لِسَانًا فَاَرْسِلْہُ مَعِیَ رِدْاً یُّصَدِّقُنِیْٓ اِنِّیْٓ اَخَافُ اَنْ یُّکَذِّبُوْنِ (۳۴) قَالَ سَنَشُدُّ عَضُدَکَ بِاَخِیْکَ وَ نَجْعَلُ لَکُمَا سُلْطٰنًا فَلَا یَصِلُوْنَ اِلَیْکُمَا ۚۛ بِاٰیٰتِنَآ اَنْتُمَا وَ مَنِ اتَّبَعَکُمَا الْغٰلِبُوْنَ (۳۵)

TRANSLATION: When he *(Moosa υ)* **completed the term and left** *(Madyan)* **with his wife** *(en route to Egypt)*, **he perceived** *(what appeared to be)* **a fire. He told his wife, "Wait** *(here)*, **for I see a fire. Perhaps I may bring you some news** *(directions to Egypt)* **from** *(the people)* **there** *(at the fire)*, **or a brand from the fire so that you may warm yourself." When he reached the fire, a call** *(a voice)* **came from a tree on the right side of the plain, in the blessed piece of ground saying, "O Moosa! Indeed I am Allaah, the Rabb of the universe. Throw down your staff." When** *(Moosa υ threw it down,)* **he saw it writhing like a snake,** *(because of which)* **he turned on his heels** *(retreated)* **without looking back** *(so that the snake should not attack him)*. *(Allaah said to him)* **"O Moosa! Come forward and do not fear. You are certainly among the safe ones."** *(Allaah then instructed him to grab hold of the snake. When he did this, it turned back into a staff.) (Allaah further told him,)* **"Thrust your hand in your collar and it will emerge shining white without any disease. And, if you fear, then attach your hand to your side** *(to*

---

[162] Surah TaaHaa, verses 11-13.

dispel any fears). **These are two proofs** *(miracles to prove to people that you are a Nabi)* **from your Rabb to Fir'oun and his ministers. Verily they were always a sinful** *(disobedient)* **nation** *(so preach Towheed to them)*.**" He** *(Moosa* υ*)* **said, "O my Rabb! I had** *(mistakenly)* **killed one of them and I fear that** *(if I approach them)* **they will kill me** *(in retaliation)*. **My brother Haaroon** υ **is more eloquent in speech than me, so** *(make him a Nabi and)* **send him as an aide to me to corroborate** *(support)* **me for I fear that they will reject me** *(call me a liar)*.**" Allaah said, "We shall shortly strengthen your arm with your brother and grant the two of you such power because of which they will never reach you** *(never be able to harm you)*. **The two of you and those who follow you will be victorious with Our Aayaat."**

Verses 9-23 of Surah TaaHaa state:

وَ هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى ۘ(۹) اِذْ رَاٰنَارًا فَقَالَ لِاَهْلِهِ امْكُثُوْٓا اِنِّیْٓ اٰنَسْتُ نَارًا لَّعَلِّیْٓ اٰتِيْكُمْ مِّنْهَا بِقَبَسٍ اَوْ اَجِدُ عَلَى النَّارِ هُدًى (۱۰) فَلَمَّآ اَتٰىهَا نُوْدِیَ يٰمُوْسٰى ؕ(۱۱) اِنِّیْٓ اَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۚ اِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ؕ(۱۲) وَ اَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوْحٰى (۱۳) اِنَّنِیْٓ اَنَا اللّٰهُ لَآ اِلٰهَ اِلَّآ اَنَا فَاعْبُدْنِیْ ۙ وَ اَقِمِ الصَّلٰوةَ لِذِكْرِیْ (۱۴) اِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰى كُلُّ نَفْسٍ بِمَا تَسْعٰى (۱۵) فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوٰىهُ فَتَرْدٰى (۱۶) وَ مَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى ۗ(۱۷) قَالَ هِیَ عَصَایَ ۚ اَتَوَكَّؤُا عَلَيْهَا وَ اَهُشُّ بِهَا عَلٰى غَنَمِیْ وَلِیَ فِيْهَا مَاٰرِبُ اُخْرٰى (۱۸) قَالَ اَلْقِهَا يٰمُوْسٰى (۱۹) فَاَلْقٰىهَا فَاِذَا هِیَ حَيَّةٌ تَسْعٰى (۲۰) قَالَ خُذْهَا وَلَا تَخَفْ ٝ سَنُعِيْدُهَا سِيْرَتَهَا الْاُوْلٰى (۲۱) وَاضْمُمْ يَدَكَ اِلٰى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ اٰيَةً اُخْرٰى ۙ(۲۲) لِنُرِيَكَ مِنْ اٰيٰتِنَا الْكُبْرٰى ۚ(۲۳)

TRANSLATION: Has not the story of Moosa υ **reached you?** *(Remember the time in his life)* **When** *(as he proceeded from Madyan to Egypt and was lost,)* **he saw** *(what appeared to be)* **a fire and said to his wife, "Wait** *(here)* **! I perceive a fire. Perchance I may bring you a brand** *(of fire)* **from there** *(to give us some light and heat)*, **or I may find some guide at the fire."When he came to the** *(light that appeared to be a)* **fire, it was announced, "O Moosa! I am indeed your Rabb, so remove your shoes for you are on the holy plain of Tuwa. I have chosen you** *(to be a Rasool)*, **so listen attentively to what is being revealed. Verily I am Allaah. There is no Ilaah but Me, so worship Me and establish salaah for My remembrance. Qiyaamah is undoubtedly coming. I shall conceal** *(the time when)* **it** *(will come. Qiyaamah will have to come)* **so that every soul can be granted retribution** *(rewarded or punished)* **for its efforts. The person who does not believe in it and who follows his carnal passions should never**

prevent you from it *(from believing in Qiyaamah and from performing salaah)*, **causing you to be destroyed** *(for being a Kaafir and a sinner)*. **What is that in your right hand, O Moosa?" He** *(Moosa υ)* **replied, "It is my staff. I** *(occasionally)* **lean on it, I** *(sometimes)* **use it to beat down leaves for my goats** *(to graze on)* **and** *(besides this)* **I have many other uses for it." Allaah said, "Throw it down, O Moosa." So he threw it down, and suddenly it was a slithering snake. Allaah said, "Grab hold of it and do not be afraid. We shall soon return it to its former** *(original)* **state."** *(So when Moosa υ grabbed hold of the snake, it became a staff once again.)* **Thrust your** *(right)* **hand into your side** *(beneath your left armpit)*, **it shall emerge shining** *(bright)*, **without any defects** *(without any disease)* **as a second Aayah** *(a second miracle which you may show to people to prove that you are My Rasool)*. *(We have demonstrated these miracles to you)* **So that We may show you some of Our magnificent Aayaat** *(so that you can be convinced of My power and preach it to others)*.**"**

Verses 7-12 of Surah Naml describe this episode in the following words:

اِذْ قَالَ مُوْسٰى لِاَهْلِهٖۤ اِنِّیْۤ اٰنَسْتُ نَارًا ؕ سَاٰتِیْكُمْ مِّنْهَا بِخَبَرٍ اَوْ اٰتِیْكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُوْنَ (۷) فَلَمَّا جَآءَهَا نُوْدِیَ اَنْۢ بُوْرِكَ مَنْ فِی النَّارِ وَمَنْ حَوْلَهَا ؕ وَ سُبْحٰنَ اللّٰهِ رَبِّ الْعٰلَمِیْنَ (۸) یٰمُوْسٰۤی اِنَّهٗۤ اَنَا اللّٰهُ الْعَزِیْزُ الْحَكِیْمُ ۙ(۹) وَاَلْقِ عَصَاكَ ؕ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ وَّلّٰی مُدْبِرًا وَّ لَمْ یُعَقِّبْ ؕ یٰمُوْسٰی لَا تَخَفْ ۫ اِنِّیْ لَا یَخَافُ لَدَیَّ الْمُرْسَلُوْنَ (۱۰) اِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوْٓءٍ فَاِنِّیْ غَفُوْرٌ رَّحِیْمٌ (۱۱) وَ اَدْخِلْ یَدَكَ فِیْ جَیْبِكَ تَخْرُجْ بَیْضَآءَ مِنْ غَیْرِ سُوْٓءٍ ۫ فِیْ تِسْعِ اٰیٰتٍ اِلٰی فِرْعَوْنَ وَ قَوْمِهٖ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِیْنَ (۱۲)

TRANSLATION: *(Remember the time)* **When Moosa υ said to his family** *(his wife, after they lost their way en route to Egypt)*, **"I notice a fire. I shall shortly bring you some news** *(directions from the people at the fire)* **or a burning stake so that you may warm yourselves." When he reached the fire** *(which was not really a fire, but a bright radiance covering a tree)*, **it was called, "Blessed be** *(may Allaah bless)* **the one in the fire** *(Moosa υ)* **and those in the vicinity of the fire** *(the angels)*. **Allaah, the Rabb of the universe is Pure** *(from having any partners)*. **O Moosa! Verily I am Allaah, the Mighty, the Wise. Throw down your staff." When** *(he threw it down, it turned into a snake and when)* **Moosa υ saw the staff moving rapidly like a snake, he** *(was naturally afraid and to save himself, he)* **stepped back on his heels without looking back.** *(Allaah then said to him)* **"O Moosa! Do not fear. Indeed, the Ambiyaa have no fear in My presence except the one who had done wrong** *(made a mistake)*, **but then** *(because he fears that I may take him to task for it, he)* **changed the wrong with good** *(by repenting)*. **Verily I am the Most**

Forgiving, the Most Merciful *(and will forgive him, thereby dispelling his fear of being punished)*.**"** *(Allaah then instructed Moosa υ to grab hold of the snake, after which Allaah transformed it back into a staff.) (Demonstrating another miracle to Moosa υ, Allaah commanded him further saying,)* **"Put your hand into your collar, it will emerge shining white** *(bright)* **without any ailment** *(the light will not be because of any disease)*. **These two are among the nine Aayaat with which you will go to** *(preach Towheed to)* **Fir'oun and his people** *(to prove to them that you are My Rasool)*. **They are certainly a disobedient nation** *(and need guidance)*.**"**

The Conversation with Allaah

There are factors in the above verses that have been a focus of discussion in the books of Tafseer. The first is whether the voice Hadhrat Moosa υ heard from the 'fire' (which was really the celestial light from Allaah) was the voice of Allaah or an angel.

While some Mufassireen state that it was the voice of an angel, others maintain that it was the voice of Allaah Himself, which reached Hadhrat Moosa υ directly without the medium of an angel. **This was unlike the experience of other Ambiyaa** عليهم السلام **who spoke to Allaah through the medium of angels.** Allaah says in Surah Shura, "**It is not** ***(suitable)*** **for a human that Allaah speaks to him** ***(face-to-face)*** **unless** ***(Allaah communicates with him)*** **by means of inspiration** ***(by creating a thought in his mind)***, **or from behind a veil** ***(when a the voice of an angel is heard without seeing anything)***, **or that He sends a messenger** ***(angel)*** **who conveys the revelation by Allaah's command, as He pleases**".[163] This verse clearly lists the three methods by which Allaah communicates with the Ambiyaa عليهم السلام. The manner by which Allaah spoke to Hadhrat Moosa υ on this occasion was the second, i.e. from behind a veil. In fact, whenever the Qur'aan speaks about the revelation sent to Hadhrat Moosa υ, it always appears to be this type. Verse 11 of Surah TaaHaa states, "**When he came to the** *(light that appeared to be a)* **fire, it was announced, "O Moosa! I am indeed your Rabb**".

---

[163] Verse 51.

Hadhrat Moosa υ was instructed to remove his shoes when he stepped on the holy plain of Tuwa because, Rasulullaah ρ said, "The shoes were made from the hide of a dead donkey."[164]

After Hadhrat Moosa υ was told that he had been selected to deliver the message of Allaah to Fir'oun and his people, Allaah asked him what he was carrying in his hand. He replied, "**It is my staff. I** *(occasionally)* **lean on it, I** *(sometimes)* **use it to beat down leaves for my goats** *(to graze on)* **and** *(besides this)* **I have many other uses for it**". It was then that Allaah blessed him with two miracles to prove to the people that he was indeed the Nabi of Allaah. The first was his staff that transformed into a terrifying serpent as soon as he threw it down and the second was his hand shining brightly once he placed it under his armpit.

Allaah then charged Hadhrat Moosa υ with the duty of preaching to Fir'oun and his people to make them realise that they were wrong to worship him and to oppress the Bani Israa'eel as they were doing. Hadhrat Moosa υ then expressed his concerns and said to Allaah, "**O my Rabb! I had** *(mistakenly)* **killed one of them and I fear that** *(if I approach them)* **they will kill me** *(in retaliation)*".[165] He also said, "**O my Rabb! Expand my chest** *(to be able to bear Your message and to have the courage to propagate it)*, **make my task** *(of propagation)* **easy and untie the knot** *(unclear speech that may come)* **on my tongue** *(during the heat of the moment)* **so that they** *(the people I speak to)* **may understand my speech**".[166]

[164] Ibn Katheer.
[165] Surah Qasas, verse 33.
[166] Surah TaaHaa, verses 25-28.

Hadhrat Moosa υ then made a request to Allaah, saying, "**Appoint for me an assistant from my family;** *(namely)* **my brother Haaroon. Strengthen me with him** *(by my side)* **and make him a partner to my task** *(of propagation)*".[167]

Allaah accepted his request and said, "**You have been granted your request O Moosa** *(We shall make your task easy and appoint Haaroon υ as a Nabi to assist you)*".[168] Allaah also said, "**We shall shortly strengthen your arm with your brother and grant the two of you such power because of which they will never reach you** *(never be able to harm you)*. **The two of you and those who follow you will be victorious with Our Aayaat**".[169]

Arriving in Egypt

The historian Suddi writes that after receiving the instructions from Allaah, Hadhrat Moosa υ went to his wife, who was waiting for him and made his way to Egypt. He reached Egypt during the night, but did not enter his home until his brother Hadhrat Haaroon υ had arrived there. Hadhrat Haaroon υ had been informed by Allaah that Hadhrat Moosa υ would be arriving and together they went in the house to meet their mother. The meeting was a joyous occasion for all.

In the Words of the Qur'aan

The above details have been mentioned in the following verses of the Qur'aan:

Verses 17-23 of Surah TaaHaa state:

---

[167] Surah TaaHaa, verses 29-32.
[168] Surah TaaHaa, verse 36.
[169] Surah Qasas, verse 35.

وَ مَا تِلْکَ بِيَمِيْنِکَ يٰمُوْسٰی (١٧) قَالَ هِیَ عَصَایَ ۚ اَتَوَکَّؤُا عَلَيْهَا وَ اَهُشُّ بِهَا عَلٰی غَنَمِیْ وَلِیَ فِيْهَا مَاٰرِبُ اُخْرٰی (١٨) قَالَ اَلْقِهَا يٰمُوْسٰی (١٩) فَاَلْقٰهَا فَاِذَا هِیَ حَيَّةٌ تَسْعٰی (٢٠) قَالَ خُذْهَا وَلَا تَخَفْ ٘ سَنُعِيْدُهَا سِيْرَتَهَا الْاُوْلٰی (٢١) وَاضْمُمْ يَدَکَ اِلٰی جَنَاحِکَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ اٰيَةً اُخْرٰی (٢٢) لِنُرِيَکَ مِنْ اٰيٰتِنَا الْکُبْرٰی (٢٣)

TRANSLATION: *(Allaah asked)* **"What is that in your right hand, O Moosa?" He** *(Moosa υ)* **replied, "It is my staff. I** *(occasionally)* **lean on it, I** *(sometimes)* **use it to beat down leaves for my goats** *(to graze on)* **and** *(besides this)* **I have many other uses for it." Allaah said, "Throw it down, O Moosa." So he threw it down, and suddenly it was a slithering snake. Allaah said, "Grab hold of it and do not be afraid. We shall soon return it to its former** *(original)* **state."** *(So when Moosa υ grabbed hold of the snake, it became a staff once again.) (Addressing Moosa υ further, Allaah said,)* **"Thrust your** *(right)* **hand into your side** *(beneath your left armpit)***, it shall emerge shining** *(bright)***, without any defects** *(without any disease)* **as a second Aayah** *(a second miracle which you may show to people to prove that you are My Rasool)***.** *(We have demonstrated these miracles to you)* **So that We may show you some of Our magnificent Aayaat** *(so that you can be convinced of My power and preach it to others)***."**

Verses 44-46 of Surah Qasas state:

وَمَا کُنْتَ بِجَانِبِ الْغَرْبِیِّ اِذْ قَضَيْنَاۤ اِلٰی مُوْسَی الْاَمْرَ وَمَا کُنْتَ مِنَ الشّٰهِدِيْنَ (٤٤) وَلٰکِنَّاۤ اَنْشَاْنَا قُرُوْنًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ وَمَا کُنْتَ ثَاوِيًا فِیْۤ اَهْلِ مَدْيَنَ تَتْلُوْا عَلَيْهِمْ اٰيٰتِنَا ۙ وَلٰکِنَّا کُنَّا مُرْسِلِيْنَ (٤٥) وَمَا کُنْتَ بِجَانِبِ الطُّوْرِ اِذْ نَادَيْنَا وَلٰکِنْ رَّحْمَةً مِّنْ رَّبِّکَ لِتُنْذِرَ قَوْمًا مَّاۤ اَتٰهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِکَ لَعَلَّهُمْ يَتَذَکَّرُوْنَ (٤٦)

TRANSLATION: You *(O Rasulullaah ρ)* **were never by the western side** *(of the valley)* **when We gave Moosa υ the command** *(to preach to Fir'oun)***, nor were you among the witnesses to this** *(However, you know about the incident as if you were there only because Allaah had informed you about it)***.** *(This proves that Rasulullaah ρ was indeed Allaah's Rasool because he never had the opportunity or capability to study such things.)* **Nevertheless, We created many generations** *(after Moosa υ)***, but their ages dragged on for very long** *(causing them to become negligent and forget their responsibilities to Allaah)***. You** *(O Rasulullaah ρ)* **were not even a resident from the**

people of Madyan reciting Our Aayaat to them *(you are therefore unable to possess such detailed knowledge of what happened there without receiving the information from Allaah)*. **It is only We Who** *(select and)* **send Ambiyaa** *(to their nations. We have therefore selected you, O Rasulullaah ρ, and there is none who can object to or reverse Our decision)*. **You were not beside Mount Toor when We called** *(spoke to Moosa υ)*, **but you** *(have knowledge of this incident because you)* **have been blessed with a mercy** *(prophethood)* **from your Rabb so that you may warn a nation** *(the people of Makkah)* **to whom** *(among whom)* **a warner** *(a Nabi)* **has not come before, so that they may take heed.**

Verses 15-19 of Surah Naazi'aat state:

هَلْ اَتٰىكَ حَدِيْثُ مُوْسٰى (١٥) اِذْ نَادٰىهُ رَبُّهٗ بِالْوَادِ الْمُقَدَّسِ طُوًى (١٦) اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى (١٧) فَقُلْ هَلْ لَّكَ اِلٰى اَنْ تَزَكّٰى (١٨) وَ اَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى (١٩)

Has the story of Moosa υ reached you? *(Remember the time)* **When his Rabb called him on the holy valley of Tuwa** *(and commanded him to take the message of Towheed to Fir'oun and his people)*. *(Allaah said to Moosa υ)* **"Go to** *(preach Towheed to)* **Fir'oun for he has certainly transgressed. Tell him, 'Do you want to be purified** *(from kufr and sin)* **? And should I guide you to your Rabb so that you may fear** *(Him)***?'"**

Verses 24-36 of Surah TaaHaa continue the story when it says:

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى (٢٤) قَالَ رَبِّ اشْرَحْ لِيْ صَدْرِيْ (٢٥) وَ يَسِّرْ لِيْ اَمْرِيْ (٢٦) وَ احْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ (٢٧) يَفْقَهُوْا قَوْلِيْ (٢٨) وَاجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ (٢٩) هٰرُوْنَ اَخِي (٣٠) اشْدُدْ بِهٖ اَزْرِيْ (٣١) وَ اَشْرِكْهُ فِيْ اَمْرِيْ (٣٢) كَيْ نُسَبِّحَكَ كَثِيْرًا (٣٣) وَّ نَذْكُرَكَ كَثِيْرًا (٣٤) اِنَّكَ كُنْتَ بِنَا بَصِيْرًا (٣٥) قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى (٣٦)

TRANSLATION: "Go to Fir'oun *(and preach Towheed to him and his people)*. **He is indeed rebellious."** *(Realising that the task was a great one,)* **Moosa** υ **said, "O my Rabb! Expand my chest** *(to be able to bear Your message and to have the courage to propagate it)*, **make my task** *(of propagation)* **easy and untie the knot** *(unclear speech that may come)* **on my tongue** *(during the heat of the moment)* **so that they** *(the people I speak to)* **may understand my speech. Appoint for me an assistant from my family;** *(namely)* **my brother Haaroon. Strengthen me with him** *(by my side)* **and make him a partner to my task** *(of propagation)* **so that we may** *(together)* **glorify You abundantly and remember You in abundance** *(because it is easier to achieve something when the responsibility is shared)*. **Undoubtedly You are Ever Watchful over us** *(over our external and internal conditions)*.**" Allaah said, "You have been granted your request O Moosa** *(We shall make your task easy and appoint Haaroon* υ *as a Nabi to assist you)*.**"**

Verses 42-48 of Surah TaaHaa continue the story with the words:

اِذْهَبْ اَنْتَ وَ اَخُوْكَ بِاٰيٰتِیْ وَلَا تَنِيَا فِیْ ذِكْرِیْ ﴿۴۲﴾ اِذْهَبَا اِلٰی فِرْعَوْنَ اِنَّهٗ طَغٰی ﴿۴۳﴾ فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشٰی ﴿۴۴﴾ قَالَا رَبَّنَا اِنَّنَا نَخَافُ اَنْ يَّفْرُطَ عَلَيْنَا اَوْ اَنْ يَّطْغٰی ﴿۴۵﴾ قَالَ لَا تَخَافَا اِنَّنِیْ مَعَكُمَا اَسْمَعُ وَاَرٰی ﴿۴۶﴾ فَاْتِيٰهُ فَقُوْلَا اِنَّا رَسُوْلَا رَبِّكَ فَاَرْسِلْ مَعَنَا بَنِیْ اِسْرَآءِيْلَ وَ لَا تُعَذِّبْهُمْ قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ وَالسَّلٰمُ عَلٰی مَنِ اتَّبَعَ الْهُدٰی ﴿۴۷﴾ اِنَّا قَدْ اُوْحِیَ اِلَيْنَا اَنَّ الْعَذَابَ عَلٰی مَنْ كَذَّبَ وَتَوَلّٰی ﴿۴۸﴾

TRANSLATION: "You and your brother should go *(to Fir'oun and his people)* **with My Aayaat** *(miracles)* **and should not be lax in My remembrance. Proceed, the two of you, to Fir'oun. Indeed he is rebellious. Speak to him in gentle** *(kind)* **words, perchance he may take heed or fear** *(Me)*.**" They said, "O our Rabb! We truly fear that he would be defiant or rebel against us." Allaah said, "Have no fear, for verily I am with you, hearing and seeing** *(I am with you to protect you wherever you are)*. **Go to him and say, 'We are indeed two Rasools of our Rabb, so send the Bani Israa'eel with us** *(to Shaam)* **and do not torture them. We have come to you with a sure Aayah** *(miracle)* **from your Rabb** *(which proves that we are Ambiyaa)*. **May peace be on those who follow the guidance** *(who accept in totality the message we have brought)*. **It has been revealed to us that punishment shall** *(definitely)* **be for those who falsify and turn away** *(from our message)*.**'"**

Verses 35 and 36 of Surah Furqaan state:

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَ جَعَلْنَا مَعَهٗۤ اَخَاهُ هٰرُوْنَ وَزِيْرًا (ۚ۳۵) فَقُلْنَا اذْهَبَاۤ اِلَى الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ فَدَمَّرْنٰهُمْ تَدْمِيْرًا (ؕ۳۶)

TRANSLATION: Verily We gave the Book *(Torah)* **to Moosa** υ **and made his brother Haaroon** υ **a minister** *(assistant)* **to him. We then said, "The two of you should go** *(and preach Towheed)* **to the nation that rejects Our Aayaat** *(Fir'oun's nation)*.**"** *(So the two brothers preached Towheed to Fir'oun and his people but they rejected the message.)* **Thereafter We completely annihilated the nation** *(of Fir'oun when We drowned them in the Red Sea)*.

Verses 10-17 of Surah Shu'araa state:

وَ اِذْ نَادٰى رَبُّكَ مُوْسٰى اَنِ ائْتِ الْقَوْمَ الظّٰلِمِيْنَ (ۙ۱۰) قَوْمَ فِرْعَوْنَ ؕ اَلَا يَتَّقُوْنَ (۱۱) قَالَ رَبِّ اِنِّیْۤ اَخَافُ اَنْ يُّكَذِّبُوْنِ (ؕ۱۲) وَ يَضِيْقُ صَدْرِیْ وَ لَا يَنْطَلِقُ لِسَانِیْ فَاَرْسِلْ اِلٰى هٰرُوْنَ (۱۳) وَ لَهُمْ عَلَیَّ ذَنْۢبٌ فَاَخَافُ اَنْ يَّقْتُلُوْنِ (ۚ۱۴) قَالَ كَلَّا ۚ فَاذْهَبَا بِاٰيٰتِنَاۤ اِنَّا مَعَكُمْ مُّسْتَمِعُوْنَ (۱۵) فَاْتِيَا فِرْعَوْنَ فَقُوْلَاۤ اِنَّا رَسُوْلُ رَبِّ الْعٰلَمِيْنَ (ۙ۱۶) اَنْ اَرْسِلْ مَعَنَا بَنِیْۤ اِسْرَآءِيْلَ (ؕ۱۷)

TRANSLATION: *(Remember the time)* **When your Rabb called Moosa** υ *(telling him)* **"Go to the oppressive nation; the nation of Fir'oun** *(and preach the message of Towheed to them)*. **Do they not fear** *(Allaah's punishment)* **?" Moosa** υ **said, "O my Rabb! I fear that they will reject me** *(that they will not believe that I am a Nabi)*. **And** *(I fear that out of anxiety)* **my chest would tighten and that my tongue will not be able to move** *(not be articulate)*. **So send for Haaroon** υ *(allow him to assist me in my task)*. **They** *(the people of Fir'oun)* **also have a charge** *(of murder)* **against me and I fear that they will kill me** *(in retaliation)*.**" Allaah said, "Never** *(they will never be able to kill you)* **! The two of you** *(Moosa υ and Haaroon υ)* **should proceed** *(to preach to Fir'oun and his people)* **with Our Aayaat** *(the miracles We have granted you)*. **We are definitely**

listening well with you two *(and will be there to assist you)*. **Go to Fir'oun and tell him, 'We are two messengers of the Rabb of the universe** *(bearing the message)* **that you** *(release the Bani Israa'eel from captivity and)* **send the Bani Israa'eel with us** *(to Shaam)*.'"

Verses 10-12 of Surah Naml state:

وَاَلْقِ عَصَاکَ ۚ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ وَّلّٰى مُدْبِرًا وَّ لَمْ يُعَقِّبْ ۚ يٰمُوْسٰى لَا تَخَفْ ۫ اِنِّىْ لَا يَخَافُ لَدَىَّ الْمُرْسَلُوْنَ (١٠) اِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوْٓءٍ فَاِنِّىْ غَفُوْرٌ رَّحِيْمٌ (١١) وَ اَدْخِلْ يَدَکَ فِىْ جَيْبِکَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ ۫ فِىْ تِسْعِ اٰيٰتٍ اِلٰى فِرْعَوْنَ وَ قَوْمِهٖ ۚ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ (١٢)

TRANSLATION: "Throw down your staff." When *(he threw it down, it turned into a snake and when)* **Moosa** υ **saw the staff moving rapidly like a snake, he** *(was naturally afraid and to save himself, he)* **stepped back on his heels without looking back.** *(Allaah then said to him)* **"O Moosa! Do not fear. Indeed, the Ambiyaa have no fear in My presence except the one who had done wrong** *(made a mistake)*, **but then** *(because he fears that I may take him to task for it, he)* **changed the wrong with good** *(by repenting)*. **Verily I am the Most Forgiving, the Most Merciful** *(and will forgive him, thereby dispelling his fear of being punished)*." *(Allaah then instructed Moosa* υ *to grab hold of the snake, after which Allaah transformed it back into a staff.)* *(Demonstrating another miracle to Moosa* υ*, Allaah commanded him further saying,)* **"Put your hand into your collar, it will emerge shining white** *(bright)* **without any ailment** *(the light will not be because of any disease)*. **These two are among the nine Aayaat** *(miracles)* **with which you will go to** *(preach Towheed to)* **Fir'oun and his people** *(to prove to them that you are My Rasool)*. **They are certainly a disobedient nation** *(and need guidance)*."

While Surah TaaHaa describes the serpent as a "**slithering snake**", Surah Naml and Surah Qasas describe it as a "**snake**" and Surah Shu'araa describes it as a "**manifest serpent**". Although the terms are different, they are all varying descriptions of the same snake.

Verse 32 of Surah Qasas states that Allaah said to Hadhrat Moosa υ, “**And, if you fear, attach your hand to your side**”. Mufassireen have stated that the fear here refers to fear for the snake or fear for Fir’oun. It may also refer to any form of fear, which could be immediately abated by placing his hand on his side. The manner of doing this was either by placing each hand into the armpit of the opposite arm or placing each hand on the sides. Allaah taught Hadhrat Moosa υ this manner of dispelling fear because he was charged to approach a tyrannical king with a large army when he was without the support of any armed forces. Such a situation will cause any human to fear for his safety.

In this manner, Hadhrat Moosa υ was able to approach Fir’oun without any fear and give him the courage to address and even debate with Fir’oun. This was therefore yet another miracle given to Hadhrat Moosa υ. And Allaah knows best.

Preaching the Truth to Fir’oun

When Hadhrat Moosa υ and Hadhrat Haaroon υ entered the court of Fir’oun and he asked them why they had come, they informed him that they had been sent as messengers from Allaah. They explained further that they had two demands to make from him:

1. That he believes in Allaah Who has created the universe
2. That he frees the Bani Israa'eel from bondage and oppression

Fir’oun was angered by the demands and reminded Hadhrat Moosa υ that he had brought him up in the palace and also that he had fled Egypt after killing one of the Egyptians. Hadhrat Moosa υ admitted both matters, but explained that the killing was unintentional and resulted from a punch that was intended only as a warning.

He then went on to tell Fir’oun to believe in and worship the One Allaah Who is the Rabb of the universe. Fir’oun scoffed at the mention of the fact that there were other gods besides him. He then challenged Hadhrat Moosa υ to prove that Allaah was indeed the Rabb of the universe. Hadhrat Moosa υ told him that it was Allaah (and not Fir’oun) who had created the heavens and the earth and everything between the two. Fir’oun had no reply for this and therefore said to his courtiers that it appeared as if Hadhrat Moosa υ had become insane and was a magician. Hadhrat Moosa υ then left them with the thought that if they stopped to ponder about what he had said, they would soon realise the truth.

In the Words of the Qur'aan

The Qur'aan describes this episode in the following words:

Verses 104-105 of Surah A’raaf state:

وَقَالَ مُوْسٰى يٰفِرْعَوْنُ اِنِّىْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ (۱۰۴)ۙ حَقِيْقٌ عَلٰى اَنْ لَّا اَقُوْلَ عَلَى اللهِ اِلَّا الْحَقَّ ؕ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَّبِّكُمْ فَاَرْسِلْ مَعِىَ بَنِىْٓ اِسْرَآءِيْلَ (۱۰۵)ؕ

TRANSLATION: Moosa υ said, “O Fir’oun! Indeed I am a Rasool from the Rabb of the universe. It is only right that I attribute only the truth to Allaah. I have come to you with a clear sign *(miracle)* **from your Rabb** *(to prove that I am His messenger)***, so send the Bani Israa’eel with me** *(after releasing them from forced labour and slavery)***.”**

فَاْتِيَا فِرْعَوْنَ فَقُوْلَاۤ اِنَّا رَسُوْلُ رَبِّ الْعٰلَمِيْنَ (۱۶)ۙ اَنْ اَرْسِلْ مَعَنَا بَنِىْٓ اِسْرَآءِيْلَ (۱۷)ؕ قَالَ اَلَمْ نُرَبِّكَ فِيْنَا وَلِيْدًا وَّ لَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِيْنَ (۱۸)ۙ وَ فَعَلْتَ فَعْلَتَكَ الَّتِىْ فَعَلْتَ وَ اَنْتَ مِنَ الْكٰفِرِيْنَ (۱۹) قَالَ فَعَلْتُهَاۤ اِذًا وَّ اَنَا مِنَ الضَّآلِّيْنَ (۲۰)ؕ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِىْ رَبِّىْ حُكْمًا وَّ جَعَلَنِىْ مِنَ الْمُرْسَلِيْنَ (۲۱) وَ

تِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ اَنْ عَبَّدْتَّ بَنِيْٓ اِسْرَآءِيْلَ (ؕ۲۲) قَالَ فِرْعَوْنُ وَ مَا رَبُّ الْعٰلَمِيْنَ (ؕ۲۳) قَالَ رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَمَا بَيْنَهُمَا ؕ اِنْ كُنْتُمْ مُّوْقِنِيْنَ (۲۴) قَالَ لِمَنْ حَوْلَهٗٓ اَلَا تَسْتَمِعُوْنَ (۲۵) قَالَ رَبُّكُمْ وَ رَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ (۲۶) قَالَ اِنَّ رَسُوْلَكُمُ الَّذِيْٓ اُرْسِلَ اِلَيْكُمْ لَمَجْنُوْنٌ (۲۷) قَالَ رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ وَمَا بَيْنَهُمَا ؕ اِنْ كُنْتُمْ تَعْقِلُوْنَ (۲۸) قَالَ لَئِنِ اتَّخَذْتَ اِلٰـهًا غَيْرِيْ لَاَجْعَلَنَّكَ مِنَ الْمَسْجُوْنِيْنَ (۲۹) قَالَ اَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِيْنٍ (ۚ۳۰) قَالَ فَاْتِ بِهٖٓ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ (۳۱) فَاَلْقٰى عَصَاهُ فَاِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ (ۚ۳۲) وَّ نَزَعَ يَدَهٗ فَاِذَا هِيَ بَيْضَآءُ لِلنّٰظِرِيْنَ (۳۳٪)

TRANSLATION: "Go to Fir'oun and tell him, 'We are two messengers of the Rabb of the universe *(bearing the message)* **that you** *(release the Bani Israa'eel from captivity and)* **send the Bani Israa'eel with us** *(to Shaam)*.**'"** *(When they delivered this message to Fir'oun,)* **Fir'oun said** *(to Moosa υ)*, **"Did we not raise you among us as a newborn child? And did you not live with us for many years of your life** *(How can you then act ungratefully by telling me what to do)* **?** *(In addition to this)* **You committed the deed** *(murder)* **that you did and you were ungrateful** *(You benefited from my wealth and killed one of my men, yet you want me to follow you?)*.**" Moosa** υ **said, "I did it** *(unintentionally killed the man)* **at a time when I was from the mistaken ones** *(I killed him by mistake)*. **I then fled from you people when I feared** *(that)* **you** *(would not understand my case and kill me in retaliation)*. **My Rabb then granted me wisdom and included me among those sent** *(to people as Ambiyaa)*. **The favour you remind me of** *(that you raised me as a child)* **is because you** *(wish to overshadow the fact that you)* **enslaved the Bani Israa'eel** *(However, the wrongs you do cannot be justified by the good you did)*. **Fir'oun said, "What is the Rabb of the universe** *(Whose messenger you claim to be)***?" He** *(Moosa υ)* **said, "***(He is)* **The Rabb of the heavens, the earth and whatever is between the two; if you will be convinced** *(if you wish to be convinced, understanding this is sufficient for you)*.**" He** *(Fir'oun)* **said** *(cynically)* **to those around him, "Do you hear** *(what he says)* **?" He** *(Moosa υ)* **said, "He** *(Allaah)* **is your Rabb and the Rabb of your forefathers."** *(Unable to find a reply)* **He** *(Fir'oun)* **said** *(to the people around him)*, **"Indeed your Rasool who has been sent to you is certainly insane." He** *(Moosa υ)* **said, "He is the Rabb of the East, the West and whatever is between the two; if you are able to understand** *(if you can understand this, you will be able to accept Imaan)*.**"** *(Addressing Moosa υ)* **He** *(Fir'oun)* **said, "If you take another as an Ilaah besides myself, I shall definitely include you among the prisoners** *(of my dungeons where you will suffer terribly)* **!" He** *(Moosa υ)* **said, "***(Will you do this)* **Even if I bring** *(show)* **you a something explicit** *(which proves that I am Allaah's messenger)* **?" He** *(Fir'oun)* **said, "Bring** *(show)* **it if you are truthful** *(in your claim that you are Allaah's messenger)*.**"So he** *(Moosa υ)* **threw down his staff and it suddenly became a manifest serpent. And he withdrew his hand** *(after placing it beneath his armpit)*, **which instantly turned white** *(bright and shining)* **for all to see.**

Verses 48-56 of Surah TaaHaa state:

اِنَّا قَدْ اُوْحِيَ اِلَيْنَآ اَنَّ الْعَذَابَ عَلٰى مَنْ كَذَّبَ وَتَوَلّٰى (۴۸) قَالَ فَمَنْ رَّبُّكُمَا يٰمُوْسٰى (۴۹) قَالَ رَبُّنَا الَّذِيْٓ
اَعْطٰى كُلَّ شَيْءٍ خَلْقَهٗ ثُمَّ هَدٰى (۵۰) قَالَ فَمَا بَالُ الْقُرُوْنِ الْاُوْلٰى (۵۱) قَالَ عِلْمُهَا عِنْدَ رَبِّيْ فِيْ كِتٰبٍ ۚ لَا
يَضِلُّ رَبِّيْ وَ لَا يَنْسَى (۵۲) الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّسَلَكَ لَكُمْ فِيْهَا سُبُلًا وَّ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۭ
فَاَخْرَجْنَا بِهٖٓ اَزْوَاجًا مِّنْ نَّبَاتٍ شَتّٰى (۵۳) كُلُوْا وَ ارْعَوْا اَنْعَامَكُمْ ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّاُولِي النُّهٰى (۵۴)
مِنْهَا خَلَقْنٰكُمْ وَ فِيْهَا نُعِيْدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى (۵۵) وَ لَقَدْ اَرَيْنٰهُ اٰيٰتِنَا كُلَّهَا فَكَذَّبَ وَاَبٰى (۵۶)

TRANSLATION: *(Moosa υ was instructed to say)* **'It has been revealed to us that punishment shall** *(definitely)* **be for those who falsify and turn away** *(from our message)***.'** *(As commanded, Moosa υ and Haaroon υ took the message to Fir'oun. However, he rejected their message.)* **Fir'oun said, "Then who is the Rabb of you two, O Moosa?" He** *(Moosa υ)* **replied, "Our Rabb is He Who granted each thing its** *(appropriate)* **form and then guided it** *(showed it what it ought to be doing and how to live)***." Fir'oun said, "Then what about the previous generations** *(who rejected the message of their Ambiyaa. Were they also punished as you say)***?" Moosa υ said, "The knowledge of them is with my Rabb in the Book** *(the Lowhul Mahfoodh)***. My Rabb does not err, nor does He forget** *(He knows whether a nation deserves punishment in this world before their punishment in the Aakhirah. While many nations were punished in this world, the punishment for others has been postponed for the Aakhirah)***.** *(My Rabb is)* **He Who made the earth a bedding** *(a place of comfort)* **for you, made roads for you** *(through mountain ranges and other terrain)* **and sent water from the sky." Then We extracted by this** *(rain)* **various kinds of plants for you. Eat and graze your animals** *(on that which We have provided)***. There are certainly Aayaat** *(denoting Allaah's might and power)* **in this for the intelligent** *(those who can think clearly)***. We have created you** *(your father Aadam υ)* **from it** *(the earth)***, shall return you to it** *(when you are buried)***, and will extract you from it a second time** *(you will all come out from your graves on the Day of Qiyaamah)***. Verily We showed Fir'oun all Our Aayaat, yet he** *(repeatedly)* **rejected and refused** *(to accept)***.**

Verses 36-42 of Surah Qasas states:

فَلَمَّا جَآءَہُمۡ مُّوۡسٰی بِاٰیٰتِنَا بَیِّنٰتٍ قَالُوۡا مَا ہٰذَاۤ اِلَّا سِحۡرٌ مُّفۡتَرًی وَّمَا سَمِعۡنَا بِہٰذَا فِیۡۤ اٰبَآئِنَا الۡاَوَّلِیۡنَ (۳۶) وَ قَالَ مُوۡسٰی رَبِّیۡۤ اَعۡلَمُ بِمَنۡ جَآءَ بِالۡہُدٰی مِنۡ عِنۡدِہٖ وَمَنۡ تَکُوۡنُ لَہٗ عَاقِبَۃُ الدَّارِ ؕ اِنَّہٗ لَا یُفۡلِحُ الظّٰلِمُوۡنَ (۳۷) وَ قَالَ فِرۡعَوۡنُ یٰۤاَیُّہَا الۡمَلَاُ مَا عَلِمۡتُ لَکُمۡ مِّنۡ اِلٰہٍ غَیۡرِیۡ ۚ فَاَوۡقِدۡ لِیۡ یٰہَامٰنُ عَلَی الطِّیۡنِ فَاجۡعَلۡ لِّیۡ صَرۡحًا لَّعَلِّیۡۤ اَطَّلِعُ اِلٰۤی اِلٰہِ مُوۡسٰی ۙ وَ اِنِّیۡ لَاَظُنُّہٗ مِنَ الۡکٰذِبِیۡنَ (۳۸) وَاسۡتَکۡبَرَ ہُوَ وَ جُنُوۡدُہٗ فِی الۡاَرۡضِ بِغَیۡرِ الۡحَقِّ وَ ظَنُّوۡۤا اَنَّہُمۡ اِلَیۡنَا لَا یُرۡجَعُوۡنَ (۳۹) فَاَخَذۡنٰہُ وَ جُنُوۡدَہٗ فَنَبَذۡنٰہُمۡ فِی الۡیَمِّ ۚ فَانۡظُرۡ کَیۡفَ کَانَ عَاقِبَۃُ الظّٰلِمِیۡنَ (۴۰) وَ جَعَلۡنٰہُمۡ اَئِمَّۃً یَّدۡعُوۡنَ اِلَی النَّارِ ۚ وَ یَوۡمَ الۡقِیٰمَۃِ لَا یُنۡصَرُوۡنَ (۴۱) وَ اَتۡبَعۡنٰہُمۡ فِیۡ ہٰذِہِ الدُّنۡیَا لَعۡنَۃً ۚ وَ یَوۡمَ الۡقِیٰمَۃِ ہُمۡ مِّنَ الۡمَقۡبُوۡحِیۡنَ (۴۲)

TRANSLATION: When Moosa came to them with Our clear Aayaat *(miracles)*, **they** *(Fir'oun and his ministers)* **said, "This** *(the miracles)* **is** *(merely)* **magic** *(and not real miracles)* **that has been falsely attributed** *(to Allaah)*. **We have not heard of such a thing** *(happening)* **among our predecessors." Moosa** υ **said, "My Rabb knows best who brings guidance** *(the correct Deen)* **from Him and who will meet a favourable end in the Aakhirah. Verily, the oppressors** *(Kuffaar)* **will never succeed."** *(It will therefore be seen whether it is you or I who shall be successful.) (Fearing that Moosa* υ *may convince his people,)* **Fir'oun said, "O ministers! Besides myself, I know of no other Ilaah for your people. O Haamaan! Kindle for me a fire on sand** *(bake bricks for me)*, **then construct a** *(high)* **tower for me so that I may get a peek at Moosa's Rabb** *(to see whether he exists or not)*. **I strongly feel that he** *(Moosa* υ*)* **is from the liars** *(he is lying about being a Nabi of his Rabb)*.**" Fir'oun and his armies were unjustly haughty on earth and thought that they will never return to Us** *(and will therefore not have to answer for their tyranny)*. **So We** *(ultimately)* **seized Fir'oun and his armies, and cast them into the sea** *(drowned them all)*. **See what was the plight of the oppressors** *(and take heed from their unfortunate experience)*. **We made them leaders** *(on earth)* **who** *(did no good, but)* **called** *(others)* **towards the Fire** *(of Jahannam by promoting Shirk)*. **They will not be assisted** *(against Allaah's punishment)* **in the Aakhirah. We set a curse after them** *(deprived them of Our mercy)* **in this world and on the Day of Qiyaamah they shall be among the despised ones.**

Verses 36-37 of Surah Mu'min state:

(٣٥) وَ قَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِىْ صَرْحًا لَّعَلِّىْٓ اَبْلُغُ الْاَسْبَابَ (٣٦) اَسْبَابَ السَّمٰوٰتِ فَاَطَّلِعَ اِلٰى اِلٰهِ مُوْسٰى وَ اِنِّىْ لَاَظُنُّهٗ كَاذِبًا ؕ وَكَذٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوْٓءُ عَمَلِهٖ وَ صُدَّ عَنِ السَّبِيْلِ ؕ وَمَا كَيْدُ فِرْعَوْنَ اِلَّا فِىْ تَبَابٍ

TRANSLATION: *(Scoffing Towheed,)* **Fir'oun said, "O Haamaan, build a tower for me so that I may reach the roads the roads to the heavens so that I can have a close look at the Ilaah of Moosa υ. I strongly feel that he is a liar." In this manner the evil of his actions was made appealing to Fir'oun, and he was prevented from the path** *(of the truth)*. **The scheme of Fir'oun led only to destruction.**

Commenting on the Fir'oun's statement that he knew of no god other than himself, Hadhrat Shah Abdul Qaadir رحمه الله notes that Fir'oun was an atheist. A history of the ancient Egyptians makes it clear that they were idol worshippers, the greatest of their gods being Ra, the sun god. They did not believe in one god, but believed that their gods and the stars created everything and were in control of everything. These beliefs were similar to the beliefs of Hindus.

Haamaan

The Qur'aan does not specify whether the name Haamaan was a real name, a title or a position. Nonetheless, he was a man devoted to Fir'oun and who did as Fir'oun commanded. In other words, he was like a secretary and right-hand man to Fir'oun.

Although the Qur'aan does not state whether Haamaan built the tower Fir'oun asked for, but historical reports reveal that he gathered a workforce of fifty thousand labourers and erected a tower that was the highest during those times. When it had been completed, Allaah commanded Hadhrat Jibra'eel υ to tip to

over, causing it to break into three parts and come toppling down and crush thousands of Fir'oun's soldiers.[170]

Nonetheless, who Haamaan was and whether or not he erected the tower is of no consequence. The point here is that Fir'oun issued the command only as a ruse for the public because he had no reply for Hadhrat Moosa υ.

The Challenge

When Fir'oun sensed a serious danger from Hadhrat Moosa υ, he threatened to imprison him and tighten his grip on the Bani Israa'eel. Hadhrat Moosa υ then asked, "What if I show you a clear proof from my Rabb?" Fir'oun replied, "Then present it, if you have any." It was then that Hadhrat Moosa υ threw his staff down and it transformed into a frightening serpent. The serpent was real and not created by an act of mesmerism or hallucination. Thereafter, Hadhrat Moosa υ displayed the miracle of his hand which shone with a blinding light.

When Fir'oun's ministers saw that their king was defeated, the only course they saw fit to take was to declare that Hadhrat Moosa υ was a magician who wanted to seize control over Egypt. They therefore decided to arrange a contest between Hadhrat Moosa υ and the best magicians in the land. Hadhrat Moosa υ told them to arrange the contest in front of all the people and on a day when they were all free to attend. **This was the trait of all Ambiyaa عليهم السلام to be bold in their claims because of their reliance in Allaah.** The contest was thus arranged on a day of festivities and everyone gathered on a large plain to watch. The magicians of the land stood on one side and Hadhrat Moosa υ stood opposite them, ready to see who would be the victor.

[170] Qurtubi.

Describing the above sequence of events, verses 23-33 of Surah Shu'araa state:

قَالَ فِرْعَوْنُ وَ مَا رَبُّ الْعٰلَمِيْنَ (۲۳) قَالَ رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَمَا بَيْنَهُمَا ؕ اِنْ كُنْتُمْ مُّوْقِنِيْنَ (۲۴) قَالَ لِمَنْ حَوْلَهٗۤ اَلَا تَسْتَمِعُوْنَ (۲۵) قَالَ رَبُّكُمْ وَ رَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ (۲۶) قَالَ اِنَّ رَسُوْلَكُمُ الَّذِیْۤ اُرْسِلَ اِلَيْكُمْ لَمَجْنُوْنٌ (۲۷) قَالَ رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ وَمَا بَيْنَهُمَا ؕ اِنْ كُنْتُمْ تَعْقِلُوْنَ (۲۸) قَالَ لَئِنِ اتَّخَذْتَ اِلٰـهًا غَيْرِیْ لَاَجْعَلَنَّكَ مِنَ الْمَسْجُوْنِيْنَ (۲۹) قَالَ اَوَلَوْ جِئْتُكَ بِشَیْءٍ مُّبِيْنٍ (۳۰) قَالَ فَاْتِ بِهٖۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ (۳۱) فَاَلْقٰی عَصَاهُ فَاِذَا هِیَ ثُعْبَانٌ مُّبِيْنٌ (۳۲) وَّ نَزَعَ يَدَهٗ فَاِذَا هِیَ بَيْضَآءُ لِلنّٰظِرِيْنَ (۳۳)

TRANSLATION: Fir'oun said, "What is the Rabb of the universe *(Whose messenger you claim to be)***?" He** *(Moosa* υ*)* **said, "***(He is)* **The Rabb of the heavens, the earth and whatever is between the two; if you will be convinced** *(if you wish to be convinced, understanding this is sufficient for you)***." He** *(Fir'oun)* **said** *(cynically)* **to those around him, "Do you hear** *(what he says)* **?" He** *(Moosa* υ*)* **said, "He** *(Allaah)* **is your Rabb and the Rabb of your forefathers."** *(Unable to find a reply)* **He** *(Fir'oun)* **said** *(to the people around him)***, "Indeed your Rasool who has been sent to you is certainly insane." He** *(Moosa* υ*)* **said, "He is the Rabb of the East, the West and whatever is between the two; if you are able to understand** *(if you can understand this, you will be able to accept Imaan)***."** *(Addressing Moosa* υ*)* **He** *(Fir'oun)* **said, "If you take another as an Ilaah besides myself, I shall definitely include you among the prisoners** *(of my dungeons where you will suffer terribly)* **!" He** *(Moosa* υ*)* **said, "***(Will you do this)* **Even if I bring** *(show)* **you a something explicit** *(which proves that I am Allaah's messenger)* **?" He** *(Fir'oun)* **said, "Bring** *(show)* **it if you are truthful** *(in your claim that you are Allaah's messenger)***." So he** *(Moosa* υ*)* **threw down his staff and it suddenly became a manifest serpent. And he withdrew his hand** *(after placing it beneath his armpit)***, which instantly turned white** *(bright and shining)* **for all to see.**

Verses 104-112 of Surah A'raaf state:

وَقَالَ مُوْسٰی يٰفِرْعَوْنُ اِنِّیْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ (۱۰۴) حَقِيْقٌ عَلٰۤی اَنْ لَّاۤ اَقُوْلَ عَلَی اللهِ اِلَّا الْحَقَّ ؕ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَّبِّكُمْ فَاَرْسِلْ مَعِیَ بَنِیْۤ اِسْرَآءِيْلَ (۱۰۵) قَالَ اِنْ كُنْتَ جِئْتَ بِاٰيَةٍ فَاْتِ بِهَاۤ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ (۱۰۶) فَاَلْقٰی عَصَاهُ فَاِذَا هِیَ ثُعْبَانٌ مُّبِيْنٌ (۱۰۷) وَّ نَزَعَ يَدَهٗ فَاِذَا هِیَ بَيْضَآءُ لِلنّٰظِرِيْنَ (۱۰۸)

قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ (١٠٩) يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ ۚ فَمَاذَا تَاْمُرُوْنَ (١١٠)
قَالُوْٓا اَرْجِهْ وَ اَخَاهُ وَاَرْسِلْ فِى الْمَدَآئِنِ حٰشِرِيْنَ (١١١) يَاْتُوْكَ بِكُلِّ سٰحِرٍ عَلِيْمٍ (١١٢)

TRANSLATION: Moosa υ said, "O Fir'oun! Indeed I am a Rasool from the Rabb of the universe. It is only right that I attribute only the truth to Allaah. I have come to you with a clear sign *(miracle)* **from your Rabb** *(to prove that I am His messenger)*, **so send the Bani Israa'eel with me** *(after releasing them from forced labour and slavery)*.**" He** *(Fir'oun)* **said, "If you have come with some sign** *(a miracle to prove that you are a prophet)*, **then show it to us if you are from the truthful ones** *(true in your claim that you are the Rasool of Allaah)*.**" So he** *(Moosa υ)* **threw down his staff** *(the first miracle)* **and it suddenly became a** *(terrifying and huge)* **serpent in no uncertain terms. And when he** *(Moosa υ)* **drew forth his hand** *(from beneath his armpit)*, **it suddenly became** *(shining)* **bright for all to see** *(the second miracle)*. *(Echoing Fir'ouns's feelings because they were too proud to accept the miracles,)* **The chieftains** *(ministers)* **from Fir'oun's nation said, "He is truly an intelligent** *(skilful)* **magician. He intends to remove you from your land, so what do you instruct** *(us to do with him)* **?" They replied, "Detain him and his brother while you dispatch callers throughout the towns who will bring to you every learned** *(expert)* **magician** *(to challenge Moosa υ)*.**"**

Verses 75-79 of Surah Yunus state:

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُّوْسٰى وَهٰرُوْنَ اِلٰى فِرْعَوْنَ وَمَلَائِهٖ بِاٰيٰتِنَا فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ (٧٥) فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْٓا اِنَّ هٰذَا لَسِحْرٌ مُّبِيْنٌ (٧٦) قَالَ مُوْسٰٓى اَتَقُوْلُوْنَ لِلْحَقِّ لَمَّا جَآءَكُمْ ؕ اَسِحْرٌ هٰذَا ؕ وَلَا يُفْلِحُ السّٰحِرُوْنَ (٧٧) قَالُوْٓا اَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا وَتَكُوْنَ لَكُمَا الْكِبْرِيَآءُ فِى الْاَرْضِ ؕ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِيْنَ (٧٨) وَقَالَ فِرْعَوْنُ ائْتُوْنِىْ بِكُلِّ سٰحِرٍ عَلِيْمٍ (٧٩)

TRANSLATION: We sent after him *(Nooh υ)* **many Rusul to their nations. They** *(the Rusul)* **came to them** *(to their nations)* **with** *(many)* **clear signs** *(miracles to prove that they really were prophets)*, **but the people were unlikely to believe what they had already rejected earlier** *(before the prophets came to them)*. **In this manner** *(as We had sealed the hearts of these people, so too)* **do We seal the hearts of those who transgress** *(those who overstep the limits that Allaah has set)*. *(Because of their kufr and constant sin, the hearts of such people become hard and fail to respond to the truth.)* **Then We sent after them** *(after these Rusul)* **Moosa υ and Haaroon υ with clear signs** *(miracles to prove that they were Allaah's prophets)* **to Fir'oun and his ministers. However, they were arrogant** *(refusing to accept the truth)* **and were a nation of**

sinners *(who oppressed others)***. When the truth came to them from Us** *(when they saw the miracles of Moosa υ)***, they said, "This is obviously magic!" Moosa** υ **said, "Do you say with regard to the truth when it comes to you, 'Is this magic?'** *(Do you not realise that when)* **Magicians** *(try to do something extraordinary to prove that they are prophets, they)* **are never successful** *(in their attempt. I am therefore certainly a true prophet of Allaah because I have successfully shown you miracles to prove that I am Allaah's prophet)***." They** *(Fir'oun and his ministers)* **said, "Have you come to us to turn us away from that** *(religion)* **which we found our forefathers following so that the two of you** *(Moosa and Haaroon)* **may attain importance** *(leadership and fame)* **on earth? We shall never believe in you two** *(in what you say)***."** *(To challenge Moosa υ)* **Fir'oun said, "Bring every learned magician** *(from every part of Egypt)* **to me."**

Verses 56-59 of Surah TaaHaa state:

وَ لَقَدْ اَرَيْنٰهُ اٰيٰتِنَا كُلَّهَا فَكَذَّبَ وَاَبٰى (۵۶) قَالَ اَجِئْتَنَا لِتُخْرِجَنَا مِنْ اَرْضِنَا بِسِحْرِكَ يٰمُوْسٰى (۵۷) فَلَنَاْتِيَنَّكَ بِسِحْرٍ مِّثْلِهٖ فَاجْعَلْ بَيْنَنَا وَ بَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهٗ نَحْنُ وَ لَاۤ اَنْتَ مَكَانًا سُوًى (۵۸) قَالَ مَوْعِدُكُمْ يَوْمُ الزِّيْنَةِ وَ اَنْ يُّحْشَرَ النَّاسُ ضُحًى (۵۹)

TRANSLATION: Verily We showed Fir'oun all Our Aayaat, yet he *(repeatedly)* **rejected and refused** *(to accept)***.** *(Referring to the miracles that Moosa υ showed him,)* **He** *(Fir'oun)* **said, "Have you come to us to remove us from our land with your magic, O Moosa?** *(Intending to host a contest between Moosa υ and all the accomplished magicians of Egypt, Fir'oun said to Moosa υ,)* **So** *(in reply to your feats)* **we will certainly present the same kind of magic before you, so arrange an appointment between us that neither us nor you will violate. Fix an open plain for this** *(contest so that people may witness it)***." Moosa** υ **said, "Your appointment** *(for the contest)* **shall be on the day of adornment** *(a day of festivity)***, and the people should be gathered at midmorning** *(to be spectators)***."**

Verses 109-126 of Surah A'raaf state:

قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ (١٠٩)ۙ يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ ۚفَمَاذَا تَاْمُرُوْنَ (١١٠)
قَالُوْا اَرْجِهْ وَ اَخَاهُ وَاَرْسِلْ فِى الْمَدَآئِنِ حٰشِرِيْنَ (١١١)ۙ يَاْتُوْكَ بِكُلِّ سٰحِرٍ عَلِيْمٍ (١١٢) وَ جَآءَ السَّحَرَةُ
فِرْعَوْنَ قَالُوْٓا اِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ (١١٣) قَالَ نَعَمْ وَ اِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ (١١٤) قَالُوْا يٰمُوْسٰى
اِمَّآ اَنْ تُلْقِىَ وَ اِمَّآ اَنْ نَّكُوْنَ نَحْنُ الْمُلْقِيْنَ (١١٥) قَالَ اَلْقُوْا ۚفَلَمَّآ اَلْقَوْا سَحَرُوْٓا اَعْيُنَ النَّاسِ وَ اسْتَرْهَبُوْهُمْ
وَجَآءُوْ بِسِحْرٍ عَظِيْمٍ (١١٦) وَ اَوْحَيْنَآ اِلٰى مُوْسٰى اَنْ اَلْقِ عَصَاكَ ۚفَاِذَا هِىَ تَلْقَفُ مَا يَاْفِكُوْنَ (١١٧)ۚ فَوَقَعَ
الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ (١١٨)ۚ فَغُلِبُوْا هُنَالِكَ وَانْقَلَبُوْا صٰغِرِيْنَ (١١٩)ۚ وَ اُلْقِىَ السَّحَرَةُ سٰجِدِيْنَ
(١٢٠)ۖۚ قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ (١٢١)ۙ رَبِّ مُوْسٰى وَهٰرُوْنَ (١٢٢) قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ
اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِى الْمَدِيْنَةِ لِتُخْرِجُوْا مِنْهَآ اَهْلَهَا ۚفَسَوْفَ تَعْلَمُوْنَ (١٢٣) لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ
خِلَافٍ ثُمَّ لَاُصَلِّبَنَّكُمْ اَجْمَعِيْنَ (١٢٤) قَالُوْٓا اِنَّآ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ (١٢٥)ۚ وَمَا تَنْقِمُ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاٰيٰتِ رَبِّنَا
لَمَّا جَآءَتْنَا ؕ رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّتَوَفَّنَا مُسْلِمِيْنَ (١٢٦)٪

TRANSLATION: *(Echoing Fir'ouns's feelings because they were too proud to accept the miracles,)* **The chieftains** *(ministers)* **from Fir'oun's nation said, "He is truly an intelligent** *(skilful)* **magician. He intends to remove you from your land, so what do you instruct** *(us to do with him)* **?" They replied, "Detain him and his brother while you dispatch callers throughout the towns who will bring to you every learned** *(expert)* **magician** *(to challenge Moosa υ)***."** *(When)* **The magicians** *(were gathered together, they)* **came to Fir'oun and asked, "Will we receive some** *(grand)* **prize if we are victorious** *(over Moosa υ)* **?" He** *(Fir'oun)* **replied, "Certainly! And** *(in addition to that)* **you will** *(also)* **be of those brought close** *(to me in my grand court)***." They** *(the magicians)* **said, "O Moosa! Either you throw** *(your staff first)***, or we will be the ones to throw** *(our ropes and staffs first)***." He** *(Moosa υ)* **said, "You throw** *(first)***." When they threw, they mesmerised the people's eyes** *(made the people think that the ropes and staffs were snakes)***, frightened them and displayed wonderful magic** *(a great illusion)***. We inspired** *(strengthened)* **Moosa saying, "***(Now)* **Throw your staff!" Then suddenly it** *(the snake which was once the staff)* **began to swallow their deceiving** *(unreal, imaginary)* **things** *(the "snakes" that the magicians made people imagine that they were there)***. So the truth was established and what** *(vain magic)* **they practised was dismissed! On that occasion they** *(the followers of Fir'oun)* **were defeated and they became the disgraced ones** *(whereas they always behaved proudly)***. The magicians were thrown into prostration** *(in humility and submission because of the grand miracle of Moosa υ, which they realised could have been only from Allaah)***. They said, "We believe in the Rabb of the universe; the Rabb of Moosa υ and Haroon υ** *(contrary to what Fir'oun wanted them to believe, that he was their "High Lord")***."Fir'oun exclaimed** *(to deceive the masses and to conceal his defeat)***, "Do you believe in Him before I have permitted you** *(to believe)* **? This must certainly be a grand scheme that you all have devised in the city to remove its inhabitants from it** *(so that you could rule it)***. Soon you shall come to know** *(how I shall punish you for this)* **! I will certainly cut off your hands and your feet from alternate sides** *(right hands and left feet)* **and crucify every one of you." They** *(the magicians)* **said, "Indeed we shall return to our Rabb** *(after our deaths, when we shall be*

rewarded). **You are taking revenge on us merely because we believed in the Aayaat** *(miracles)* **of our Rabb when it came to us. O our Rabb! Grant us fortitude** *(patience)* **and give us death as Muslims** *(as people who submit themselves to You)*.**"**

Verses 80-82 of Surah Yunus state:

فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَہُمْ مُّوْسٰی اَلْقُوْا مَاۤ اَنْتُمْ مُّلْقُوْنَ (۸۰) فَلَمَّاۤ اَلْقَوْا قَالَ مُوْسٰی مَا جِئْتُمْ بِہِ ۙ السِّحْرُ ؕ اِنَّ اللّٰہَ سَیُبْطِلُہٗ ؕ اِنَّ اللّٰہَ لَا یُصْلِحُ عَمَلَ الْمُفْسِدِیْنَ (۸۱) وَیُحِقُّ اللّٰہُ الْحَقَّ بِکَلِمٰتِہٖ وَلَوْ کَرِہَ الْمُجْرِمُوْنَ (۸۲)

TRANSLATION: Then, when the magicians came *(to challenge Moosa υ and asked him whether he would like to begin the contest)*, **Moosa υ told them, "Throw that** *(sticks and ropes)* **which you throw** *(to create your magic)*.**" When they threw** *(their sticks and ropes which seemed to turn into snakes)* **Moosa υ told them, "What you have displayed is magic** *(and not what I had shown to Fir'oun)*. **Allaah shall soon eliminate it** *(destroy its effect)*. **Surely Allaah does not allow the actions of mischief-makers to materialise** *(to have significant results)*.**" Allaah establishes** *(confirms)* **the truth with His words** *(His decrees and promises)* **even though the wrong-doers** *(the Kuffaar)* **detest it.**

The Truth Prevails

The magicians were masters of their field and knew instantly that what Hadhrat Moosa υ displayed was not magic, but something from above. The truth that Fir'oun tried to conceal was now evident before them and they immediately admitted that they accepted the Rabb of Hadhrat Moosa υ and Hadhrat Haaroon υ. Saying this, they fell prostrate before Allaah.

Now that Fir’oun had lost his last chance of proving Hadhrat Moosa υ wrong, he immediately decided to take drastic action to prevent the masses from following Hadhrat Moosa υ. He therefore announced that Hadhrat Moosa υ was the teacher of the magicians and that this had been an orchestrated plot between Hadhrat Moosa υ and the magicians and it is because of this that they professed Imaan without his permission. He then said that he would punish them severely for their action by amputating their arms and legs before crucifying them.

In the Words of the Qur'aan

The Imaan of the magicians and the anger of Fir’oun are recounted in the following verses of the Qur'aan:

Verses 71-76 of Surah TaaHaa state:

قَالَ اٰمَنْتُمْ لَہٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ؕ اِنَّہٗ لَكَبِيْرُكُمُ الَّذِىْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَاُ قَطِّعَنَّ اَيْدِيَكُمْ وَ اَرْجُلَكُمْ مِّنْ خِلَافٍ وَّ لَاُصَلِّبَنَّكُمْ فِىْ جُذُوْعِ النَّخْلِ ۫ وَ لَتَعْلَمُنَّ اَيُّنَاۤ اَشَدُّ عَذَابًا وَّ اَبْقٰى (٧١) قَالُوْا لَنْ نُّؤْثِرَكَ عَلٰى مَا جَآءَنَا مِنَ الْبَيِّنٰتِ وَ الَّذِىْ فَطَرَنَا فَاقْضِ مَاۤ اَنْتَ قَاضٍ ؕ اِنَّمَا تَقْضِىْ هٰذِهِ الْحَيٰوةَ الدُّنْيَا (٧٢) اِنَّاۤ اٰمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطٰيٰنَا وَمَاۤ اَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ؕ وَ اللّٰهُ خَيْرٌ وَّ اَبْقٰى (٧٣) اِنَّہٗ مَنْ يَّاْتِ رَبَّہٗ مُجْرِمًا فَاِنَّ لَہٗ جَهَنَّمَ ؕ لَا يَمُوْتُ فِيْهَا وَ لَا يَحْيٰى (٧٤) وَ مَنْ يَّاْتِہٖ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ فَاُولٰٓئِكَ لَهُمُ الدَّرَجٰتُ الْعُلٰى (٧٥) جَنّٰتُ عَدْنٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَ ذٰلِكَ جَزٰٓؤُا مَنْ تَزَكّٰى (٧٦)

TRANSLATION: Fir’oun said, “Do you believe in Moosa before I have permitted you *(to do so)* **? He** *(Moosa)* **must surely be your superior** *(your leader)* **who has taught you magic. I shall certainly cut off your hands and your legs on opposite sides and will surely crucify you on the trunks of date palms. Then you will learn which of us** *(myself or the Rabb of Moosa υ)* **is more severe in punishment and whose punishment is more lingering** *(lasting)***.” They** *(the magicians)* **replied, “We shall never prefer you to the clear signs that have come to us and to the One Who has created us. So do as you decide. You can make a decision**

only in this worldly life *(you can end our lives only in this world and have no control over our lives in the Aakhirah, when Allaah will grant us Jannah)*. **We have verily believed in our Rabb so that He may forgive us for our sins and for the magic that you have forced us to practise. Allaah is Best and Eternal." Indeed whoever comes to his Rabb as a criminal** *(Kaafir or sinner)*, **then he shall have Jahannam where he shall neither live** *(a life of comfort)* **nor die** *(because there is no death in the Aakhirah)*. **As for him who comes to his Rabb as a Mu'min, having performed good acts** *(for Allaah's pleasure)*, **then these people will have the lofty ranks** *(high places in Jannah)*. *(Their reward will be)* **The eternal Jannaat beneath which rivers flow. There they shall live forever. This is the reward for those who are pure** *(who purify their inner selves from all types of evil)*.

Verses 123-126 of Surah A'raaf read:

قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِى الْمَدِيْنَةِ لِتُخْرِجُوْا مِنْهَاۤ اَهْلَهَا ۚ فَسَوْفَ تَعْلَمُوْنَ (١٢٣) لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَاُصَلِّبَنَّكُمْ اَجْمَعِيْنَ (١٢٤) قَالُوْۤا اِنَّاۤ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ (١٢٥) ۚ وَمَا تَنْقِمُ مِنَّاۤ اِلَّاۤ اَنْ اٰمَنَّا بِاٰيٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ؕ رَبَّنَاۤ اَفْرِغْ عَلَيْنَا صَبْرًا وَّتَوَفَّنَا مُسْلِمِيْنَ (١٢٦)٪

TRANSLATION: Fir'oun exclaimed *(to deceive the masses and to conceal his defeat)*, **"Do you believe in Him before I have permitted you** *(to believe)* **? This must certainly be a grand scheme that you all have devised in the city to remove its inhabitants from it** *(so that you could rule it)*. **Soon you shall come to know** *(how I shall punish you for this)* **! I will certainly cut off your hands and your feet from alternate sides** *(right hands and left feet)* **and crucify every one of you." They** *(the magicians)* **said, "Indeed we shall return to our Rabb** *(after our deaths, when we shall be rewarded)*. **You are taking revenge on us merely because we believed in the Aayaat** *(miracles)* **of our Rabb when it came to us. O our Rabb! Grant us fortitude** *(patience)* **and give us death as Muslims** *(as people who submit themselves to You)*.**"**

Verses 46-51 of Surah Shu'araa state:

فَاُلْقِیَ السَّحَرَۃُ سٰجِدِیْنَ (۴۶) قَالُوْۤا اٰمَنَّا بِرَبِّ الْعٰلَمِیْنَ (۴۷) رَبِّ مُوْسٰی وَ ہٰرُوْنَ (۴۸) قَالَ اٰمَنْتُمْ لَہٗ قَبْلَ اَنْ اٰذَنَ لَکُمْ ۚ اِنَّہٗ لَکَبِیْرُکُمُ الَّذِیْ عَلَّمَکُمُ السِّحْرَ ۚ فَلَسَوْفَ تَعْلَمُوْنَ ۬ؕ لَاُقَطِّعَنَّ اَیْدِیَکُمْ وَ اَرْجُلَکُمْ مِّنْ خِلَافٍ وَّ لَاُوصَلِّبَنَّکُمْ اَجْمَعِیْنَ (۴۹) قَالُوْا لَا ضَیْرَ ۫ اِنَّاۤ اِلٰی رَبِّنَا مُنْقَلِبُوْنَ (۵۰) اِنَّا نَطْمَعُ اَنْ یَّغْفِرَ لَنَا رَبُّنَا خَطٰیٰنَاۤ اَنْ کُنَّاۤ اَوَّلَ الْمُؤْمِنِیْنَ (۵۱) ؕ

TRANSLATION: *(Realising that the feat of Moosa υ was not mere magic, but something possible only with Allaah's help,)* **The magicians were cast down in prostration** *(they were forced to prostrate before Allaah to show that they now believed in Allaah)*. **They submitted, "We believe in the Rabb of the universe; in the Rabb of Moosa υ and Haaroon υ." He** *(Fir'oun)* **said, "Have you believed him** *(Moosa υ)* **before I could permit you** *(to believe)* **? He** *(Moosa υ)* **must certainly be your leader who has taught you magic! You shall shortly come to learn** *(how I deal with people who refuse to worship me)* **! I will cut off your hands and feet from opposite sides and crucify all of you!" They** *(the magicians)* **said, "It matters not** *(what you do to us because we will still not reconsider our decision)*. *(If you kill us)* **We shall surely return to our Rabb** *(Who will reward us for our Imaan)*. *(All)* **We desire** *(is)* **that our Rabb forgive our sins** *(Shirk and magic)* **because we have been the first Mu'mineen** *(to follow Moosa υ)*."

Vengeance

Historical reports suggest that six hundred thousand people accepted Imaan along with the magicians. Whereas there had been only two people to oppose Fir'oun before this, he now had many thousand opponents. Of course, he would not allow this to happen all too easily and decided to resume killing all boys born to the Bani Israa'eel so that they would fear him and return to their previous religion. With this to spearhead his campaign of terror against all Mu'mineen, Fir'oun started to resort to all sorts of other terrible methods of coercion.

In the Words of the Qur'aan

His vengeful behaviour is stated in the following verses of the Qur'aan:

Verses 127-129 of Surah A’raaf state:

وَ قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اَتَذَرُ مُوْسٰى وَ قَوْمَهٗ لِيُفْسِدُوْا فِى الْاَرْضِ وَيَذَرَكَ وَ اٰلِهَتَكَ ؕ قَالَ سَنُقَتِّلُ اَبْنَآءَهُمْ وَ نَسْتَحْىٖ نِسَآءَهُمْ ۚ وَ اِنَّا فَوْقَهُمْ قٰهِرُوْنَ (۱۲۷) قَالَ مُوْسٰى لِقَوْمِهِ اسْتَعِيْنُوْا بِاللّٰهِ وَ اصْبِرُوْا ۚ اِنَّ الْاَرْضَ لِلّٰهِ ۙ۬ يُوْرِثُهَا مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ (۱۲۸) قَالُوْۤا اُوْذِيْنَا مِنْ قَبْلِ اَنْ تَاْتِيَنَا وَمِنْۢ بَعْدِ مَا جِئْتَنَا ؕ قَالَ عَسٰى رَبُّكُمْ اَنْ يُّهْلِكَ عَدُوَّكُمْ وَ يَسْتَخْلِفَكُمْ فِى الْاَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُوْنَ (۱۲۹)٪

TRANSLATION: The chieftains from the nation of Fir’oun said *(to Fir’oun)*, **“Will you leave Moosa and his people to spread corruption in the land** *(by turning people against you)* **and to discard you and your gods** *(While regarding Fir'oun to be their highest god, the people of Egypt also worshipped idols)* **?” He** *(Fir’oun)* **replied, “We shall now kill their sons and allow their daughters to live** *(as we had been doing previously)*. *(Despite what they do)* **We still have power over them.”** *(When the Bani Israa’eel complained to Moosa υ about Fir'oun’s oppression against them)* **Moosa** υ **said to his people, “Seek help from Allaah** *(Who is more powerful than Fir'oun)* **and be patient. Surely the earth belongs to Allaah. He gives it** *(its ownership)* **as inheritance to whichever of His bondsmen He desires. The final outcome** *(ultimate good)* **shall be in favour of those with Taqwa** *(they shall be successful in the Aakhirah)*.**’” They** *(the Bani Israa’eel)* **said, “We were tormented before you came to us and after that as well.” He replied, “Soon your Rabb shall destroy your enemy and make you** *(their)* **successors on earth. Then** *(by giving you freedom and power)* **He shall see how you behave** *(whether you behave as true Mu'mineen or not)*.**”**

Verses 23-27 of Surah Mu'min state:

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَ سُلْطٰنٍ مُّبِيْنٍ (۲۳) اِلٰى فِرْعَوْنَ وَ هَامٰنَ وَ قَارُوْنَ فَقَالُوْا سٰحِرٌ كَذَّابٌ (۲۴) فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوْۤا اَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَ اسْتَحْيُوْا نِسَآءَهُمْ ؕ وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِىْ ضَلٰلٍ (۲۵) وَ قَالَ فِرْعَوْنُ ذَرُوْنِىْۤ اَقْتُلْ مُوْسٰى وَلْيَدْعُ رَبَّهٗ ۚ اِنِّىْۤ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِى الْاَرْضِ الْفَسَادَ (۲۶) وَ قَالَ مُوْسٰٓى اِنِّىْ عُذْتُ بِرَبِّىْ وَ رَبِّكُمْ مِّنْ كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ (۲۷٪)

TRANSLATION: Verily, We sent Moosa υ **with Our Aayaat and a clear proof** *(his miracles which proved that he was truly Allaah's Rasool)* **to Fir'oun, Haamaan** *(Fir'oun's prime minister)* **and Qaaroon** *(the richest man among the Bani Israa'eel)*. *(However, instead of accepting his message,)* **They said, "He is a magician and a liar." When he came to them with the truth from Us, they** *(Fir'oun and his ministers)* **said, "Kill the sons of those who believe in him** *(Moosa υ)* **and keep their women alive** *(to serve us as slaves)*.**"** *(However,)* **The schemes of the Kaafiroon** *(to harm the Mu'mineen)* **are ever lost.** *(Seeing that Moosa υ was amassing a large following,)* **Fir'oun said, "Leave me to kill Moosa, and let him call for his Rabb** *(to assist him)*. *(O people! I am doing this for your benefit because)* **I fear that he may change your religion or that he may spread corruption on earth." Moosa** υ **said, "I seek the protection of my Rabb and your Rabb from every haughty person who does not believe in the Day of Reckoning."**

Verses 87-89 of Surah Yunus state:

وَ اَوْحَيْنَآ اِلٰى مُوْسٰى وَاَخِيْهِ اَنْ تَبَوَّاٰ لِقَوْمِكُمَا بِمِصْرَ بُيُوْتًا وَّ اجْعَلُوْا بُيُوْتَكُمْ قِبْلَةً وَّ اَقِيْمُوا الصَّلٰوةَ ؕ وَبَشِّرِ الْمُؤْمِنِيْنَ (٨٧) وَقَالَ مُوْسٰى رَبَّنَآ اِنَّكَ اٰتَيْتَ فِرْعَوْنَ وَمَلَاَهٗ زِيْنَةً وَّاَمْوَالًا فِى الْحَيٰوةِ الدُّنْيَا ۙ رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيْلِكَ ۚ رَبَّنَا اطْمِسْ عَلٰى اَمْوَالِهِمْ وَاشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا يُؤْمِنُوْا حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ (٨٨) قَالَ قَدْ اُجِيْبَتْ دَّعْوَتُكُمَا فَاسْتَقِيْمَا وَ لَا تَتَّبِعٰٓنِّ سَبِيْلَ الَّذِيْنَ لَا يَعْلَمُوْنَ (٨٩)

TRANSLATION: We sent revelation *(orders)* **to Moosa** υ **and his brother** *(Haaroon υ) (saying to them)*, **"Establish homes for your people in Egypt, make your homes places of worship, establish salaah** *(despite Fir'oun preventing you from salaah)* **and give good news to the Mu'mineen** *(that We shall soon assist them against their enemies and will enter them into Jannah in the Aakhirah)*.**" Moosa** υ **said, "O our Rabb! Indeed you have granted splendour** *(luxuries, riches)* **and wealth to Fir'oun and his ministers in this worldly life. O our Rabb! This** *(they use)* **to lead** *(others)* **astray from Your path** *(from Towheed)*. **O our Rabb! Destroy their wealth** *(so that they cannot use it for evil purposes)* **and harden their hearts so that they do not have Imaan until they witness a painful punishment** *(a time when having Imaan will be futile since it will be too late)*.**"** *(Haaroon υ also joined Moosa υ in this du'aa by saying "Aameen".)* **He** *(Allaah)* **said, "The prayer that the two of you have made has been accepted. So remain upright** *(steadfast on your mission)* **and never follow the path of those without knowledge."** *(Do not follow those who fail to understand that We have sound reasons for not punishing people immediately.)*

The Mu'min from Fir'oun's People

Fir’oun managed to convince his minsters and courtiers that they had nothing to fear from Hadhrat Moosa υ because there would soon be none to follow him since the numbers of the Bani Israa'eel being cut by the executions and others were being intimidated not to follow him. However, Fir’oun was himself not convinced that the danger was over and therefore resolved to assassinate Hadhrat Moosa υ.

He therefore addressed his ministers and senior counsellors one day to tell them that he feared that if left alive, Hadhrat Moosa υ would corrupt the people and their religion. In this way, he pronounced the death sentence for Hadhrat Moosa υ. However, Hadhrat Moosa υ was not afraid because of his reliance in Allaah.

As Fir’oun discussed these matters with his advisors and ministers, he was unaware of the fact that one of these men had accepted Imaan and was really a Mu'min, but was concealing his Imaan. When the assassination of Hadhrat Moosa υ was being discussed, this Mu'min told them to first consider the situation well. He told them to consider the fact that Hadhrat Moosa υ had proven to them with his miracles that he was indeed the messenger of Allaah. However, if they refused to accept this, then too it would be foolish to kill him because if he really was a Nabi, then any attempt on his life would instantly draw the wrath of Allaah.

Imaams of Tafseer such as Hadhrat Muqaatil رحمه الله and Hadhrat Hasan Basri رحمه الله state that this Mu'min was the son of Fir’oun’s paternal uncle. It was this same man who hastened to warn Hadhrat Moosa υ of the death sentence issued against him when the Egyptian was killed. While some say that his name was Habeeb, others say his name was Sham’aan. The historian Tha’labi reports from Hadhrat Abdullaah bin Abbaas τ that his name was Hizqeel. The historian Suhayli

states that the man’s name was Sham’aan because Habeeb was the man referred to in Surah Yaaseen.

Imaam Qurtubi رحمه الله reports a Hadith in which Rasulullaah ρ said that there have been only a few Siddeeqeen. Amongst them was Habeeb Najjaar mentioned in Surah Yaaseen, the Mu'min from the family of Fir’oun and Hadhrat Abu Bakr τ, who was the best of them all.

The entire discourse that this Mu'min delivered is mentioned in the verses of the Qur'aan that will be quoted ahead. It contains important facts of the history of the Bani Israa'eel that even they had forgotten. This discourse holds great importance when discussing the preaching of the Ambiyaa عليهم السلام. Whereas the story of Hadhrat Moosa υ contains many villains in the form of Fir’oun, Haamaan and Qaaroon, this discourse provides a refreshing insight into the opposite end of the scale by portraying the support that Hadhrat Moosa υ received from men of great dignity and courage.

In the Words of the Qur'aan

The discourse of the Mu'min from the family of Fir’oun is contained in verses 28-44 of Surah Mu'min, as follows:

وَ قَالَ رَجُلٌ مُّؤْمِنٌ ٭ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّىَ اللّٰهُ وَ قَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ؕ وَ اِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَ اِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِىْ يَعِدُكُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِىْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ (٢٨) يٰقَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِى الْاَرْضِ ۫ فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ جَآءَنَا ؕ قَالَ فِرْعَوْنُ مَاۤ اُرِيْكُمْ اِلَّا مَاۤ اَرٰى وَمَاۤ اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ (٢٩) وَ قَالَ الَّذِىْ اٰمَنَ يٰقَوْمِ اِنِّىْ اَخَافُ عَلَيْكُمْ مِّثْلَ يَوْمِ الْاَحْزَابِ (٣٠) مِثْلَ دَاْبِ قَوْمِ نُوْحٍ وَّ عَادٍ وَّ ثَمُوْدَ وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ؕ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعِبَادِ (٣١) وَ يٰقَوْمِ اِنِّىْ اَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ (٣٢) يَوْمَ تُوَلُّوْنَ مُدْبِرِيْنَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ (٣٣) وَ لَقَدْ جَآءَكُمْ يُوْسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ فِىْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ ؕ حَتّٰۤى اِذَا هَلَكَ قُلْتُمْ لَنْ

يَّبْعَثَ اللهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ؕ كَذٰلِكَ يُضِلُّ اللهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُ ۨ (۳۴ؗ) الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللهِ
بِغَيْرِ سُلْطٰنٍ اَتٰهُمْ ؕ كَبُرَ مَقْتًا عِنْدَ اللهِ وَ عِنْدَ الَّذِيْنَ اٰمَنُوْا ؕ كَذٰلِكَ يَطْبَعُ اللهُ عَلٰى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ (۳۵) وَ
قَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِيْ صَرْحًا لَّعَلِّيْٓ اَبْلُغُ الْاَسْبَابَ (۳۶ۙ) اَسْبَابَ السَّمٰوٰتِ فَاَطَّلِعَ اِلٰٓى اِلٰهِ مُوْسٰى وَ اِنِّيْ
لَاَظُنُّهٗ كَاذِبًا ؕ وَكَذٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوْٓءُ عَمَلِهٖ وَ صُدَّ عَنِ السَّبِيْلِ ؕ وَمَا كَيْدُ فِرْعَوْنَ اِلَّا فِيْ تَبَابٍ (۳۷٪) وَ
قَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ اَهْدِكُمْ سَبِيْلَ الرَّشَادِ (۳۸ۚ) يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۫ وَّ اِنَّ الْاٰخِرَةَ هِيَ دَارُ
الْقَرَارِ (۳۹) مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا ۚ وَ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَ هُوَ مُؤْمِنٌ فَاُولٰٓئِكَ
يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ (۴۰) وَ يٰقَوْمِ مَا لِيْٓ اَدْعُوْكُمْ اِلَى النَّجٰوةِ وَ تَدْعُوْنَنِيْٓ اِلَى النَّارِ
(۴۱ؕ) تَدْعُوْنَنِيْ لِاَكْفُرَ بِاللهِ وَ اُشْرِكَ بِهٖ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ۫ وَّ اَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْغَفَّارِ (۴۲) لَا
جَرَمَ اَنَّمَا تَدْعُوْنَنِيْٓ اِلَيْهِ لَيْسَ لَهٗ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْاٰخِرَةِ وَ اَنَّ مَرَدَّنَآ اِلَى اللهِ وَ اَنَّ الْمُسْرِفِيْنَ هُمْ
اَصْحٰبُ النَّارِ (۴۳) فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ؕ وَ اُفَوِّضُ اَمْرِيْٓ اِلَى اللهِ ؕ اِنَّ اللهَ بَصِيْرٌۢ بِالْعِبَادِ (۴۴)

TRANSLATION: A Mu'min from Fir'oun's people, who *(had until then)* **concealed his Imaan** *(from Fir'oun and the others)*, **said, "Will you kill a man for saying 'Allaah is my Rabb', when he has brought the truth to you from your Rabb? If he is lying, then his lies shall be to his own detriment** *(why should we then have his blood on our hands?)*. **However, if he is truthful, a part of what** *(punishment)* **he has promised shall befall you. Verily, Allaah does not guide him who exceeds the limits and is a liar. O my people! You have kingdom** *(rule over Egypt)* **today and are dominant in the land but** *(despite all of this)* **who can assist us against Allaah's punishment when it comes to us** *(on account of assassinating His Rasool)***?"** *(Feeling intimidated by the words of the Mu'min,)* **Fir'oun said** *(to regain the undivided support of his people)*, **"I am suggesting to you only what I regard to be correct, and I am guiding you only towards the path of guidance." The one who had Imaan said, "O my people! I fear that you may suffer a day of** *(punishment like that which struck)* **the** *(previous)* **nations something like the plight of the nation of Nooh υ, the Aad, the Thamud and those** *(Kuffaar nations)* **after them. Allaah never desires injustice for His bondsmen** *(and will punish them only when they deserve punishment on account of their evil)* **O my people! Verily I fear the day of Calling for you** *(referring to the Day of Qiyaamah when people will be called to account for their actions and they will also be calling to each other for help)* **; the day when you will turn back on your heels** *(in an effort to run away from Jahannam)* **and there shall be none to protect you from** *(the punishment of)* **Allaah. There can be no guide for the one whom Allaah sends astray. Without doubt, Yusuf υ came to you with clear signs** *(to prove that he was Allaah's true Rasool)*, **but you remained in constant doubt about what he brought to you until the time came when he passed away, then you said, 'Allaah shall never ever send a Rasool after him** *(Allaah knows that it is futile to send another because we will reject him just as we rejected Yusuf υ)*.**' Thus does Allaah allow those people to go astray who transgress the limits and who are sceptical those who dispute about Allaah's Aayaat without any warrant** *(justification)* **coming to them. This is extremely detestable in the sight of Allaah and in the sight of those who have Imaan. Thus** *(by allowing people to continue their evil ways)* **does Allaah set a seal on the heart of every haughty and tyrannical person** *(because of which they are unable to accept the truth)*.**"** *(Scoffing Towheed,)* **Fir'oun said, "O Haamaan, build a tower for me so that I may reach the roads the roads to the heavens so that I can have a close look at the Ilaah of Moosa υ. I strongly feel that he is a liar." In this manner the evil of his**

actions was made appealing to Fir'oun, and he was prevented from the path *(of the truth)*. **The scheme of Fir'oun led only to destruction. The one who had Imaan said, "O my people! Follow me and I shall lead you to the path of guidance. O my people! This worldly life is a trivial gain** *(because it will soon come to an end)*. **Undoubtedly the Aakhirah** *(the life in Jannah)* **is really a place to live** *(because it will not come to an end)*. **Whoever commits a sin shall be punished only for it** *(without the punishment being increased)*. *(On the other hand,)* **Whichever male or female carries out a good deed as a Mu'min shall enter Jannah, where they will be sustained without restriction** *(even though their deeds may have been limited)*. **O my people! How is it that I call you towards salvation, whereas you call me towards the Fire? You call me to disbelieve in Allaah and to ascribe such partners to Him for which I have no justification. On the other hand, I am calling you towards the Mighty, the Most Forgiving."** *(While you ought to be listening to me, you endeavour to mislead me with you.)* **It is a fact that those** *(gods)* **towards which you call me have no claim** ***(no control, no influence)*** **in this world or in the Aakhirah.** ***(After death,)*** **Our return shall certainly be to Allaah, and** *(when he passes judgement)* **the transgressors** *(Kuffaar and sinners)* **will be the inmates of the Fire. You shall soon recall** *(after you are punished in this world or after you die)* **what I am telling you** *(because you will realise that it is the truth)*. *(Sensing that the people were not pleased with what he told them, he added,)* **I surrender my affairs to Allaah. Allaah is definitely Watchful over His bondsmen** *(He will protect me against your evil)*."

A Good End

The Mu'min ended his discourse by saying, "**You shall soon recall what I am telling you**". This tells us that he was so convinced of the truth that he saw it his bounden duty to propagate it even though he knew for certain that he would lose his life because of it. Such courageous feats can be accomplished only by the most resolute of people.

Imaam Muqaatil رحمه الله writes that when the others intended to apprehend and assault the Mu'min, he fled from the scene and managed to escape into the mountains, where they were unable to find him. In this way, Allaah rescued him from their sacrilegious hands. Rather than they being able to punish him, it was they who suffered punishment when they were annihilated in the sea.

In the Words of the Qur'aan

The Qur'aan related the conclusion of the story together with the plight of the people of Fir'oun in verses 45-50 of Surah Mu'min, which reads:

فَوَقٰىهُ اللهُ سَيِّاٰتِ مَا مَكَرُوۡا وَ حَاقَ بِاٰلِ فِرۡعَوۡنَ سُوۡٓءُ الۡعَذَابِ (۴۵ۚ) اَلنَّارُ يُعۡرَضُوۡنَ عَلَيۡهَا غُدُوًّا وَّ عَشِيًّا ۚ وَ
يَوۡمَ تَقُوۡمُ السَّاعَةُ ۟ اَدۡخِلُوۡۤا اٰلَ فِرۡعَوۡنَ اَشَدَّ الۡعَذَابِ (۴۶) وَ اِذۡ يَتَحَآجُّوۡنَ فِى النَّارِ فَيَقُوۡلُ الضُّعَفٰٓؤُا لِلَّذِيۡنَ
اسۡتَكۡبَرُوۡۤا اِنَّا كُنَّا لَكُمۡ تَبَعًا فَهَلۡ اَنۡتُمۡ مُّغۡنُوۡنَ عَنَّا نَصِيۡبًا مِّنَ النَّارِ (۴۷) قَالَ الَّذِيۡنَ اسۡتَكۡبَرُوۡۤا اِنَّا كُلٌّ فِيۡهَاۤ ۙ اِنَّ اللهَ
قَدۡ حَكَمَ بَيۡنَ الۡعِبَادِ (۴۸) وَ قَالَ الَّذِيۡنَ فِى النَّارِ لِخَزَنَةِ جَهَنَّمَ ادۡعُوۡا رَبَّكُمۡ يُخَفِّفۡ عَنَّا يَوۡمًا مِّنَ الۡعَذَابِ (۴۹)
قَالُوۡۤا اَوَلَمۡ تَكُ تَاۡتِيۡكُمۡ رُسُلُكُمۡ بِالۡبَيِّنٰتِ ؕ قَالُوۡا بَلٰى ؕ قَالُوۡا فَادۡعُوۡا ۚ وَ مَا دُعٰٓؤُا الۡكٰفِرِيۡنَ اِلَّا فِىۡ ضَلٰلٍ (۵۰)

TRANSLATION: So Allaah saved him from the evils of the plots they made, and a terrible punishment enveloped the people of Fir'oun *(when they were drowned in the Red Sea)*. **They** *(Fir'oun and his followers)* **will be presented before the Fire morning and evening** *(in their graves)*. **And, on the day that Qiyaamah will take place,** *(the angels will be told)* **"Enter the people of Fir'oun into the worst of punishments."** *(Do not forget the time)* **When they** *(the people of Jahannam)* **will argue with each other in the Fire. Then the weak ones will say to the haughty ones** *(their Kuffaar leaders)*, **"Verily we were your followers** *(in the world)*, **so** *(as our leaders)* **can you remove a portion of the Fire from us?" The haughty ones will say, "We are all together in the Fire** *(and shall all suffer here for our kufr. We can neither help you nor ourselves)*. **Allaah has already passed judgement between His bondsmen** *(and we have been doomed to Jahannam. There can be no reversing Allaah's judgement)*.**" The people in Jahannam will say to the keepers of Jahannam, "Supplicate to** *(request)* **your Rabb to lessen a day** *(even a little bit)* **of the punishment for us." They** *(the keepers)* **will ask, "Did your Rusul not come to you with clear signs** *(miracles to prove that they were Allaah's true Ambiyaa)***?" They** *(the people in Jahannam)* **will reply, "Certainly." They** *(the keepers)* **will then say, "Then you** *(continue to)* **pray** *(for relief from punishment)*. *(However,)* **The prayer of the Kaafiroon is lost** *(your plea will never be answered)*.**"**

Commenting on these verses, Hadhrat Abdullaah bin Mas'ood τ stated that the souls of the people of Fir'oun will take the shape of black beasts and will be brought in front of Jahannam every morning and evening. They will then be told that this shall be their eternal abode in the Aakhirah.[171]

The Nine Signs (Miracles)

[171] Tafseer Maz'hari.

Despite everything Hadhrat Moosa υ did to convince Fir'oun and his people to worship only One Allaah, only a few people accepted his message. In fact, Fir'oun started to have the male offspring of the Bani Israa'eel killed all over again and exerted his efforts to get people to worship him.

Hadhrat Moosa υ then received revelation that he should warn Fir'oun and his people that they would soon be punished if they failed to heed. However, the ignored the warning and continued doing as they always did. Eventually, Allaah sent several forms of punishment. Whenever they were unable to bear any punishment, they pleaded with Hadhrat Moosa υ to pray that Allaah alleviates it. However, as soon as Hadhrat Moosa υ did this and the punishment disappeared, they immediately returned to their old ways. Eventually, they were destroyed in the sea.

Surah Bani Israa'eel mentions that Hadhrat Moosa υ showed nine miracles to Fir'oun and his people in total. Surahs TaaHaa, Naml, Zukhruf and Naazi'aat also make reference to these miracles, describing them as clear, detailed and magnificent signs. These verses do not list all the signs, but mention many separate ones. **All of those mentioned number 15 in total and they are:**

1. **The staff**
2. **The hand**
3. **Drought**
4. **Shortage in produce**
5. **Storms**
6. **Locusts**
7. **Lice**
8. **Frogs**
9. **Blood**
10. **Splitting the sea**

11. Mann and Salwa
12. Being shaded by the clouds
13. Water from a rock
14. Raising a mountain over the heads of the Bani Israa'eel
15. Revelation of the Torah

All these miracles of Hadhrat Moosa υ have been mentioned in the Qur'aan. The Ahadeeth also mention a few more. A narration of Tirmidhi from Hadhrat Safwaan bin Mu'attal τ states that two Jews decided to test Rasulullaah ρ, so they asked him to explain what were the nine signs that Hadhrat Moosa υ showed the people. **Rasulullaah ρ replied that the nine signs were:**

1. **Not to commit Shirk**
2. **Not to commit adultery**
3. **Not to murder**
4. **Not to steal**
5. **Not to commit black magic**
6. **Not to take interest**
7. **Not to accuse a chaste person of adultery**
8. **Not to flee from the battlefield**
9. **Not to contravene the sacredness of the Sabbath**

When they heard this, the two Jews kissed Rasulullaah ρ's hands and left. Since these nine signs seem contrary to the ones mentioned in the Qur'aan, scholars have rendered various explanations, which are too length to repeat here. Hadhrat Abdullaah bin Abbaas τ has listed the following as the nine signs:

1. The staff
2. The hand
3. Drought
4. Shortage in produce

5. Storms
6. Locusts
7. Lice
8. Frogs
9. Blood

These have also been listed by Hadhrat Mujaahid رحمه الله, Hadhrat Ikramah رحمه الله, Hadhrat Sha'bi رحمه الله and Hadhrat Qataadah رحمه الله. Allaama Ibn Katheer رحمه الله has preferred this opinion.

The Arabic word *Aayaat* ('signs') refers to both the commands of Allaah as well as miracles. Many Mufassireen have interpreted the word to refer to miracles and also state that while nine are mentioned, it is not restricted to nine. There therefore could be more. Nine has been stated because of their greater significance. Then there are those Mufassireen who interpret the word *Aayaat* as commands of Allaah. In their opinion, the nine commands are those stated in the Hadith of Tirmidhi.

Details of the nine miracles stated by Hadhrat Abdullaah bin Abbaas τ are:

1. The Staff: The staff of Hadhrat Moosa υ was not the common wooden staff used by people, but said to be from Jannah. When it struck a rock, water would emerge from the rock. It would also extend in length when Hadhrat Moosa υ needed to reach for leaves higher up in the trees for his animals. Furthermore, it would transform into a snake when thrown down, which consumed the snakes of the magicians at the time of the contest.

2. The hand: Hadhrat Moosa υ's right hand used to shine as brightly as the sun at noon after he placed it in his armpit. It was so bright that none was able to

look at it. When he then placed it back under his arm, it would return to normal. Hadhrat Moosa υ showed this to Fir'oun and his ministers and also used this miracle to defeat the magicians

3. Drought: Hadhrat Moosa υ warned Fir'oun and his people about a severe drought that would strike if they refused to submit, but they merely scoffed at him. **A drought then arrived and lasted for seven years,** during which time the people of Egypt suffered terribly. A narration from Hadhrat Abdullaah bin Abbaas τ and Hadhrat Qataadah رحمه الله states that **the drought directly affected the rural areas, while the cities were affected by a drastic shortage of produce and food**

4. Shortage in Produce: The drought caused this severe shortage on food and also caused the cities to lose their beauty when foliage and vegetation dried up. This was unbearable for the people in the city

5. Storms: The people were struck with a tempest and hailstorm that caused flooding and devastated the land to the extent that there was no cultivatable piece of land left

6. Locusts: Such huge swarms of locusts swept through the land that stripped miles of cultivation bare in just a few hours. Some narrations state that the locusts also devoured the doors and roofs of the people of Fir'oun

7. Lice: The lice also came as a plague upon the people of Fir'oun. Not only did it infest their hair and clothing, causing them to suffer terribly, but the lice also infested their food and their stores of grain

8. Frogs: Although frogs are usually aquatic creatures, the frogs that came as a form of punishment to the people of Fir'oun bred in the homes of people. So many of them infested people's homes that there was scarcely an empty space in any house that was not filled with these slimy frogs. People found

them in their clothing, their shoes, their beds, their food, and their utensils and even in the food they cooked.

After every one of the above forms of punishment, the people begged Hadhrat Moosa υ to pray to Allaah to remove them, promising that they would then follow him. However, they reneged on their promises each and every time.

9. **Blood:** This punishment caused all their water to turn to blood. Whether they had prepared food, drawn water from a well, river or spring, it turned to blood as soon as they tried to drink it. In fact, Mufassireen write that there were occasions when an Israa'eeli and an Egyptian would be eating together on the same table, **but the food and drink of the Egyptian would turn to blood, while the Israa'eeli would be able to eat the same food and drink the same water without a problem. This caused tremendous suffering for the people, but it was alleviated after seven days by the du'aa of Hadhrat Moosa υ.**

After citing the various forms of punishment, Allaah says, "**Whenever a punishment afflicted them they said, "O Moosa! Pray for us to your Rabb by the pledge that He had made with you** *(the pledge that He would remove the punishment if we accepted Imaan)*. **We swear that if you remove the punishment from us, we would certainly believe** *(totally)* **in you and send the Bani Israa'eel with you."** *(However, each time)* **When We removed the punishment from them up to the period appointed for them to reach** *(the period appointed for their destruction or the time between each punishment)*, **they suddenly violated** *(broke their promise to accept Imaan)*".

A narration by Ibn Mundhir from Hadhrat Abdullaah bin Abbaas τ states that each of these forms of punishment lasted for seven days. It would start on a Saturday and end by the following Saturday, with a break of three weeks in between each punishment to give the people time to repent and mend their ways. However, they did not.

A narration in Baghawi also from Hadhrat Abdullaah bin Abbaas τ states that when the people of Fir'oun remained unchanged after the drought, Hadhrat Moosa υ prayed to Allaah to afflict them with more severe forms of punishment so that they may take heed and also for the Bani Israa'eel to be warned. It was then that the other forms of punishment came.

In the Words of the Qur'aan

Verse 12 of Surah Naml states:

وَ اَدْخِلْ يَدَكَ فِيْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ فِيْ تِسْعِ اٰيٰتٍ اِلٰى فِرْعَوْنَ وَ قَوْمِهٖ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ (١٢)

TRANSLATION: *(Demonstrating another miracle to Moosa υ, Allaah commanded him further saying,)* **"Put your hand into your collar, it will emerge shining white** *(bright)* **without any ailment** *(the light will not be because of any disease)*. **These two are among the nine Aayaat** *(miracles)* **with which you will go to** *(preach Towheed to)* **Fir'oun and his people** *(to prove to them that you are My Rasool)*. **They are certainly a disobedient nation** *(and need guidance)*.**"**

Allaah says in verse 20-21 of Surah Naazi'aat:

فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى (٢٠) فَكَذَّبَ وَ عَصٰى (٢١)

So he *(Moosa υ)* **showed him** *(Fir'oun)* **a great Aayah** *(many miracles)*. **But he** *(Fir'oun)* **rejected** *(the message)* **and disobeyed** *(the commands of Allaah that Moosa υ conveyed to him)*.

Verses 107-108 of Surah A’raaf state:

فَاَلْقٰى عَصَاهُ فَاِذَا هِىَ ثُعْبَانٌ مُّبِيْنٌ (١٠٧)ۚ وَّ نَزَعَ يَدَهٗ فَاِذَا هِىَ بَيْضَآءُ لِلنّٰظِرِيْنَ (١٠٨)٪

TRANSLATION: So he *(Moosa* υ*)* **threw down his staff** *(the first miracle)* **and it suddenly became a** *(terrifying and huge)* **serpent in no uncertain terms. And when he** *(Moosa* υ*)* **drew forth his hand** *(from beneath his armpit)*, **it suddenly became** *(shining)* **bright for all to see** *(the second miracle)*.

Verses 130-135 of Surah A’raaf state:

وَلَقَدْ اَخَذْنَآ اٰلَ فِرْعَوْنَ بِالسِّنِيْنَ وَنَقْصٍ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَذَّكَّرُوْنَ (١٣٠) فَاِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُوْا لَنَا هٰذِهٖ ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ يَّطَّيَّرُوْا بِمُوْسٰى وَمَنْ مَّعَهٗ ؕ اَلَآ اِنَّمَا طٰٓئِرُهُمْ عِنْدَ اللّٰهِ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ (١٣١) وَقَالُوْا مَهْمَا تَاْتِنَا بِهٖ مِنْ اٰيَةٍ لِّتَسْحَرَنَا بِهَا ۙ فَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ (١٣٢) فَاَرْسَلْنَا عَلَيْهِمُ الطُّوْفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ اٰيٰتٍ مُّفَصَّلٰتٍ ۠ فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ (١٣٣) وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوْا يٰمُوْسَى ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِىْٓ اِسْرَآءِيْلَ (١٣٤)ۚ فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ اِلٰٓى اَجَلٍ هُمْ بٰلِغُوْهُ اِذَا هُمْ يَنْكُثُوْنَ (١٣٥)

TRANSLATION: Without doubt We afflicted *(punished)* **the people of Fir’oun with droughts** *(the third miracle)* **and shortages in their produce** *(the fourth miracle)* **so that they take heed** *(so that they realise that they are suffering because of their kufr and therefore accept Imaan)*. **When favourable conditions prevailed they** *(failed to thank Allaah and)* **said, “This is what we deserve.” However, when adverse conditions afflicted them, they would attribute the misfortune to Moosa** υ **and to those with him** *(saying that it is because of their evil presence that these difficulties exist)*. **Behold! Their misfortune is with Allaah** *(in Allaah’s control)*, **but most of them do not know it** *(they think that it is because of other reasons)*. **They** *(the Kuffaar)* **said** *(to Moosa* υ*)*, **“Whatever Aayah** *(miracle)* **you bring before us to bewitch us, we still do not want to believe in you.” So** *(to punish them)* **We sent to them the flood** *(the fifth miracle, which flooded their homes)*, **the** *(plagues of)* **locusts** *(which ate up all heir food and crops - the sixth*

miracle), **the ticks** *(which infested their homes - the seventh miracle)*, **the frogs** *(which they found everywhere, even in their utensils - the eighth miracle)* **and the blood** *(all their water turned to blood - the ninth miracle)* **as detailed Aayaat** *(to persuade them to mend their ways)*. **However, they were an arrogant and a sinful nation** *(their sins increased and they did not learn their lesson)*. **Whenever a punishment afflicted them they said, "O Moosa! Pray for us to your Rabb by the pledge that He had made with you** *(the pledge that He would remove the punishment if we accepted Imaan)*. **We swear that if you remove the punishment from us, we would certainly believe** *(totally)* **in you and send the Bani Israa'eel with you."** *(However, each time)* **When We removed the punishment from them up to the period appointed for them to reach** *(the period appointed for their destruction or the time between each punishment)*, **they suddenly violated** *(broke their promise to accept Imaan)*.

Verse 101 of Surah Bani Israa'eel states:

وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍ بَيِّنٰتٍ فَسْئَلْ بَنِىْ اِسْرَآءِيْلَ اِذْ جَآءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ اِنِّىْ لَاَظُنُّكَ يٰمُوْسٰى مَسْحُوْرًا

TRANSLATION: Indeed We granted Moosa υ nine clear Aayaat *(to prove to the people that he was Allaah's Rasool. These were his staff, his shining hand, the drought which affected the people of Fir'oun, shortages in their produce, the flood, the locusts, the ticks, the frogs and the blood [see verses 107 to 133 of Surah 7])*, **so ask the Bani Israa'eel when he came to them and Fir'oun said to him, "O Moosa! I really think that you are bewitched** *(and therefore have a disturbed mind)*."

Verses 43-48 of Surah Shu'araa state:

قَالَ لَهُمْ مُّوْسٰى اَلْقُوْا مَاۤ اَنْتُمْ مُّلْقُوْنَ (۴۳) فَاَلْقَوْا حِبَالَهُمْ وَ عِصِيَّهُمْ وَ قَالُوْا بِعِزَّةِ فِرْعَوْنَ اِنَّا لَنَحْنُ الْغٰلِبُوْنَ (۴۴) فَاَلْقٰى مُوْسٰى عَصَاهُ فَاِذَا هِىَ تَلْقَفُ مَا يَاْفِكُوْنَ (۴۵) فَاُلْقِىَ السَّحَرَةُ سٰجِدِيْنَ (۴۶) قَالُوْا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ (۴۷) رَبِّ مُوْسٰى وَ هٰرُوْنَ (۴۸)

TRANSLATION: Moosa υ said *(to the magicians)*, **"Throw what you wish to throw." So they threw their ropes and staffs saying, "By Fir'oun's honour! We shall certainly be the victors** *(because our ropes and staffs appear to be slithering snakes to the people)* **!" Then Moosa threw**

his staff, which *(turned into a real snake and)* **instantly swallowed what** *(snakes)* **they conjured** *(the optical illusions which made the people think that the snakes were real)*. *(Realising that the feat of Moosa υ was not mere magic, but something possible only with Allaah's help,)* **The magicians were cast down in prostration** *(they were forced to prostrate before Allaah to show that they now believed in Allaah)*. **They submitted, "We believe in the Rabb of the universe, in the Rabb of Moosa υ and Haaroon υ."**

Verses 46-48 of Surah Zukhruf state:

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ فَقَالَ اِنِّىْ رَسُوْلُ رَبِّ الْعٰلَمِيْنَ (۴۶) فَلَمَّا جَآءَهُمْ بِاٰيٰتِنَآ اِذَا هُمْ مِّنْهَا يَضْحَكُوْنَ (۴۷) وَمَا نُرِيْهِمْ مِّنْ اٰيَةٍ اِلَّا هِىَ اَكْبَرُ مِنْ اُخْتِهَا ۫ وَ اَخَذْنٰهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُوْنَ (۴۸) وَقَالُوْا يٰۤاَيُّهَ السّٰحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ اِنَّنَا لَمُهْتَدُوْنَ (۴۹) فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ اِذَا هُمْ يَنْكُثُوْنَ (۵۰)

TRANSLATION: Undoubtedly, We sent Moosa υ with Our Aayaat *(miracles)* **to Fir'oun and his ministers. He** *(Moosa υ)* **said, "I am the Rasool of the Rabb of the universe." When he came to them with Our Aayaat** *(miracles)*, **they began to laugh at them. Every Aayah** *(miracle)* **We showed them was greater than the other.** *(Together with showing them these miracles,)* **We afflicted them with punishment so that they may return** *(to Towheed after committing kufr)*. *(As each punishment afflicted them,)* **They said** *(to Moosa υ)*, **"O magician** *(used as a title of honour in those days)* **! On our behalf, pray to your Rabb for the covenant He has made with you** *(that He would remove the punishment if we accept Imaan)*. **Then** *(when the punishment is removed)* **we will surely be rightly guided."** *(However,)* **When We removed the punishment from them, they immediately broke their promise** *(and continued committing Shirk)*.

Pursuit and the Splitting of the Ocean

As stated in Surah A'raaf, Fir'oun would ask Hadhrat Moosa υ to pray to Allaah to remove every punishment that afflicted them, promising to meet his demands each time. However, he reneged on his word every time. Hadhrat Moosa υ warned Fir'oun and his people each time punishment was about to arrive. This

proved beyond doubt that he was indeed Allaah's messenger to anyone who would think. It was for this reason that Hadhrat Moosa υ said to Fir'oun, "**You know very well that only the Rabb of the heavens and the earth revealed these** *(Aayaat)* **as eye-openers** *(for you and your people to realise that He is Allaah)*".[172] However, verse 14 of Surah Naml summarises their response to the signs when it says, "**. They unjustly and arrogantly rejected them** *(the miracles)* **whereas their souls were convinced about them** *(they knew deep down in their hearts that these miracles were definitely from Allaah, but their arrogance did not allow them to admit it)*".

When matters reached this stage and it was evident that they were not prepared to submit to anything, Allaah instructed Hadhrat Moosa υ to lead the Bani Israa'eel out of Egypt and proceed to Palestine. There were two roads to Palestine in those days the shorter was by land and the longer one was via the Red Sea. Although the route over the Red Sea was longer since it entails crossing the Sinai Desert, Allaah instructed Hadhrat Moosa υ to take that route for good reason. The reason was that Allaah had planned the destruction of Fir'oun and his people. Since none was to know that the Bani Israa'eel were leaving Egypt, the women of the Bani Israa'eel could to return to the Egyptian women their jewellery that they had borrowed. They all then left that night.

When Fir'oun discovered that they had left, he hastily mustered a large army and had caught sight of the Bani Israa'eel by dawn. **A narration of the torah states that the Bani Israa'eel numbered six hundred thousand at the time.** When the Bani Israa'eel saw the army of Fir'oun heading towards them, they grew frightened and said, "O Moosa! Were there not enough graves in Egypt to accommodate us for you to bring us here to die?"[173]

---

[172] Surah Bani Israa'eel, verse 102.
[173] Torah.

Hadhrat Moosa υ reassured them that Allaah would rescue them and, after praying to Allaah, Allaah instructed him to strike the ocean with his staff. **As he did so, the ocean split into twelve roads, with walls of water on either side that were as huge as mountains.** The Bani Israa'eel then trod along these roads and safely reached the opposite shore.

Fir'oun led his army after them in pursuit, but as soon as all members of the Bani Israa'eel were across, Allaah caused the roads to close and the mountains of water came crashing down upon Fir'oun and his army. It was at this juncture when he saw the angels of punishment coming to claim his soul that Fir'oun submitted, "**I believe that there is no Ilaah but Him in Whom the Bani Israa'eel believe, and I am from those who surrender**".[174]

However, this was not Imaan, but a desperate effort to save himself. Allaah therefore said to him, "*(Do you believe only)* **Now, when** *(all the while)* **you were disobedient before** *(this incident that is claiming your life)* **and were among those who caused corruption** *(by misleading and oppressing others)***?**"[175] Allaah knew well that Fir'oun was still amongst the corrupt ones and not amongst those who surrendered to Allaah.

The declaration of Imaan made when someone sees the punishment of Allaah before him is not accepted because this is an involuntary plea to save his life, especially when so many signs before had been rejected. Allaah defines this principle in the verse, "**However, their belief could not benefit them when they saw Our punishment** *(because it was too late)***.** *(This is)* **Allaah's practice** *(in dealing with the Kuffaar)***, which has passed over His bondsmen** *(from before)*".[176]

---

[174] Surah Yunus, verse 90.
[175] Surah Yunus, verse 91.
[176] Surah Mu'min, verse 85.

Repentance and Imaan are accepted from people only before they see Allaah's punishment or before death grips them. They are not accepted when the signs of punishment or death arrive.

As Fir'oun died, Allaah said to him, "**Today We shall preserve you with your body to be an Aayah** *(a sign and a lesson to people who choose your course)* **for those after you.** *(Unfortunately,)* **There are** *(still)* **certainly many people who are negligent of Our Aayaat** *(and fail to learn lessons from them)*".[177]

The corpse of Fir'oun is located in the museum in Cairo. His nose had been bitten off by a fish after he had drowned. He is therefore an example for people to this day.

In the Words of the Qur'aan

Discussing the above, Allaah says in verses 77-79 of Surah TaaHaa:

وَ لَقَدْ اَوْحَيْنَآ اِلٰى مُوْسٰى ۙ اَنْ اَسْرِ بِعِبَادِىْ فَاضْرِبْ لَهُمْ طَرِيْقًا فِى الْبَحْرِ يَبَسًا ۙ لَّا تَخٰفُ دَرَكًا وَّ لَا تَخْشٰى (٧٧) فَاَتْبَعَهُمْ فِرْعَوْنُ بِجُنُوْدِهٖ فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ (٧٨) وَ اَضَلَّ فِرْعَوْنُ قَوْمَهٗ وَ مَا هَدٰى (٧٩)

TRANSLATION: We certainly sent revelation to Moosa υ *(saying)*, **"Leave** *(Egypt)* **with My bondsmen** *(the Bani Israa'eel)* **during the night, then** *(when they reach the sea, strike your staff on the sea to)* **make for them a dry road in the sea. Neither should you fear anyone**

[177] Surah Yunus, verse 92.

pursuing you, nor should you have any other fear." *(Consequently, when Moosa υ struck the sea with his staff and Allaah opened twelve roads within the sea for them to cross, Fir'oun decided to give chase.)* **So Fir'oun followed them with his army** *(into the sea)* **and there covered them that** *(gigantic walls of water)* **of the sea that covered them** *(drowning them all)*. **Fir'oun misled** *(deceived)* **his nation and did not guide them.**

Verses 52-68 of Surah Shu'araa state:

وَ اَوْحَيْنَآ اِلٰى مُوْسٰى اَنْ اَسْرِ بِعِبَادِىْٓ اِنَّكُمْ مُّتَّبَعُوْنَ (۵۲) فَاَرْسَلَ فِرْعَوْنُ فِى الْمَدَآئِنِ حٰشِرِيْنَ (۵۳) اِنَّ هٰٓؤُلَآءِ لَشِرْ ذِمَةٌ قَلِيْلُوْنَ (۵۴) وَ اِنَّهُمْ لَنَا لَغَآئِظُوْنَ (۵۵) وَ اِنَّا لَجَمِيْعٌ حٰذِرُوْنَ (۵۶) فَاَخْرَجْنٰهُمْ مِّنْ جَنّٰتٍ وَّ عُيُوْنٍ (۵۷) وَّكُنُوْزٍ وَّ مَقَامٍ كَرِيْمٍ (۵۸) كَذٰلِكَ ۛ وَ اَوْرَثْنٰهَا بَنِىْٓ اِسْرَآءِيْلَ (۵۹) فَاَتْبَعُوْهُمْ مُّشْرِقِيْنَ (۶۰) فَلَمَّا تَرَآءَ الْجَمْعٰنِ قَالَ اَصْحٰبُ مُوْسٰٓى اِنَّا لَمُدْرَكُوْنَ (۶۱) قَالَ كَلَّا ۚ اِنَّ مَعِىَ رَبِّىْ سَيَهْدِيْنِ (۶۲) فَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنِ اضْرِبْ بِّعَصَاكَ الْبَحْرَ ۛ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيْمِ (۶۳) وَ اَزْلَفْنَا ثَمَّ الْاٰخَرِيْنَ (۶۴) وَ اَنْجَيْنَا مُوْسٰى وَ مَنْ مَّعَهٗٓ اَجْمَعِيْنَ (۶۵) ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ (۶۶) اِنَّ فِىْ ذٰلِكَ لَاٰيَةً ۛ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ (۶۷) وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ (۶۸)

TRANSLATION: *(Finally, after Moosa υ had preached to the people for many years)* **We sent revelation to Moosa saying, "Lead My bondsmen** *(the Bani Israa'eel)* **away** *(from Egypt)* **by night.** *(However, be careful because)* **You will certainly be followed** *(by Fir'oun and his army)*.**"** *(Consequently, when)* **Fir'oun** *(learnt that the Bani Israa'eel had left, he)* **sent recruiters to the towns** *(to gather an army)*. *(Encouraging people to join the army, the recruiters announced,)* **"They** *(the Bani Israa'eel)* **are but a small group who have certainly angered us** *(by opposing our authority)* **when we are an alert** *(well-equipped)* **force** *(who are more than a match for them)*.**" So** *(ultimately)* **We removed them** *(the people of Fir'oun)* **from** *(their)* **gardens and springs and from** *(their)* **treasures and splendid setting. This is how it was. And** *(just as We had the power to remove them,)* **We made the Bani Israa'eel successors to them** *(they lived on after the death of Fir'oun's army)*. **So at sunrise, they** *(Fir'oun's army)* **pursued them** *(the Bani Israa'eel)*. **When the two parties** *(the Bani Israa'eel and Fir'oun's army)* **set eyes on each other, Moosa υ's people said, "We will surely be caught** *(because they are behind us and the sea is in front of us)*.**" "Never!" replied Moosa, "My Rabb is with me and He will certainly guide me** *(to safety)*.**" So We sent revelation to Moosa telling him, "Strike the sea with your staff."** *(When he struck the sea)* **It then split open** *(creating twelve paths for them to cross to the other side)*, **each portion** *(each wall of water between the paths)* **being like a huge mountain. On that occasion** *(as the sea split)* **We drew the others** *(Fir'oun's army)* **closer** *(to the sea, making them enter after the Bani Israa'eel)*. **So We rescued Moosa υ and all those who were with him**

(allowing them to cross safely to the other side). **Then We drowned the others** *(Fir'oun's army when the paths in the sea closed up before they could reach the shore)*. **There is certainly a great Aayah in this** *(incident for people of all times, which teaches people that failure to accept Imaan leads to destruction)*. **However,** *(despite all of this)* **most of them do not have Imaan. Verily your Rabb is Mighty** *(Able to destroy any opposition)*, **the Most Merciful** *(ready to forgive anyone who repents sincerely)*.

Verses 136-137 of Surah A'raaf state:

فَانْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ فِى الْيَمِّ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَكَانُوْا عَنْهَا غٰفِلِيْنَ (١٣٦) وَ اَوْرَثْنَا الْقَوْمَ الَّذِيْنَ كَانُوْا يُسْتَضْعَفُوْنَ مَشَارِقَ الْاَرْضِ وَ مَغَارِبَهَا الَّتِىْ بٰرَكْنَا فِيْهَا ؕ وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنٰى عَلٰى بَنِىْٓ اِسْرَآءِيْلَ ۙ بِمَا صَبَرُوْا ؕ وَ دَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهٗ وَمَا كَانُوْا يَعْرِشُوْنَ (١٣٧)

TRANSLATION: So We took revenge on them *(punished them)* **and drowned them in the** *(Red)* **sea because they rejected Our Aayaat and were negligent. So We made those who were considered weak** *(the Bani Israa'eel who were enslaved)* **the inheritors of the Eastern parts and the Western parts of the land that We had blessed** *(the land of Shaam)*. **The excellent decision of your Rabb** *(to grant this land to the Bani Israa'eel)* **was thus fulfilled to the Bani Israa'eel because of their patience. We destroyed what Fir'oun and his people did and whatever they built.**

Verses 90-92 of Surah Yunus state:

وَجٰوَزْنَا بِبَنِىْٓ اِسْرَآءِيْلَ الْبَحْرَ فَاَتْبَعَهُمْ فِرْعَوْنُ وَجُنُوْدُهٗ بَغْيًا وَّ عَدْوًا ؕ حَتّٰٓى اِذَآ اَدْرَكَهُ الْغَرَقُ ۙ قَالَ اٰمَنْتُ اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِىْٓ اٰمَنَتْ بِهٖ بَنُوْٓا اِسْرَآءِيْلَ وَ اَنَا مِنَ الْمُسْلِمِيْنَ (٩٠) آٰلْئٰنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِيْنَ (٩١) فَالْيَوْمَ نُنَجِّيْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰيَةً ؕ وَ اِنَّ كَثِيْرًا مِّنَ النَّاسِ عَنْ اٰيٰتِنَا لَغٰفِلُوْنَ (٩٢٪)

TRANSLATION: *(After escaping from Egypt)* **We made the Bani Israa'eel cross the sea** *(Red Sea)* **while Fir'oun and his army** *(doggedly)* **chased them out of defiance and tyranny.** *(They continued to give chase and even entered the pathways Allaah created for the Bani Israa'eel in the sea)* **Until** *(the time came when the pathways in the sea closed and)* **Fir'oun began to drown, he said, "I believe that there is no Ilaah but Him in Whom the Bani Israa'eel believe, and I am from those who surrender."** *(It was then said to him)* **"***(Do you believe only)* **Now, when** *(all the while)* **you were disobedient before** *(this incident that is claiming your life)* **and were among those who caused corruption** *(by misleading and oppressing others)* **?"** *(He was further told)* **"Today We shall preserve you with your body to be an Aayah** *(a sign and a lesson to people who choose your course)* **for those after you.** *(Unfortunately,)* **There are** *(still)* **certainly many people who are negligent of Our Aayaat** *(and fail to learn lessons from them)***."**

Verses 39-42 of Surah Qasas state:

وَاسْتَكْبَرَ ہُوَ وَ جُنُوْدُہٗ فِی الْاَرْضِ بِغَیْرِ الْحَقِّ وَ ظَنُّوْۤا اَنَّہُمْ اِلَیْنَا لَا یُرْجَعُوْنَ (۳۹) فَاَخَذْنٰہُ وَ جُنُوْدَہٗ فَنَبَذْنٰہُمْ فِی الْیَمِّ ۚ فَانْظُرْ کَیْفَ کَانَ عَاقِبَۃُ الظّٰلِمِیْنَ (۴۰) وَ جَعَلْنٰہُمْ اَئِمَّۃً یَّدْعُوْنَ اِلَی النَّارِ ۚ وَ یَوْمَ الْقِیٰمَۃِ لَا یُنْصَرُوْنَ (۴۱) وَ اَتْبَعْنٰہُمْ فِیْ ہٰذِہِ الدُّنْیَا لَعْنَۃً ۚ وَ یَوْمَ الْقِیٰمَۃِ ہُمْ مِّنَ الْمَقْبُوْحِیْنَ (۴۲٪)

TRANSLATION: Fir'oun and his armies were unjustly haughty on earth and thought that they will never return to Us *(and will therefore not have to answer for their tyranny)***. So We** *(ultimately)* **seized Fir'oun and his armies, and cast them into the sea** *(drowned them all)***. See what was the plight of the oppressors** *(and take heed from their unfortunate experience)***. We made them leaders** *(on earth)* **who** *(did no good, but)* **called** *(others)* **towards the Fire** *(of Jahannam by promoting Shirk)***. They will not be assisted** *(against Allaah's punishment)* **in the Aakhirah. We set a curse after them** *(deprived them of Our mercy)* **in this world and on the Day of Qiyaamah they shall be among the despised ones.**

Verses 17-31 of Surah Dukhaan state:

وَ لَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَ جَآءَهُمْ رَسُوْلٌ كَرِيْمٌ (۱۷) اَنْ اَدُّوْٓا اِلَيَّ عِبَادَ اللهِ ؕ اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ (۱۸) وَّ اَنْ لَّا تَعْلُوْا عَلَى اللهِ ۚ اِنِّيْٓ اٰتِيْكُمْ بِسُلْطٰنٍ مُّبِيْنٍ (۱۹) وَ اِنِّيْ عُذْتُ بِرَبِّيْ وَ رَبِّكُمْ اَنْ تَرْجُمُوْنِ (۲۰) وَ اِنْ لَّمْ تُؤْمِنُوْا لِيْ فَاعْتَزِلُوْنِ (۲۱) فَدَعَا رَبَّهٗٓ اَنَّ هٰٓؤُلَآءِ قَوْمٌ مُّجْرِمُوْنَ (۲۲) فَاَسْرِ بِعِبَادِيْ لَيْلًا اِنَّكُمْ مُّتَّبَعُوْنَ (۲۳) وَاتْرُكِ الْبَحْرَ رَهْوًا ؕ اِنَّهُمْ جُنْدٌ مُّغْرَقُوْنَ (۲۴) كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّ عُيُوْنٍ (۲۵) وَّ زُرُوْعٍ وَّ مَقَامٍ كَرِيْمٍ (۲۶) وَّ نَعْمَةٍ كَانُوْا فِيْهَا فٰكِهِيْنَ (۲۷) كَذٰلِكَ ۟ وَ اَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ (۲۸) فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَ الْاَرْضُ وَمَا كَانُوْا مُنْظَرِيْنَ (۲۹) وَلَقَدْ نَجَّيْنَا بَنِيْٓ اِسْرَآءِيْلَ مِنَ الْعَذَابِ الْمُهِيْنِ (۳۰) مِنْ فِرْعَوْنَ ؕ اِنَّهٗ كَانَ عَالِيًا مِّنَ الْمُسْرِفِيْنَ (۳۱)

TRANSLATION: Before them We had definitely tested the people of Fir'oun, to whom an honourable Rasool (Moosa υ) came (saying to Fir'oun) "(Release them from slavery and) Hand over Allaah's bondsmen (the Bani Israa'eel) to me. I am a trustworthy Rasool (of Allaah) to you. Do not rebel against Allaah (for this will be your destruction). I have come to you with a clear proof (of my prophethood)." (However, Fir'oun refused to accept the message and when he threatened violence, Moosa υ said,) "I seek refuge with my Rabb and your Rabb that you should stone me. If you will not believe me, then stay away from me (because if you attempt to harm me, Allaah will soon destroy you)." (However, despite exhaustive efforts to convince Fir'oun and his people to accept Imaan, they refused and continued harassing the Mu'mineen.) He (Moosa υ) then (eventually) prayed to his Rabb saying, "These people are certainly a sinful nation (and deserve to be destroyed)." (Allaah said to him,) "Leave (Egypt) with my bondsmen (the Mu'mineen) by night, (but beware because) you will surely be pursued (by Fir'oun and his army)." (Moosa υ left with the Bani Israa'eel one night. When Fir'oun received news of this, he mustered a large army and set out in pursuit of the Bani Israa'eel. Allaah instructed Moosa υ to strike the ocean with his staff, causing the waters to hold back and form several dry paths for them to cross over to the opposite shore. When the Bani Israa'eel went across, Fir'oun followed with his troops. Allaah addressed Moosa υ saying,) "Leave the sea (divided) as it is, (so that Fir'oun and his army may enter it) for they are an army who will be drowned (when it closes in on them)." Plenty were the gardens and springs that they (the people of Fir'oun) left behind along with the plantations, palatial homes and articles of pleasure (luxuries) which they enjoyed. So it (their story) was. (As always,) We then made others successors to this (for others to enjoy). Neither the sky nor the earth wept for them (for the people of Fir'oun when they were destroyed), and (when the time for their destruction arrived,) they were denied reprieve (because it was too late). Undoubtedly We saved the Bani Israa'eel from the disgraceful punishment of Fir'oun. He was certainly a haughty person from those who transgress (the boundaries of humanity and morality).

فَاَرَادَ اَنْ يَّسْتَفِزَّہُمْ مِّنَ الْاَرْضِ فَاَغْرَقْنٰہُ وَمَنْ مَّعَہٗ جَمِيْعًا (١٠٣)ۙ وَّقُلْنَا مِنْۢ بَعْدِهٖ لِبَنِىْٓ اِسْرَآءِيْلَ اسْكُنُوا الْاَرْضَ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ جِئْنَا بِكُمْ لَفِيْفًا (١٠٤)ؕ

TRANSLATION: So he *(Fir'oun)* **intended to annihilate them** *(Moosa υ, Haaroon υ and the Bani Israa'eel)* **from the face of the earth, but We drowned him and all those with him. Thereafter** *(after Fir'oun and his army were drowned)***, We said to the Bani Israa'eel, "Live** *(peacefully)* **in the land. When the promise of the Aakhirah** *(Qiyaamah)* **comes, We shall gather you all together** *(However, the Mu'mineen will soon be separated from the Kuffaar and each will head for their different destinations)***."**

Verses 38-40 of Surah Dhaariyaat state:

وَ فِىْ مُوْسٰى اِذْ اَرْسَلْنٰہُ اِلٰى فِرْعَوْنَ بِسُلْطٰنٍ مُّبِيْنٍ (٣٨) فَتَوَلّٰى بِرُكْنِهٖ وَ قَالَ سٰحِرٌ اَوْ مَجْنُوْنٌ (٣٩) فَاَخَذْنٰہُ وَ جُنُوْدَهٗ فَنَبَذْنٰہُمْ فِى الْيَمِّ وَ ہُوَ مُلِيْمٌ (٤٠ؕ)

TRANSLATION: And *(there is also a lesson)* **in** *(the story of)* **Moosa υ when We sent him to Fir'oun with a clear proof** *(with miracles to prove that he was Allaah's true Nabi)***. However, Fir'oun turned away together with his party** *(his people and forces)* **and said, "** *(Moosa υ is)* **Either a magician or a madman!" So We seized him** *(Fir'oun)* **and his army and cast them into the ocean while he was to be blamed** *(for inviting the punishment)***.**

A Terrible End

The story of Fir'oun and Hadhrat Moosa υ is not merely a historical narration, but a profound and epic depiction of the clash between truth and falsehood.

While one party displayed arrogance, pomp and tyranny, the other was a model of patience, perseverance, humility and Towheed. Allaah highlights the anecdotal feature of this incident by providing a glimpse of the consequences Fir'oun and his people will suffer in the next life. The horrors they will face in the Aakhirah are described so that all straight-thinking people may reflect and guard themselves against such behaviour. This is discussed in the following verses of the Qur'aan:

In the Words of the Qur'aan

Verses 96-108 of Surah Hood state:

وَلَقَدْ اَرْسَلْنَا مُوْسٰی بِاٰیٰتِنَا وَسُلْطٰنٍ مُّبِیْنٍ (۹۶) اِلٰی فِرْعَوْنَ وَمَلَائِہٖ فَاتَّبَعُوْٓا اَمْرَ فِرْعَوْنَ ۚ وَمَآ اَمْرُ فِرْعَوْنَ
بِرَشِیْدٍ (۹۷) یَقْدُمُ قَوْمَہٗ یَوْمَ الْقِیٰمَۃِ فَاَوْرَدَہُمُ النَّارَ ؕ وَبِئْسَ الْوِرْدُ الْمَوْرُوْدُ (۹۸) وَ اُتْبِعُوا فِیْ ہٰذِہٖ لَعْنَۃً وَّیَوْمَ
الْقِیٰمَۃِ ؕ بِئْسَ الرِّفْدُ الْمَرْفُوْدُ (۹۹) ذٰلِکَ مِنْ اَنْۢبَآءِ الْقُرٰی نَقُصُّہٗ عَلَیْکَ مِنْہَا قَآئِمٌ وَّحَصِیْدٌ (۱۰۰) وَمَا
ظَلَمْنٰہُمْ وَلٰکِنْ ظَلَمُوْٓا اَنْفُسَہُمْ فَمَآ اَغْنَتْ عَنْہُمْ اٰلِہَتُہُمُ الَّتِیْ یَدْعُوْنَ مِنْ دُوْنِ اللہِ مِنْ شَیْءٍ لَّمَّا جَآءَ اَمْرُ رَبِّکَ ؕ
وَمَا زَادُوْہُمْ غَیْرَ تَتْبِیْبٍ (۱۰۱) وَکَذٰلِکَ اَخْذُ رَبِّکَ اِذَآ اَخَذَ الْقُرٰی وَہِیَ ظَالِمَۃٌ ؕ اِنَّ اَخْذَہٗٓ اَلِیْمٌ شَدِیْدٌ (۱۰۲)
اِنَّ فِیْ ذٰلِکَ لَاٰیَۃً لِّمَنْ خَافَ عَذَابَ الْاٰخِرَۃِ ؕ ذٰلِکَ یَوْمٌ مَّجْمُوْعٌ ۙ لَّہُ النَّاسُ وَذٰلِکَ یَوْمٌ مَّشْہُوْدٌ (۱۰۳) وَمَا
نُؤَخِّرُہٗٓ اِلَّا لِاَجَلٍ مَّعْدُوْدٍ (۱۰۴)ؕ یَوْمَ یَاْتِ لَا تَکَلَّمُ نَفْسٌ اِلَّا بِاِذْنِہٖ ۚ فَمِنْہُمْ شَقِیٌّ وَّسَعِیْدٌ (۱۰۵) فَاَمَّا الَّذِیْنَ
شَقُوْا فَفِی النَّارِ لَہُمْ فِیْہَا زَفِیْرٌ وَّشَہِیْقٌ (۱۰۶)ۙ خٰلِدِیْنَ فِیْہَا مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ اِلَّا مَا شَآءَ رَبُّکَ ؕ اِنَّ
رَبَّکَ فَعَّالٌ لِّمَا یُرِیْدُ (۱۰۷) وَ اَمَّا الَّذِیْنَ سُعِدُوْا فَفِی الْجَنَّۃِ خٰلِدِیْنَ فِیْہَا مَا دَامَتِ السَّمٰوٰتُ وَالْاَرْضُ اِلَّا مَا شَآءَ
رَبُّکَ ؕ عَطَآءً غَیْرَ مَجْذُوْذٍ (۱۰۸)

TRANSLATION: Verily We sent Moosa υ with Our Aayaat *(miracles)* **and a clear proof to Fir'oun and his ministers. However,** *(instead of following Moosa υ)* **they followed the orders of Fir'oun, and the orders of Fir'oun were improper** *(which led them to their destruction in both worlds)*. **He** *(Fir'oun)* **will lead his people on the Day of Qiyaamah and** *(since they will follow him as they did in this world, he will)* **enter them into the Fire** *(of Jahannam, just as they followed him into the cold water that drowned them)*. **It is an evil place indeed where they shall be entered. Curse** *(being far from Allaah's mercy)* **has been made to follow them** *(Fir'oun and others like him)* **in this world and in the Aakhirah as well. It will be an evil prize** *(reward)* **that they will receive. This** *(incident of Moosa υ and Fir'oun)* **is from the narratives of the cities that We relate to you** *(O Muhammad ε)*. **Some of them are still standing, while others have**

been harvested *(have been destroyed)*. **We did not oppress** *(wrong)* **them** *(the destroyed people)* **but they oppressed themselves** *(by inviting Allaah's punishment when they committed Shirk)*. **Their gods which they called upon** *(worshipped)* **besides Allaah were of no benefit to them at all when the command** *(punishment)* **of your Rabb came.** *(On the contrary,)* **They only increased them in destruction** *(because they were punished according to the extent to which they worshipped these gods)*. **Such is the grasp** *(punishment)* **of your Rabb when He seized a town that is oppressive** *(that commits Shirk)*. **Indeed His grasp** *(punishment)* **is painful and severe. Surely in them** *(in the narratives mentioned)* **are signs** *(lessons)* **for him who fears the punishment of the Aakhirah. That** *(Day of Qiyaamah)* **shall be a day when people will be gathered** *(on the Plain of Reckoning to account for their actions)* **and that will be the day when all will be present** *(no one will be able to absent himself)*. **We shall postpone it** *(Qiyaamah)* **only for a specified time** *(so that it occurs only when Allaah has destined it to be)*. **When that day** *(of Qiyaamah)* **will dawn, a soul will speak only with His permission. Some of them** *(creation)* **will be unfortunate, while others will be fortunate. As for those who will be unfortunate, they will certainly be in the Fire, where they will scream and shout** *(with sounds resembling the braying of a donkey)*. **They will live there forever as long as the skies and the earth exist** *(until eternity)*, **except as your Rabb wills** *(if Allaah wills that the period be shortened, He may shorten it for whom He wills. However, Allaah will not will that a Kaafir should emerge from Jahannam because eternal punishment has been promised for him)*. **Undoubtedly your Rabb can perfectly accomplish whatever He wills. As for those who shall be fortunate, they will certainly be in Jannah, where they will live forever, as long as the skies and the earth exist, except as your Rabb wills** *(if Allaah wills that the period be shortened, He may shorten it for whom He wills. However, Allaah will not will that a Mu'min should emerge from Jannah because eternal happiness has been promised for him)*. **This prize** *(reward)* **will never end.**

Verses 41-42 of Surah Qasas state:

وَ جَعَلْنٰهُمْ اَئِمَّةً يَّدْعُوْنَ اِلَى النَّارِ ۚ وَ يَوْمَ الْقِيٰمَةِ لَا يُنْصَرُوْنَ (۴۱) وَ اَتْبَعْنٰهُمْ فِىْ هٰذِهِ الدُّنْيَا لَعْنَةً ۚ وَ يَوْمَ الْقِيٰمَةِ هُمْ مِّنَ الْمَقْبُوْحِيْنَ (۴۲)

TRANSLATION: We made them leaders *(on earth)* **who** *(did no good, but)* **called** *(others)* **towards the Fire** *(of Jahannam by promoting Shirk)*. **They will not be assisted** *(against Allaah's punishment)* **in the Aakhirah. We set a curse after them** *(deprived them of Our mercy)* **in this world and on the Day of Qiyaamah they shall be among the despised ones.**

Verses 45-50 of Surah Mu'min states:

فَوَقٰىهُ اللهُ سَيِّاٰتِ مَا مَكَرُوْا وَ حَاقَ بِاٰلِ فِرْعَوْنَ سُوْٓءُ الْعَذَابِ (۴۵) اَلنَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّ عَشِيًّا ۚ وَ يَوْمَ تَقُوْمُ السَّاعَةُ ۟ اَدْخِلُوْٓا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ (۴۶) وَ اِذْ يَتَحَآجُّوْنَ فِى النَّارِ فَيَقُوْلُ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا نَصِيْبًا مِّنَ النَّارِ (۴۷) قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُلٌّ فِيْهَآ ۙ اِنَّ اللهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ (۴۸) وَ قَالَ الَّذِيْنَ فِى النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوْا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ (۴۹) قَالُوْٓا اَوَلَمْ تَكُ تَاْتِيْكُمْ رُسُلُكُمْ بِالْبَيِّنٰتِ ؕ قَالُوْا بَلٰى ؕ قَالُوْا فَادْعُوْا ۚ وَ مَا دُعٰٓؤُا الْكٰفِرِيْنَ اِلَّا فِىْ ضَلٰلٍ (۵۰)

TRANSLATION: So Allaah saved him from the evils of the plots they made, and a terrible punishment enveloped the people of Fir'oun *(when they were drowned in the Red Sea)*. **They** *(Fir'oun and his followers)* **will be presented before the Fire morning and evening** *(in their graves)*. **And, on the day that Qiyaamah will take place,** *(the angels will be told)* **"Enter the people of Fir'oun into the worst of punishments."** *(Do not forget the time)* **When they** *(the people of Jahannam)* **will argue with each other in the Fire. Then the weak ones will say to the haughty ones** *(their Kuffaar leaders)*, **"Verily we were your followers** *(in the world)*, **so** *(as our leaders)* **can you remove a portion of the Fire from us?" The haughty ones will say, "We are all together in the Fire** *(and shall all suffer here for our kufr. We can neither help you nor ourselves)*. **Allaah has already passed judgement between His bondsmen** *(and we have been doomed to Jahannam. There can be no reversing Allaah's judgement)*.**" The people in Jahannam will say to the keepers of Jahannam, "Supplicate to** *(request)* **your Rabb to lessen a day** *(even a little bit)* **of the punishment for us." They** *(the keepers)* **will ask, "Did your Rusul not come to you with clear signs** *(miracles to prove that they were Allaah's true Ambiyaa)*?**" They** *(the people in Jahannam)* **will reply, "Certainly." They** *(the keepers)* **will then say, "Then you** *(continue to)* **pray** *(for relief from punishment)*. *(However,)* **The prayer of the Kaafiroon is lost** *(your plea will never be answered)*.**"**

Verses 43-50 of Surah Dukhaan state:

اِنَّ شَجَرَتَ الزَّقُّوْمِ (۴۳) طَعَامُ الْاَثِيْمِ (۴۴) كَالْمُهْلِ يَغْلِىْ فِى الْبُطُوْنِ (۴۵) كَغَلْىِ الْحَمِيْمِ (۴۶)
خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ (۴۷) ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ (۴۸) ذُقْ اِنَّكَ اَنْتَ
الْعَزِيْزُ الْكَرِيْمُ (۴۹) اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ (۵۰)

TRANSLATION: Verily the tree of Zaqqoom shall be food for the sinful. It will be like the residue of oil and will boil in the bellies just as water boils. (Allaah will command the angels of punishment) "Grab him (the Kaafir) and drag him to the very midst of the Blazing Fire! Then pour the punishment of boiling water over his head." (The Kaafir will be told) "Taste (this punishment)! You are surely (one who regarded yourself as the) most honourable and esteemed (in the world and therefore refused to accept the message of the Ambiyaa). This (punishment) is what you used to doubt." (Now you have in it in front of you and cannot doubt anything.)

The First Demand

The Bani Israa'eel crossed over the Red Sea and witnessed the destruction of the people of Fir'oun with their own eyes. They even saw the waves of the sea wash ashore the corpses of so many of the Egyptian soldiers, convincing them of the help of Allaah. **However, so many years of living as slaves amongst the Egyptians actually caused them to admire the lives of the Egyptians.** This became evident when they travelled on from the Red Sea and passed by some people worshipping an idol that they had made. The desires from deep within them surfaces at this point and they started to crave the same. **They therefore made the ridiculous request to Hadhrat Moosa υ to provide them also with an idol that they could worship as those people were doing.** Hadhrat Moosa υ was disgusted with their request and rebuked them for wanting to emulate people who were headed for destruction as had happened to the Egyptians.

After crossing the sea, the Bani Israa'eel were located east of the sea in the land of Arabia. This was an area now called the Sinai Peninsula where water was scarce. As they made their way towards the Mount Toor, they grew hungry and thirsty because there was no water or vegetation for as far as they could see. Insolently, they said to Hadhrat Moosa υ, “Did you bring us here to die of hunger and thirst? It would have been better for us to drown in the sea!”

Disgusted by their lack of endurance and lack of faith, Hadhrat Moosa υ prayed to Allaah. Allaah commanded him to strike the ground with his staff, which caused **twelve springs** to gush forth from the ground so that each of the twelve tribes of the Bani Israa'eel could have a spring to themselves. While this quenched their thirst, the Bani Israa'eel were still in need of food. Hadhrat Moosa υ therefore made du’aa again to Allaah and Allaah responded by telling him that he need not worry because arrangements would be made.

It then happened that early every morning, the Bani Israa'eel would see something had rained down and settled upon the ground and on dry trees, which resembled beads of ice. When they ate it, they found it to be sweet and delicious. The Qur'aan refers to it as ***Mann*.** Later in the morning, a strong breeze would blow and a large flock of partridge would arrive and sit on the ground before them. The Bani Israa'eel would then easily grab hold of them, slaughter them and roast them. The Qur'aan refers to the partridge as ***Salwa*.**

It was in this manner that they received their food every day without any effort. However, **every bounty had its own tests** and Allaah instructed the Bani Israa'eel to eat what they needed for the day and not to store any away from the next

day. Allaah assured them that He would provide for them every day. However, with the twisted minds that they had, they did not trust Hadhrat Moosa υ and, despite his warnings, **they continuously stored food for the following day. As a result, they were deprived of this divine provision after a while.**

The Third Demand

After their needs for food and water were satisfied, **the Bani Israa'eel complained to Hadhrat Moosa υ that they could no longer tolerate the heat of the desert and the lack of shade.** They even told him that they were better off as salves in Egypt because they had shade there. Hadhrat Moosa υ had to again make them understand that Allaah was there for them and that everything would take its due course in time. All they were required to do was bear with the hardship for a short while. However, when they faith was weak to start off with, how could they be made to understand? They continuously complained and insisted that Hadhrat Moosa υ do something. **Eventually, Hadhrat Moosa υ made du'aa to Allaah sent clouds to shade them wherever they went.**

The Fourth Demand

The Bani Israa'eel were blessed with these tremendous bounties of Allaah, which is sufficient to convince anyone to trust in Allaah. However, when people's hearts had become extremely twisted and their minds warped, even these great signs were not enough to convince them. They then made yet another ludicrous demand from Hadhrat Moosa υ. **They complained to him that they were tired of eating the same food every day.** They told him that they no longer wanted the *Mann* and *Salwa*, but now wanted the produce of the earth such as garlic, lentils, onions, etc.

Hadhrat Moosa υ reprimanded them for foolishly requesting for something inferior to replace something superior. This was manifest ingratitude for the bounties of Allaah. However, despite his reprimand, they insisted so much that he was again forced to make du'aa to Allaah. **Allaah instructed him to tell them that they could get these in the nearest town.**

Mufassireen write that the Bani Israa'eel received the bounties of water, Mann, Salwa and shade throughout the forty years that they wandered lost in the Valley of Teeh, even though they numbered six hundred thousand. Thereafter, they were charged with fulfilling the commands of their Shari'ah.

In the Words of the Qur'aan

The Qur'aan describes the events above in the following words:

Verses 138-140 of Surah A'raaf state:

وَجٰوَزْنَا بِبَنِیْۤ اِسْرَآءِیْلَ الْبَحْرَ فَاَتَوْا عَلٰی قَوْمٍ یَّعْكُفُوْنَ عَلٰۤی اَصْنَامٍ لَّهُمْ ۚ قَالُوْا یٰمُوْسَی اجْعَلْ لَّنَاۤ اِلٰـهًا كَمَا لَهُمْ اٰلِـهَةٌ ؕ قَالَ اِنَّكُمْ قَوْمٌ تَجْهَلُوْنَ (١٣٨) اِنَّ هٰۤؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِیْهِ وَ بٰطِلٌ مَّا كَانُوْا یَعْمَلُوْنَ (١٣٩) قَالَ اَغَیْرَ اللهِ اَبْغِیْكُمْ اِلٰـهًا وَّ هُوَ فَضَّلَكُمْ عَلَی الْعٰلَمِیْنَ (١٤٠)

TRANSLATION: We took Bani Israa'eel across the sea and they came across a nation who were devoted to their idols. They *(the Bani Israa'eel)* **said, "O Moosa! Make for us a god like how they have gods." He** *(Moosa υ)* **replied** *(in amazement)*, **"You are truly an ignorant nation** *(by choosing to worship useless idols when Allaah has saved you from your enemy)* **!"** *(Moosa υ further said to them,)* **"Undoubtedly these people are destroyed in their practices and what they do is all useless** *(not only is their worship useless to them, but it will earn them punishment as well)*.**" He** *(Moosa υ)* **said, "Should I seek for you another Ilaah besides Allaah, when He has favoured you above the** *(people of)* **universe** *(during your time)* **?"** *(This is sheer ignorance and rebellion.)*

Verse 60 of Surah Baqarah states:

وَ اِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ كُلُوْا وَاشْرَبُوْا مِنْ رِّزْقِ اللهِ وَلَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ (٦٠)

TRANSLATION: When you *(the Bani Israa'eel)* **said, "O Moosa! We cannot tolerate** *(patiently bear)* **one type of food** *(manna and salwa)* **so pray to your Rabb on our behalf** *(asking Him)* **to bring forth for us what the earth produces, from its greens, cucumbers, wheat, lentils and onions." Moosa υ said, "Do you wish to receive what is inferior in exchange for that which is superior?"** *(However, when they refused to change their minds, Moosa υ prayed to Allaah and Allaah issued a command saying)* **"Go down to any town and you will find what you ask for." Disgrace and homelessness** *(poverty)* **were struck on them** *(became their fate)* **and they became deserving of Allaah's anger. This was because they disbelieved in Allaah's Aayaat and used to kill the prophets unjustly. This was because of their disobedience and wrongdoing** *(because they did not live within the limits)*.

Verse 57 of Surah Baqarah states:

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْا اَنْفُسَهُمْ يَظْلِمُوْنَ (٥٧)

TRANSLATION: *(Also among the many favours that We gave you was that)* **We shaded you with the clouds and sent manna and salwa to you** *(saying)* **"Eat from the pure things that We have provided for you** *(and do not store it for the future)*." *(However)* **They** *(the Bani Israa'eel)* **did not oppress Us** *(they did not harm Us by disregarding Our command)*, **but they oppressed**

(harmed) **only themselves** *(because they suffered the consequences of their disobedience when their food started to rot)***.**

Verses 159-160 of Surah A’raaf state:

وَ مِنْ قَوْمِ مُوْسٰى اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَبِهٖ يَعْدِلُوْنَ (۱۵۹) وَقَطَّعْنٰهُمُ اثْنَتَىْ عَشْرَةَ اَسْبَاطًا اُمَمًا ؕ وَ اَوْحَيْنَاۤ اِلٰى مُوْسٰۤى اِذِ اسْتَسْقٰىهُ قَوْمُهٗۤ اَنِ اضْرِبْ بِّعَصَاكَ الْحَجَرَ ۚ فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْهِمُ الْمَنَّ وَالسَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْۤا اَنْفُسَهُمْ يَظْلِمُوْنَ (۱۶۰)

TRANSLATION: From the people of Moosa υ there is a group that guide *(others)* **to the truth** *(to Islaam)* **and practise justice accordingly** *(according to the teachings of Islaam)***. We divided them** *(the Bani Israa’eel)* **into twelve tribes,** *(who behaved as)* **separate nations** *(each having their own leader so that they could govern their own affairs)***. When Moosa υ requested water for his people, We sent revelation to him saying, “Strike the rock with your staff!” So** *(when he struck the rock)* **twelve springs gushed forth from it and each tribe knew their place of drinking. We shaded them with the clouds** *(as they wandered lost)* **and sent to them Manna and Salwa** *(to eat)***.** *(Allaah instructed them,)* **“Eat from the pure things that We have provided for you.” They did not oppress Us but oppressed their own souls** *(by their wrongdoing because they would suffer the consequences)***.**

Verses 80-82 of Surah TaaHaa state:

يٰبَنِىْۤ اِسْرَآءِيْلَ قَدْ اَنْجَيْنٰكُمْ مِّنْ عَدُوِّكُمْ وَ وٰعَدْنٰكُمْ جَانِبَ الطُّوْرِ الْاَيْمَنَ وَ نَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى (۸۰) كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَ لَا تَطْغَوْا فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِىْ ۚ وَ مَنْ يَّحْلِلْ عَلَيْهِ غَضَبِىْ فَقَدْ هَوٰى (۸۱) وَ اِنِّىْ لَغَفَّارٌ لِّمَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدٰى (۸۲)

TRANSLATION: O Bani Israa'eel! We have certainly rescued you from your enemy, made an appointment with you *(with your Nabi for your benefit)* **at the right side of Mount Toor** *(where We gave Moosa υ the Torah)* **and sent for you Manna and Salwa** *(when you were wandering lost in the Valley of Teeh)*. *(O Bani Israa'eel!)* **Eat from the pure things that We have provided for you and do not transgress** *(exceed)* **the limits** *(by disobeying the commands of the One Who gave you all these favours)*, **for then My anger** *(punishment)* **shall descend on you. The one upon whom My anger descends has certainly fallen** *(from My esteem and into the fire of Jahannam)*. **I am certainly the Most Forgiving towards the one who repents** *(from kufr and sin)*, **accepts Imaan, does good acts and is thereafter rightly guided** *(remains steadfast on Imaan and continues to carry out good actions until death)*.

In his Qasasul Ambiyaa عليهم السلام, Allaama Abdul Wahhaab رحمه الله writes that the place where the twelve springs of the Bani Israa'eel flowed is not far from where the Suez Canal is located nowadays. The place is called Uyoon Moosa (the springs of Hadhrat Moosa υ) and although the water has dried up and landmarks are gradually disappearing, one will still notice the date palms growing there. And Allaah knows best.

Verse 61 of Surah Baqarah states:

وَ اِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ وَّاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْۢبِتُ الْاَرْضُ مِنْۢ بَقْلِهَا وَقِثَّآئِهَا وَفُوْمِهَا وَعَدَسِهَا وَبَصَلِهَا ؕ قَالَ اَتَسْتَبْدِلُوْنَ الَّذِىْ هُوَ اَدْنٰى بِالَّذِىْ هُوَ خَيْرٌ ؕ اِهْبِطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا سَاَلْتُمْ ؕ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ * وَبَآءُوْ بِغَضَبٍ مِّنَ اللهِ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللهِ وَيَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ الْحَقِّ ؕ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ (٦١٪)

TRANSLATION: When you *(the Bani Israa'eel)* **said, "O Moosa! We cannot tolerate** *(patiently bear)* **one type of food** *(manna and salwa)* **so pray to your Rabb on our behalf** *(asking Him)* **to bring forth for us what the earth produces, from its greens, cucumbers, wheat, lentils and onions." Moosa υ said, "Do you wish to receive what is inferior in exchange for that which is superior?"** *(However, when they refused to change their minds, Moosa υ prayed to Allaah and Allaah issued a command saying)* **"Go down to any town and you will find what you ask for." Disgrace and homelessness** *(poverty)* **were struck on them** *(became their fate)* **and they became deserving of Allaah's anger. This was because they disbelieved in Allaah's Aayaat and used to kill the prophets unjustly. This was because of their disobedience and wrongdoing** *(because they did not live within the limits)***.**

Hadhrat Moosa υ goes to Mount Toor

Allaah had promised Hadhrat Moosa υ that he would receive a scripture and a Shari'ah as soon as the Bani Israa'eel were rescued from Fir'oun. Now that Hadhrat Moosa υ was the guide of the Bani Israa'eel and away from Egypt, Allaah instructed him to come to Mount Toor to receive the Shari'ah. Hadhrat Moosa υ was required to spend forty day at the mount, during which time he needed to fast and engage in Ibaadah all the while so that he could be prepared for the scripture and Shari'ah to be revealed to him.

Although he was initially required to fast for only thirty days, the additional ten days were added later. When he was observing the 30th fast, the thought occurred to him that it would be inappropriate to communicate with Allaah when there was a foul odour emitting from his mouth because of his empty belly. He therefore brushed his teeth and mouth with a Miswaak. When Allaah asked him why he terminated his fast with the Miswaak and he explained his reasoning, Allaah said to him, "Do you not know that the smell from the mouth of a fasting person is more beloved to Me than the fragrance of musk? You should now fast for another ten days before coming to Me." Hadhrat Moosa υ

therefore needed to spend another 10 days on the mountain. **This narration is taken from Allaama Daylami رحمه الله, but scholars do not always rely on his narrations.**[178]

Nonetheless, the Qur'aan states only that the period was extended from thirty to forty days. It was then after forty days that Allaah spoke to Hadhrat Moosa υ. The Qur'aan does not provide details about what Allaah said to Hadhrat Moosa υ. Hadhrat Moosa υ then expressed the desire to see Allaah, but Allaah told him that he did not have the ability to see Him. However, Allaah told him to observe a particular mountain, which would be exposed to a fragment of Allaah’s light. If the mountain withstood the exposure, then it may be possible for Hadhrat Moosa υ to see Allaah. As soon as the mountain received the exposure, it was instantly reduced to smithereens. Upon seeing this, Hadhrat Moosa υ fell unconscious and repented for his request after recovering.

In the Words of the Qur'aan

The above is discussed in the following verses of the Qur'aan:

Verses 142-143 of Surah A’raaf state:

وَ وٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً وَّ اَتْمَمْنٰهَا بِعَشْرٍ فَتَمَّ مِيْقَاتُ رَبِّهٖٓ اَرْبَعِيْنَ لَيْلَةً ۚ وَقَالَ مُوْسٰى لِاَخِيْهِ هٰرُوْنَ اخْلُفْنِيْ
فِيْ قَوْمِيْ وَ اَصْلِحْ وَلَا تَتَّبِعْ سَبِيْلَ الْمُفْسِدِيْنَ (۱۴۲) وَلَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا وَكَلَّمَهٗ رَبُّهٗ ۙ قَالَ رَبِّ اَرِنِيْٓ
اَنْظُرْ اِلَيْكَ ؕ قَالَ لَنْ تَرٰىنِيْ وَلٰكِنِ انْظُرْ اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِيْ ۚ فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ
جَعَلَهٗ دَكًّا وَّ خَرَّ مُوْسٰى صَعِقًا ۚ فَلَمَّآ اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَ اَنَا اَوَّلُ الْمُؤْمِنِيْنَ

[178] *Ruhul Ma’aani* (Vol.9 Pg.38).

TRANSLATION: We made an appointment with Moosa υ for thirty nights *(at Mount Toor)***, then ended it with** *(another)* **ten** *(nights)* **to complete his Rabb's term of forty nights** *(during which time Allaah spoke to Moosa υ and gave him the Torah)***. Moosa υ said to his brother Haroon υ** *(as he left for Mount Toor)***, "Take my place as leader of my people. Keep the** *(affairs of the people in)* **order and do not** *(ever)* **follow the path of those who cause corruption." When Moosa υ arrived for Our appointment and His Rabb had spoken to him** *(directly)***, he said, "O my Rabb, show me** *(Yourself so)* **that I may see You." Allaah replied, "You can never see Me** *(in this world)***, but look at the mountain. If it remains in its place** *(after a tiny fraction of My illumination reaches it)* **then you may** *(have the ability to)* **see me."** *(However,)* **When his Rabb manifested His illumination to the mountain, he made it crash to pieces, and** *(seeing the marvellous spectacle)* **Moosa υ fell unconscious. When he recovered he said, "I declare Your purity** *(You are too Pure to be seen by the eyes of this world)* **! I repent** *(for asking for something that I had not been commanded to ask)* **and I am the first of the Mu'mineen** *(of my time)***."**

Revelation of the Torah

It was after this conversation with Allaah that Hadhrat Moosa υ received the tablets upon which the Torah was written. Allaah told him that the scripture contained guidance for success in both worlds and that he was to practise upon it assiduously and ensure that the people do the same. There is a difference of opinion about what the tablets contained. While Muslim scholars agree that it was the Torah, Christian scholars are of the opinion that it was the Ten Commandments. **In his book *Iz'haarul Haqq*, Sheikh Rahmatullaah Kiranwi** رحمه الله **has proven from the Qur'aan as well as from ancient manuscripts of the Torah that it was indeed the Torah that was inscribed on the tablets.**

Verse 145 of Surah A'raaf states speaks about a promise that Allaah made to Hadhrat Moosa υ when He said, "**I shall soon show you the abode of the disobedient ones**". This refers to one of the following:

1. The ruins of the Aad and Thamud, so that lessons can be learnt from them
2. The land of Egypt, so that the Bani Israa'eel may enter it once more, but this time in honour
3. The blessed land of Shaam, which the Bani Israa'eel were to occupy, but were then occupied by the tyrannical Amaaliqa tribe

However, Hadhrat Moosa υ did not see the Bani Israa'eel enter this land because he passed away in the Valley of Teeh. The older people amongst the Bani Israa'eel did not see this as well because Allaah forbade their entry into this land on account of their unwillingness to obey Allaah's command to enter the city. The promise therefore applied to only a group amongst the Bani Israa'eel who were loyal to Hadhrat Moosa υ, such as Hadhrat Yusha bin Noon, Kaalib bin Yuqanna and others. These men saw and entered the land when Hadhrat Moosa υ sent them as a reconnaissance group. On account of their disobedience, the rest were deprived of seeing it at all. Their sighting and subsequent description to the others is as if they all saw it. Details of the disobedience of the Bani Israa'eel at this juncture have passed earlier. And Allaah knows best.

This (third) opinion seems most appropriate and correct. The opinion stating that the promise was to be shown the land of Egypt seems inaccurate because the Bani Israa'eel never re-entered Egypt in large numbers as a nation. The opinion stating that the reference was to the ruins of the Aad and Thamud is also flawed because the Bani Israa'eel were located many months journey away from these sites, which lay in the western part of Arabia. It therefore seems pointless for the Bani Israa'eel to have to undertake such a long journey. There is also an opinion staying that 'the abode of the disobedient ones' refers to Jahannam.

Hadhrat Moosa υ was also told that when guidance comes to a nation together with undeniable proofs and they still choose to follow the errant ways of their forefathers, then they will be left to wallow in their errant ways. This is because their rebelliousness and arrogance had obliterated their innate ability to follow the truth when it makes itself manifest before them.

In the Words of the Qur'aan

The above episode has been discussed in the Qur'aan in the following verses:

Verses 144-147 of Surah A'raaf state:

قَالَ يٰمُوْسٰى اِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسٰلٰتِىْ وَ بِكَلَامِىْ ۖ فَخُذْ مَاۤ اٰتَيْتُكَ وَكُنْ مِّنَ الشّٰكِرِيْنَ (١٤٤)
وَكَتَبْنَا لَهٗ فِى الْاَلْوَاحِ مِنْ كُلِّ شَىْءٍ مَّوْعِظَةً وَّ تَفْصِيْلًا لِّكُلِّ شَىْءٍ ۚ فَخُذْهَا بِقُوَّةٍ وَّاْمُرْ قَوْمَكَ يَاْخُذُوْا
بِاَحْسَنِهَا ؕ سَاُورِيْكُمْ دَارَ الْفٰسِقِيْنَ (١٤٥) سَاَصْرِفُ عَنْ اٰيٰتِىَ الَّذِيْنَ يَتَكَبَّرُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ؕ وَ اِنْ
يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۚ وَ اِنْ يَّرَوْا سَبِيْلَ الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيْلًا ۚ وَ اِنْ يَّرَوْا سَبِيْلَ الْغَىِّ يَتَّخِذُوْهُ سَبِيْلًا ؕ
ذٰلِكَ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَكَانُوْا عَنْهَا غٰفِلِيْنَ (١٤٦) وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ لِقَآءِ الْاٰخِرَةِ حَبِطَتْ اَعْمَالُهُمْ ؕ هَلْ
يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ (١٤٧)٪

TRANSLATION: He *(Allaah)* **said, "O Moosa! Indeed I have selected you from the people** *(of your time)* **for My message** *(to be My messenger)* **and for My speech** *(to be the fortunate one with whom I speak directly)*. **So take what** *(favours)* **I have given you and be of the grateful ones** *(who are thankful for Allaah's blessings)*." **We wrote for him** *(Moosa υ)* **on the tablets** *(of the Torah)* **every type of advice and details of everything** *(that man needs to know)*. *(We told him)* **"Hold fast to it** *(to the teachings of the Torah)* **and command your people to hold on to the excellent commandments it contains. I shall soon show you the abode of the disobedient ones** *(the territories once occupied by Kuffaar nations that you will soon occupy)*." **I shall soon turn those people away from My Aayaat who are unjustly proud on earth.** *(As a result of this,)* **If they see every** *(type of)* **Aayah, they will not believe it. If they see the path of guidance, they will not adopt it as their path, but if they see the path of misguidance**

they will adopt it as their path. This is because they reject Our Aayaat and disregard them. Those who reject Our Aayaat and the meeting of *(Allaah in)* **the Aakhirah, their actions are wasted** *(in the Aakhirah they will have no rewards for their good actions)*. *(However, no injustice will be shown to them because)* **They will be punished only for the** *(sinful)* **actions that they carried out** *(and not more)*. *(The Kuffaar will receive the rewards for their good actions in this world only.)*

Verses 51-53 of Surah Baqarah state:

وَ اِذْ وٰعَدْنَا مُوْسٰى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ (۵۱) ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ (۵۲) وَ اِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ (۵۳)

TRANSLATION: *(Remember also the time)* **When We fixed forty nights for Moosa** υ *(after which We gave him the Torah)*, **then you** *(the Bani Israa'eel)* **started worshipping the calf** *(which Saamiri crafted for you)* **after he** *(Moosa* υ*)* **had departed,** *(thereby)* **acting most unjustly** *(by worshipping something besides Allaah)*. **Thereafter We forgave you** *(accepted your repentance)* **so that you may be thankful** *(for Our kindness)*. *(Remember also the time)* **When We gave Moosa** υ **the Book** *(the Torah)* **which was the Furqaan** *(Decider between right and wrong)* **so that you** *(the Bani Israa'eel)* **may be rightly guided.**

Verse 43 of Surah Qasas states:

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ مِنْۢ بَعْدِ مَاۤ اَهْلَكْنَا الْقُرُوْنَ الْاُوْلٰى بَصَآئِرَ لِلنَّاسِ وَ هُدًى وَّ رَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُوْنَ (۴۳)

TRANSLATION: Verily, after We had destroyed the former generations *(of Kuffaar such as the Aad, Thamud and others)*, **We granted Moosa** υ **the book** *(the Torah)* **as an eye-opener** *(insight)* **for people and as a** *(means of)* **guidance and mercy so that they may take heed.**

The twisted psyche of the Bani Israa'eel is evident from the previous incidents. In addition to all of this, what they did next was even more astonishing. When Hadhrat Moosa υ was away at Mount Toor, the Bani Israa'eel started to follow a man named Saamiri, who made for them a calf to worship.

The incident started when Hadhrat Moosa υ appointed Hadhrat Haaroon υ as his deputy to take charge of the Bani Israa'eel while he left for thirty days. When the period was extended for a further ten days and the Bani Israa'eel started to worry, a person from amongst them by the name of Saamiri took advantage of their uneasiness. He asked them to hand over to him all the gold and jewels they had borrowed from the Egyptians, which they were unable to return because of their hasty flight from Egypt.

Though he pretended to be a Mu'min, Saamiri was really a Kaafir at heart. He melted all the gold and shaped it into a calf. Thereafter, he placed a handful of sand into it, which caused it to display signs of life and make the lowing sounds of a real calf. He then told the Bani Israa'eel that Hadhrat Moosa υ had forgotten that his Rabb was really this calf and had gone off to Mount Toor by mistake. Previous incidents have made it clear that the decades the Bani Israa'eel spent with the idol-worshipping Egyptians had instilled the love for idol-worship within their hearts. **In fact, the Egyptians revered the calf and even had an idol they held in high esteem called Howras, which had the face of a cow. They believed that the world was suspended upon the head of a cow.** Therefore, when Saamiri presented the calf to them as a god, they readily accepted.

Despite the best efforts of Hadhrat Haaroon υ to stop them, the people refused to listen to him and said that they will not forsake the calf until Hadhrat Moosa υ returned to them. It was then that Allaah informed Hadhrat Moosa υ about what was happening. Allaah asked Hadhrat Moosa υ why he had hurried to come to the mountain, to which he replied that he was eager to receive something for the guidance of the people. Allaah then told him that the same nation whose guidance he eagerly sought had started idol worship. This news threw Hadhrat Moosa υ into a towering rage and swiftly returned to the Bani Israa'eel.

He confronted the people and asked them why they had resorted to this. **He was so angry and trembling with emotional at this stage that the tablets of the Torah fell from his hand.** The people absolved themselves of blame and pinned the blame squarely on the shoulders of Saamiri, saying that they only gave him the jewellery and he had proceeded to make the idol.

The idol worship was an unforgiveable crime and was a direct challenge to the apostleship of Hadhrat Moosa υ. Furthermore, Hadhrat Moosa υ was known to be stern in enforcing the commands of Allaah and this act of sheer Shirk infuriated him. In his anger, he grabbed at the beard and head of Hadhrat Haaroon υ, but his brother made it clear to him that there was no need to behave in this manner since he since he was not at fault. He had done his best to stop the people, but they would not listen until he returned. In fact, they even threatened to kill him for trying to stop them. He explained further that when matters reached this point, he thought it best to leave it to rest before a fight breaks out between the transgressors and the true Mu'mineen. In this way, he could not be accused of causing division between the Bani Israa'eel. He pleaded to Hadhrat Moosa υ not to grab his head and beard in that manner because this would lead to others laugh at him.

Hadhrat Moosa υ cooled off when he heard his brother's explanation. He then turned to Saamiri and asked for an explanation. Saamiri said that he had seen something that none other had seen. **When he saw Hadhrat Jibra'eel υ after the destruction of Fir'oun, he noticed that wherever the horse of Hadhrat Jibra'eel υ stepped, the earth would spring to life and plants would grow, even if the ground was dry.** He therefore took a handful of the sand upon which the horse stepped and placed it inside the calf. This gave the calf signs of life, causing it to low like cows do.

Had Hadhrat Moosa υ not been already composed by that time, who knows what would have happened to **Saamiri?** Hadhrat Moosa υ then rebuked him sternly and informed him that his punishment in this world will be that he **will wander around like a madman.** Whenever any person approached him, he would repeatedly call out, **"Do not touch me!" because the mere touch of any person would cause him intolerable pain.** As for the Aakhirah, his punishment there shall be the same as the others who transgressed. Hadhrat Moosa υ also told him that the calf would be burnt as a lesson to all people that such idols are worthless and helpless.

The people from the Bani Israa'eel who worshipped the calf were executed by their next of kin during the darkness of the night as atonement from their crime. **It is reported that seventy thousand of them were executed in this manner.** A narration of the Torah states that three thousand were executed. Eventually, Hadhrat Moosa υ prayed to Allaah to forgive them and the execution order was lifted.

In the Words of the Qur'aan

The Qur'aan describes this episode in the following words:

Verse 54 of Surah Baqarah states:

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْا اِلٰى بَارِئِكُمْ فَاقْتُلُوْا اَنْفُسَكُمْ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ؕ فَتَابَ عَلَيْكُمْ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ (۵۴)

TRANSLATION: When Moosa υ **told** *(those of)* **his people** *(who worshipped the calf)*, **"O my people! You have certainly oppressed** *(wronged)* **your souls by worshiping the calf, so turn to your Creator for forgiveness and kill yourselves** *(let the innocent among you execute the guilty ones)*. **This** *(execution)* **is best for you in the sight of your Creator." Then Allaah accepted your repentance. Indeed, He is Most Forgiving, Most Merciful.**

Verses 92-93 of Surah Baqarah state:

وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَ اَنْتُمْ ظٰلِمُوْنَ (۹۲) وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَاۤ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاسْمَعُوْا ؕ قَالُوْا سَمِعْنَا وَعَصَيْنَا * وَاُشْرِبُوْا فِىْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ؕ قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖۤ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ (۹۳)

TRANSLATION: Verily, Moosa υ **came to you with clear signs** *(miracles such as his staff which became a snake, his shining hand and splitting of the sea)*, **but then you started worshipping the calf after him** *(after his departure to the mountain)* **and you were oppressors** *(transgressors)*. *(Remember)* **When We took a promise from you** *(that you will obey the commands in the Torah)* **and** *(after you refused to carry out the promise, We)* **raised Mount Toor above you (saying) "Hold fast to what We have given you and listen** *(to the commands otherwise the mountain will be dropped on you)*.**" They said, "We hear and we disobey** *(Your command)*.**" Because of their kufr, the** *(love of the)* **calf was absorbed** *(soaked)* **into their hearts. Tell them, "Evil indeed is that** *(worship of the calf and rejection of Muhammad ε)* **which your belief** *(in the Torah)* **orders you to do, if you really are people who believe** *(as you claim)*.**"** *(The verse makes it clear that the Jews cannot have belief in their Torah as they say they have because they do not obey the*

commands of the Torah which clearly told them to worship only Allaah and to believe in Muhammad ε on his arrival.)

Verses 148-154 of Surah A'raaf state:

وَ اتَّخَذَ قَوْمُ مُوْسٰى مِنْۢ بَعْدِهٖ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ ؕ اَلَمْ يَرَوْا اَنَّهٗ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيْهِمْ سَبِيْلًا ۘ اِتَّخَذُوْهُ وَكَانُوْا ظٰلِمِيْنَ (١٤٨) وَلَمَّا سُقِطَ فِيْۤ اَيْدِيْهِمْ وَرَاَوْا اَنَّهُمْ قَدْ ضَلُّوْا ۙ قَالُوْا لَئِنْ لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ (١٤٩) وَلَمَّا رَجَعَ مُوْسٰۤى اِلٰى قَوْمِهٖ غَضْبَانَ اَسِفًا ۙ قَالَ بِئْسَمَا خَلَفْتُمُوْنِيْ مِنْۢ بَعْدِيْ ۚ اَعَجِلْتُمْ اَمْرَ رَبِّكُمْ ۚ وَاَلْقَى الْاَلْوَاحَ وَاَخَذَ بِرَاْسِ اَخِيْهِ يَجُرُّهٗۤ اِلَيْهِ ؕ قَالَ ابْنَ اُمَّ اِنَّ الْقَوْمَ اسْتَضْعَفُوْنِيْ وَكَادُوْا يَقْتُلُوْنَنِيْ ۖؗ فَلَا تُشْمِتْ بِيَ الْاَعْدَآءَ وَلَا تَجْعَلْنِيْ مَعَ الْقَوْمِ الظّٰلِمِيْنَ (١٥٠) قَالَ رَبِّ اغْفِرْ لِيْ وَ لِاَخِيْ وَاَدْخِلْنَا فِيْ رَحْمَتِكَ ۖؗ وَاَنْتَ اَرْحَمُ الرّٰحِمِيْنَ (١٥١)٪ اِنَّ الَّذِيْنَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّنْ رَّبِّهِمْ وَ ذِلَّةٌ فِى الْحَيٰوةِ الدُّنْيَا ؕ وَكَذٰلِكَ نَجْزِى الْمُفْتَرِيْنَ (١٥٢) وَالَّذِيْنَ عَمِلُوا السَّيِّاٰتِ ثُمَّ تَابُوْا مِنْۢ بَعْدِهَا وَ اٰمَنُوْۤا ۫ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ (١٥٣) وَلَمَّا سَكَتَ عَنْ مُّوْسَى الْغَضَبُ اَخَذَ الْاَلْوَاحَ ۖۚ وَ فِيْ نُسْخَتِهَا هُدًى وَّ رَحْمَةٌ لِّلَّذِيْنَ هُمْ لِرَبِّهِمْ يَرْهَبُوْنَ (١٥٤)

TRANSLATION: After him *(after his departure to Mount Toor)* **the people of Moosa υ made from their jewellery a calf** *(crafted by Saamiri)* **that was** *(merely)* **a body** *(a torso)* **which made** *(meaningless mooing)* **sounds** *(because Saamiri put in it some sand taken from the footprint of Jibra'eel υ)*. **Could they not see that it could not speak to them, nor guide them aright? They took it** *(the calf)* **to be their Ilaah and did** *(themselves)* **a great wrong. When they regretted** *(worshipping the calf)* **and realised that they were** *(really)* **astray, they said, "If our Rabb does not show mercy to us and forgive us, we will certainly be of the losers** *(destroyed in both worlds)*." **When Moosa υ returned to his people in anger and grief** *(because of what they had done in his absence)*, **he said, "Evil indeed is the way in which you people followed me after my departure! Do you seek to hurry the order of your Rabb** *(to punish you)* **?"** *(In his anger,)* **He** *(Moosa υ)* **threw down the tablets** *(of the Torah)* **and seized his brother's** *(Haaroon υ's)* **head** *(hair and beard)*, **pulling him towards him. Haroon υ said, "O my mother's son** *(a term used to arouse love and kindness)* **! Verily the people regarded me to be weak** *(overpowered me)* **and nearly killed me. So let not the enemies laugh at me** *(by treating me in this manner)* **and do not count me among the wrongdoers** *(because I did not worship the calf with them)*." **He** *(Moosa υ)* **said, "O my Rabb! Forgive me and my brother and enter us in**

Your mercy. Surely You are the Most Merciful of those who show mercy." Verily those who took the calf *(for their Ilaah)* **will surely be struck by the wrath** *(punishment)* **of their Rabb and humiliation in the worldly life** *(those who worshipped the calf were thereafter executed)***. In this manner do We punish those who invent lies** *(by regarding others as Allaah's equals)***. As for those who sin and then** *(sincerely)* **repent afterwards** *(after committing the sin)* **and accept Imaan, surely your Rabb is Most Forgiving, Most Merciful** *(He will forgive them)***. When the anger of Moosa υ subsided, he took hold of the tablets** *(of the Torah that he had thrown down in anger)***. Written in its script was guidance and mercy for those who fear** *(the punishment of)* **their Rabb.**

Verses 83-98 of Surah TaaHaa state:

وَ مَا اَعْجَلَکَ عَنْ قَوْمِکَ یٰمُوْسٰی (٨٣) قَالَ ہُمْ اُولَآءِ عَلٰی اَثَرِیْ وَعَجِلْتُ اِلَیْکَ رَبِّ لِتَرْضٰی (٨٤) قَالَ فَاِنَّا قَدْ فَتَنَّا قَوْمَکَ مِنْ بَعْدِکَ وَ اَضَلَّہُمُ السَّامِرِیُّ (٨٥) فَرَجَعَ مُوْسٰی اِلٰی قَوْمِہٖ غَضْبَانَ اَسِفًا ۚ قَالَ یٰقَوْمِ اَلَمْ یَعِدْکُمْ رَبُّکُمْ وَعْدًا حَسَنًا ۬ؕ اَفَطَالَ عَلَیْکُمُ الْعَہْدُ اَمْ اَرَدْتُّمْ اَنْ یَّحِلَّ عَلَیْکُمْ غَضَبٌ مِّنْ رَّبِّکُمْ فَاَخْلَفْتُمْ مَّوْعِدِیْ (٨٦) قَالُوْا مَاۤ اَخْلَفْنَا مَوْعِدَکَ بِمَلْکِنَا وَ لٰکِنَّا حُمِّلْنَاۤ اَوْزَارًا مِّنْ زِیْنَۃِ الْقَوْمِ فَقَذَفْنٰہَا فَکَذٰلِکَ اَلْقَی السَّامِرِیُّ (٨٧ۙ) فَاَخْرَجَ لَہُمْ عِجْلًا جَسَدًا لَّہٗ خُوَارٌ فَقَالُوْا ہٰذَاۤ اِلٰـہُکُمْ وَ اِلٰہُ مُوْسٰی ۬ فَنَسِیَ (٨٨ؕ) اَفَلَا یَرَوْنَ اَلَّا یَرْجِعُ اِلَیْہِمْ قَوْلًا ۬ۙ وَّ لَا یَمْلِکُ لَہُمْ ضَرًّا وَّ لَا نَفْعًا (٨٩٪) وَلَقَدْ قَالَ لَہُمْ ہٰرُوْنُ مِنْ قَبْلُ یٰقَوْمِ اِنَّمَا فُتِنْتُمْ بِہٖ ۚ وَ اِنَّ رَبَّکُمُ الرَّحْمٰنُ فَاتَّبِعُوْنِیْ وَ اَطِیْعُوْۤا اَمْرِیْ (٩٠) قَالُوْا لَنْ نَّبْرَحَ عَلَیْہِ عٰکِفِیْنَ حَتّٰی یَرْجِعَ اِلَیْنَا مُوْسٰی (٩١) قَالَ یٰہٰرُوْنُ مَا مَنَعَکَ اِذْ رَاَیْتَہُمْ ضَلُّوْۤا (٩٢ۙ) اَلَّا تَتَّبِعَنِ ؕ اَفَعَصَیْتَ اَمْرِیْ (٩٣) قَالَ یَبْنَؤُمَّ لَا تَاْخُذْ بِلِحْیَتِیْ وَ لَا بِرَاْسِیْ ۚ اِنِّیْ خَشِیْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَیْنَ بَنِیْۤ اِسْرَآءِیْلَ وَ لَمْ تَرْقُبْ قَوْلِیْ (٩٤) قَالَ فَمَا خَطْبُکَ یٰسَامِرِیُّ (٩٥) قَالَ بَصُرْتُ بِمَا لَمْ یَبْصُرُوْا بِہٖ فَقَبَضْتُ قَبْضَۃً مِّنْ اَثَرِ الرَّسُوْلِ فَنَبَذْتُہَا وَکَذٰلِکَ سَوَّلَتْ لِیْ نَفْسِیْ (٩٦) قَالَ فَاذْہَبْ فَاِنَّ لَکَ فِی الْحَیٰوۃِ اَنْ تَقُوْلَ لَا مِسَاسَ ۪ وَ اِنَّ لَکَ مَوْعِدًا لَّنْ تُخْلَفَہٗ ۚ وَانْظُرْ اِلٰۤی اِلٰـہِکَ الَّذِیْ ظَلْتَ عَلَیْہِ عَاکِفًا ؕ لَنُحَرِّقَنَّہٗ ثُمَّ لَنَنْسِفَنَّہٗ فِی الْیَمِّ نَسْفًا (٩٧) اِنَّمَاۤ اِلٰـہُکُمُ اللّٰہُ الَّذِیْ لَاۤ اِلٰہَ اِلَّا ہُوَ ؕ وَسِعَ کُلَّ شَیْءٍ عِلْمًا (٩٨)

TRANSLATION: *(Allaah asked)* **"What has made you hasten ahead of your people, O Moosa?" He replied, "They are on my track** *(following behind me)***. I have hastened to You, O my Rabb, so that You may be pleased** *(with my promptness and eagerness)***." He** *(Allaah)* **said, "Indeed, We have tested your people after you** *(had left)* **and Saamiri has led them astray** *(by making the golden calf and encouraging them to worship it)***." So** *(upon hearing this news,)* **Moosa υ returned to his people in anger and remorse. He said, "O my people! Has your Rabb not made you a fair promise** *(that He will send you a Book containing the injunctions of*

your Deen) **? Has too much time elapsed for you** *(causing you to think that you will never receive the Book and that you may as well worship something else)* **or did you wish that the anger of your Rabb should descend on you, because of which you broke the promise** *(you)* **made with me** *(the promise not to do anything against the Shari'ah while I am away and to obey Haaroon υ)* **?" They** *(the Bani Israa'eel)* **said, "We have not broken the promise** *(we)* **made with you of our own accord, but we were laden with the burdens of a nation** *(we were carrying jewellery belonging to the people of Fir'oun, which they lent to us)* **and we cast it off** *(threw it to smelt in a fire)*. **In this way** *(with all the gold jewellery smelted,)* **Saamiri cast** *(the mould of the calf and then threw the sand from footprints of Jibra'eel υ's horse into it, causing the calf to make sounds)*.**" So he** *(Saamiri)* **made for them a calf that was a body which made the sounds of a cow. They** *(those who worshipped the calf)* **said** *(to the others)*, **"This is your Rabb and the Rabb of Moosa, but he** *(Moosa υ)* **has forgotten** *(that his Rabb is here and has gone to the mountain to look for it)*.**" Could they** *(those who worshipped the calf)* **not see that it** *(the calf)* **could not reply to them nor did it possess the ability to benefit or harm them?** *(How could it therefore be their god?)* **Haaroon υ definitely told them before** *(the arrival of Moosa υ)*, **"O my people! You are merely being tested with this** *(golden calf)*. **Without doubt, your Rabb is Ar Rahmaan** *(and not this calf)*, **so follow me and obey me."** *(Obstinate as they were,)* **They replied, "We shall certainly remain devoted to it until Moosa υ returns to us** *(to advise us further)*.**" Moosa υ said, "O Haaroon! When you saw them going astray, what prevented you from following me** *(to the mountain, thereby disassociating from them so that they realise that you truly detest their actions)*? **Did you disobey my instruction?" Haaroon υ said, "O son of my mother! Do not grab my beard or my head.** *(I did not disassociate from them because)* **I feared that you would say, 'You divided the Bani Israa'eel and did not wait for my word** *(my instructions)*.**'" He** *(Moosa υ)* **said, "What have you to say, O Saamiri?" He** *(Saamiri)* **replied, "I saw what they did not see** *(Jibra'eel υ)*. **So I took a handful** *(of sand)* **from the tracks** *(hoof-prints)* **of the** *(horse of the)* **messenger** *(Jibra'eel υ)* **and cast it** *(into the calf)*. **Thus did my soul entice me."** *(When Saamiri saw Jibra'eel υ, he noticed that greenery sprouted from every portion of land on which Jibra'eel υ's horse stepped. This made him realise that its footsteps must contain some wonderful powers, which he could use in the calf.)* **He** *(Moosa υ)* **said, "Go** *(away from here)* **! Your punishment in this world shall be that you wander around saying, 'Do not touch!'** *(Allaah made it such that whenever someone touched Saamiri, or he touched anyone, both persons would be immediately affected by severe fever. Therefore, people stayed far from him and he vehemently avoided them.)* **You certainly have an appointment** *(with death)* **that you cannot miss. Look at your Ilaah** *(the calf)* **to which you remained so devoted. We will surely burn it and then scatter it** *(its remains)* **well in the ocean** *(until no trace of it is left)*.**" Your Ilaah is only Allaah, besides Whom there is no other Ilaah. His knowledge encompasses everything.**

Betrayal and Subsequent Destruction

After the Bani Israa'eel repented, those who were executed were given the status of martyrs, while those spared were forgiven. Hadhrat Moosa υ then

conveyed to them the message from Allaah that they were hold fast to the commands of the Torah and uphold them because their success and eternal salvation lay in it. However, being the obstinate nation they always were, the Bani Israa'eel questioned the fact that the Torah was indeed from Allaah, saying that all they had was the word of Hadhrat Moosa υ. They therefore made another insubordinate request. **Their request was that they be allowed to see Allaah and hear Him say that the Torah was from Him. Only then would they believe in it.**

Hadhrat Moosa υ explained to them that no one could see Allaah and making such a request was sheer insolence. However, they were insistent as always, so Hadhrat Moosa υ prayed to Allaah forgive them and to guide them towards upholding the commands of Allaah. Allaah accepted his du'aa and instructed him to select seventy people from the Bani Israa'eel to accompany him to Mount Toor, where they would receive confirmation.

Hadhrat Moosa υ therefore selected seventy leaders from the twelve tribes and took oaths from them that they would testify when they returned. As they reached the mountain, Hadhrat Moosa υ was enveloped by a white cloud and Allaah spoke to him in a manner that was audible to all present. When it was over, the Bani Israa'eel refused to believe it and said that although they heard the voice, they could not be certain that it was Allaah speaking. They said that they therefore could not testify before the people that they had heard Allaah.

They then insisted that they still needed to see Allaah. In response to this insubordination, they were struck by the wrath of Allaah when a bolt of lightning struck, followed by an earthquake. They were all immediately killed. Hadhrat Moosa υ then pleaded with Allaah to revive them and Allaah did.

This episode is related in the following verses of the Qur'aan:

Verse 155-157 of Surah A'raaf state:

وَ اخْتَارَ مُوْسٰی قَوْمَہٗ سَبْعِیْنَ رَجُلًا لِّمِیْقَاتِنَا ۚ فَلَمَّآ اَخَذَتْہُمُ الرَّجْفَۃُ قَالَ رَبِّ لَوْ شِئْتَ اَہْلَکْتَہُمْ مِّنْ قَبْلُ وَ اِیَّایَ ؕ
اَتُہْلِکُنَا بِمَا فَعَلَ السُّفَہَآءُ مِنَّا ۚ اِنْ ہِیَ اِلَّا فِتْنَتُکَ ؕ تُضِلُّ بِہَا مَنْ تَشَآءُ وَتَہْدِیْ مَنْ تَشَآءُ ؕ اَنْتَ وَ لِیُّنَا فَاغْفِرْ لَنَا وَ
ارْحَمْنَا وَ اَنْتَ خَیْرُ الْغٰفِرِیْنَ (۱۵۵) وَاکْتُبْ لَنَا فِیْ ہٰذِہِ الدُّنْیَا حَسَنَۃً وَّ فِی الْاٰخِرَۃِ اِنَّا ہُدْنَآ اِلَیْکَ ؕ قَالَ عَذَابِیْۤ
اُصِیْبُ بِہٖ مَنْ اَشَآءُ ۚ وَ رَحْمَتِیْ وَسِعَتْ کُلَّ شَیْءٍ ؕ فَسَاَکْتُبُہَا لِلَّذِیْنَ یَتَّقُوْنَ وَ یُؤْتُوْنَ الزَّکٰوۃَ وَ الَّذِیْنَ ہُمْ بِاٰیٰتِنَا
یُؤْمِنُوْنَ (۱۵۶) ۚ اَلَّذِیْنَ یَتَّبِعُوْنَ الرَّسُوْلَ النَّبِیَّ الْاُمِّیَّ الَّذِیْ یَجِدُوْنَہٗ مَکْتُوْبًا عِنْدَہُمْ فِی التَّوْرٰىۃِ وَالْاِنْجِیْلِ ۫ یَاْمُرُہُمْ
بِالْمَعْرُوْفِ وَیَنْہٰہُمْ عَنِ الْمُنْکَرِ وَیُحِلُّ لَہُمُ الطَّیِّبٰتِ وَیُحَرِّمُ عَلَیْہِمُ الْخَبٰٓئِثَ وَیَضَعُ عَنْہُمْ اِصْرَہُمْ وَالْاَغْلٰلَ الَّتِیْ
کَانَتْ عَلَیْہِمْ ؕ فَالَّذِیْنَ اٰمَنُوْا بِہٖ وَعَزَّرُوْہُ وَنَصَرُوْہُ وَاتَّبَعُوا النُّوْرَ الَّذِیْۤ اُنْزِلَ مَعَہٗۤ ۙ اُولٰٓئِکَ ہُمُ الْمُفْلِحُوْنَ
(۱۵۷)٪

TRANSLATION: Moosa υ chose from his people seventy persons for Our appointment *(He took these people to Mount Toor with him when the Bani Israa'eel doubted that the Torah was really from Allaah and wanted to hear Allaah command them directly. However, when Allaah spoke to them, they again doubted and asked to see Allaah. Allaah then killed them all when an earthquake shook the mountain)*. **When the earthquake struck them, he** *(Moosa υ)* **said, "My Rabb! If You wished You could have destroyed them and myself from before** *(if You wanted to destroy them, You could have killed them before we came here. However, I am certain that You wish only to teach them a lesson. So do revive them, so that the Bani Israa'eel do not accuse me of killing them)*. **Will You** *(You will surely not)* **destroy us** *(me)* **because of what the foolish ones among us do** *(because the Bani Israa'eel will certainly kill me for this)* **?** *(I am sure that)* **This is but a test from You by means of which You send astray whoever You please and guide whoever You please. You are our Protecting Friend so forgive us and have mercy on us. Undoubtedly You are the best of forgivers.** *(Allaah then revived the seventy men)* **Write** *(destine)* **good for us in this world and in the Aakhirah. We have certainly turned to You** *(in repentance)***." Allaah said, "With My punishment I afflict whoever I please whereas My mercy encompasses** *(surrounds)* **everything. I shall soon** *(in the Aakhirah)* **ordain it** *(My mercy)* **for those who adopt Taqwa, who pay zakaah, who believe in My Aayaat and who follow the Rasool** *(who is also)*

the untutored Nabi *(Muhammad ε, about)* **whom they find** *(his name and description)* **written in the Torah and the Injeel** *(both of which they have)* **with them. He** *(Muhammad ε)* **instructs them to do good, prevents** *(forbids)* **them from evil, permits pure things for them** *(which was forbidden in the previous religions)***, forbids them from impure things** *(such as carrion, blood, etc)* **and removes from them the burden and shackles** *(the stern laws)* **that were** *(binding)* **upon them** *(such as cutting off the portion of a garment that is impure)***. So the successful ones are certainly those who believe in him, honour him, assist him and follow the light** *(the Qur'aan)* **revealed with him."**

Verses 55-56 of Surah Baqarah state:

وَ اِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَاَنْتُمْ تَنْظُرُوْنَ (٥٥) ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ (٥٦)

TRANSLATION: *(Remember the time)* **When** *(after hearing Allaah speak)* **you said, "O Moosa! We shall never believe you until we see Allaah clearly** *(with out own eyes)***." So a thunderbolt struck** *(seventy of)* **you** *(dead)* **while you were witnesses** *(to your fate)***. Then We brought you back to life after your deaths so that you could be thankful.**

Raising Mount Toor over the People's Heads

When the seventy men returned from the mountain and testified before the people that Hadhrat Moosa υ had been truthful to them, the people still refused to believe. This time when Hadhrat Moosa υ made du'aa to Allaah, Allaah told him that he would not make such a thing happen, which would force them to accept the Torah and act upon it. It then happened that an earthquake took place, after which the entire Mount Toor was lifted from its base and suspended over the heads of the Bani Israa'eel. They were then given the ultimatum;

undertake to uphold the commands of the torah, or be crushed beneath this mountain.

They all then declared that the Torah was indeed from Allaah and they took an oath to fulfil all its commands. The mountain was then replaced in its position. The Bani Israa'eel then fulfilled their pledge for while, but it was not long after the fear had left their hearts that they again returned to their old ways.

In the Words of the Qur'aan

This episode is discussed in verses 63-64 of Surah Baqarah, which states:

وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْامَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ (۶۳) ثُمَّ تَوَلَّيْتُمْ مِّنْۢ بَعْدِ ذٰلِكَ ۚ فَلَوْ لَا فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَكُنْتُمْ مِّنَ الْخٰسِرِيْنَ (۶۴)

TRANSLATION: *(O Bani Israa'eel, do not forget the time)* **When We took your promise** *(that you would practise the injunctions of the Torah)* **and raised Mount Toor above you** *(when you refused to fulfil your promise)* **saying, "Hold firmly to what We have given you and heed what is in it** *(by practising all its commands)* **so that you may fear** *(sinning and Jahannam)***." Then** *(after making the promise)* **you turned away** *(from it)***. If it were not for Allaah's grace upon you and His mercy, you would have certainly become of the losers** *(you would be doomed if Allaah had not inspired you to ask Him for forgiveness. As a result of Allaah's forgiveness, your punishment was turned away and you were not destroyed)***.**

Verse 171 of Surah A'raaf states:

وَ اِذۡ نَتَقۡنَا الۡجَبَلَ فَوۡقَهُمۡ كَاَنَّهٗ ظُلَّةٌ وَّظَنُّوۡۤا اَنَّهٗ وَاقِعٌۢ بِهِمۡ‌ ۚ خُذُوۡا مَاۤ اٰتَيۡنٰكُمۡ بِقُوَّةٍ وَّاذۡكُرُوۡا مَا فِيۡهِ لَعَلَّكُمۡ تَتَّقُوۡنَ ٪(١٧١)

TRANSLATION: *(Remember the time)* **When We uprooted the mountain** *(Mount Toor and suspended it)* **above them** *(the Bani Israa'eel)* **as if it were a canopy and they thought that it would fall on them.** *(When the Jews broke their promise to fulfil the commands contained in the Torah, Allaah suspended the Mount Toor above their heads and threatened to drop it on them if they did not obey the commands of the Torah.) (We said to them)* **"Hold fast on to what We have given you** *(the Torah)* **and remember what is in it so that you may adopt Taqwa."**

The Blessed Land

The Sinai desert where the Bani Israa'eel were wandering lost was close to Palestine, which was land of their forefathers Hadhrat Ibraheem υ, Hadhrat Is'haaq υ and Hadhrat Ya'qoob υ. Allaah had promised these illustrious men that He would return their as masters of this land after a while. It is reported that the Amaaliqa tribe, who were descendants of the Aad had seized control over Shaam and Baytul Muqaddas. Like their forebears, the Amaaliqa were powerful, large and tyrannical people.

After being saved from Fir'oun and then receiving the Torah and a Shari'ah, Allaah instructed Hadhrat Moosa υ to lead the Bani Israa'eel towards Baytul Muqaddas, where they were to wage Jihaad against the Amaaliqah to restore peace and justice to the land. Allaah also promised victory to the Bani Israa'eel.

Hadhrat Moosa υ therefore led the Bani Israa'eel across the Jordan River and into Jericho, which was then a picturesque place. After resting here for a while,

Hadhrat Moosa υ sent the twelve leaders of the tribes on a reconnaissance mission into Baytul Muqaddas to ascertain the strength of the enemy. When the twelve men approached the city, they were apprehended by one of the Amaaliqa, who was so powerful that he single-handedly managed to capture all of them. He then brought them before his king, accusing them of spying with the intention of waging war.

While some suggested that they be killed, others were of the opinion that they be jailed. However, the king decided to demonstrate to them the might of the Amaaliqa and then free them to disclose this information to their people. In this way, none would dare wage war against them. They did this and when the twelve men returned to Hadhrat Moosa υ and the Bani Israa'eel in Jericho, they informed him of the great might and strength of the Amaaliqa. Although Hadhrat Moosa υ was confident of victory because of the promise of Allaah, he feared that the Bani Israa'eel would be hesitant. He therefore instructed the twelve men to keep the matter a secret from the masses. However, ten of them disclosed the information to the people. The only ones who did not were Hadhrat Yusha bin Noon and Kaalib bin Yuqanna. When the news spread amongst them, the people started to weep and sat down, saying, “It would have been better for us to drown in the Red Sea or remain as slaves under Fir’oun. Here we are faced with certain death.”

There were only two men from amongst them whom Allaah had blessed with guidance and courage. These two encouraged the others to march forward only up to the gates of the city, after which Allaah would do the rest and the people there would flee the city. However, when the Bani Israa'eel were not prepared to obey their Nabi, they were unlikely to obey anyone else. They therefore insolently told Hadhrat Moosa υ that he should proceed with his Rabb to fight since they would have nothing to do with it.

Hadhrat Moosa υ was distraught when he heard this and made du’aa to Allaah to separate him from the people since he had no control over any of them apart from himself and his brother Hadhrat Haaroon υ. Allaah absolved him of all blame and told him that the punishment for the Bani Israa'eel shall be that they will wander lost in the desert for forty years since Allaah had forbidden their entry into the land of their forefathers. As a result, they remained trapped in the Valley of Teeh for forty years, without the need to be chained or jailed because they were unable to find their way out. **Although they set out every morning to travel back to Egypt, they ended up in the same place they started by the evening.** When Hadhrat Moosa υ and Hadhrat Haaroon υ passed away during this period, they continued to wander lost until Allaah sent another Nabi for them.

Hadhrat Muqaatil رحمه الله stated that the area between Egypt and Baytul Muqaddas where the Bani Israa'eel remained trapped all these years measured only 90 miles in length and 27 miles in width. Another narration states that it measured only 30 miles by 18 miles. It was in this small area that six hundred thousand people remained prisoners without the need for iron bars or prison wardens.

Reliable narrations state that Hadhrat Haaroon υ passed away first, followed by Hadhrat Moosa υ six months later. Allaah then appointed Hadhrat Yusha bin Noon υ as the Nabi of the Bani Israa'eel and it was him who led the new generation of the Bani Israa'eel to conquer Baytul Muqaddas. The land and treasures of Baytul Muqaddas therefore fell into the hands of the Bani Israa'eel, as promised by Allaah.

Mufassireen have stated that Allaah punishes people in a manner akin to their sin. Therefore, when the Bani Israa'eel said to Hadhrat Moosa υ that he should proceed to fight with his Rabb, they added, "**We shall remain sitting here**". As punishment for this impertinence, Allaah punished them by causing them to do exactly that and they remained "sitting" there for the next forty years.

In the Words of the Qur'aan

The Qur'aan relates the above episode in the following words:

Verses 20-26 of Surah Maa'idah state:

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا نِعْمَةَ اللهِ عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَآءَ وَجَعَلَكُمْ مُّلُوْكًا ۖ وَّ اٰتٰىكُمْ مَّا لَمْ يُؤْتِ اَحَدًا مِّنَ الْعٰلَمِيْنَ (٢٠) يٰقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَةَ الَّتِىْ كَتَبَ اللهُ لَكُمْ وَلَا تَرْتَدُّوْا عَلٰٓى اَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ (٢١) قَالُوْا يٰمُوْسٰٓى اِنَّ فِيْهَا قَوْمًا جَبَّارِيْنَ ۖ وَ اِنَّا لَنْ نَّدْخُلَهَا حَتّٰى يَخْرُجُوْا مِنْهَا ۚ فَاِنْ يَّخْرُجُوْا مِنْهَا فَاِنَّا دٰخِلُوْنَ (٢٢) قَالَ رَجُلٰنِ مِنَ الَّذِيْنَ يَخَافُوْنَ اَنْعَمَ اللهُ عَلَيْهِمَا ادْخُلُوْا عَلَيْهِمُ الْبَابَ ۚ فَاِذَا دَخَلْتُمُوْهُ فَاِنَّكُمْ غٰلِبُوْنَ ۚ وَعَلَى اللهِ فَتَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ (٢٣) قَالُوْا يٰمُوْسٰٓى اِنَّا لَنْ نَّدْخُلَهَآ اَبَدًا مَّا دَامُوْا فِيْهَا فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَآ اِنَّا هٰهُنَا قٰعِدُوْنَ (٢٤) قَالَ رَبِّ اِنِّىْ لَآ اَمْلِكُ اِلَّا نَفْسِىْ وَاَخِىْ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفٰسِقِيْنَ (٢٥) قَالَ فَاِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ اَرْبَعِيْنَ سَنَةً ۚ يَتِيْهُوْنَ فِى الْاَرْضِ ۗ فَلَا تَاْسَ عَلَى الْقَوْمِ الْفٰسِقِيْنَ (٢٦)

TRANSLATION: *(Remember the time)* **When Moosa υ told his people, "O my people, remember Allaah's bounty on you when He raised Ambiyaa among you and made** *(some of)* **you kings. He gave you what He did not give to anyone in the entire universe** *(things like manna and salwa and a host of other favours)*. **O my people, enter the holy land** *(your homeland)* **that Allaah has decreed for you** *(that He has commanded you to enter)* **and do not turn back on your heels** *(by refusing to wage Jihaad on the people living there because of your cowardice)*, **for then you will become losers."** *(Too cowardly to advance)* **They** *(the Jews)* **said, "O Moosa! Honestly, an extremely powerful nation live there. We shall certainly never enter it** *(the*

city) **until they leave. If they leave the land, only then shall we enter." Two men from those who had fear** *(of Allaah in their hearts)* **and whom Allaah had favoured, said** *(to the other Jews)*, **"***(All you need to do is to)* **Enter upon them by the gate** *(of the city)*. **When you enter by it then verily you shall be victorious** *(because Allaah's help will be with you)* **! Trust only in Allaah if you are** *(true)* **Mu'mineen!" They** *(the others)* **said, "O Moosa, we shall never enter it** *(the city)* **as long as they are present there. So you and your Rabb both go ahead and fight. We shall remain sitting here." He** *(Moosa υ)* **prayed, "O my Rabb! Indeed I have control only of myself and my brother** *(Haaroon υ, I cannot force the others to obey)*, **so separate us from the sinful** *(disobedient)* **people."** *(Allaah then declared)* **"Undoubtedly it** *(this holy land)* **is forbidden to them for forty years.** *(In the meantime,)* **They will wander** *(lost and bewildered)* **on earth** *(in the Valley of Teeh)*. **So do not grieve over the disobedient nation."** *(Consequently, they wandered in circles for forty years before their descendants were able to enter the holy land.)*

Slaughtering the Cow

The incident of the cow that the Bani Israa'eel were required to slaughter is well documented and stated explicitly in the Qur'aan. This incident happened before the revelation of the Torah. Because the Bani Israa'eel had been profoundly influenced by the Egyptians and their manners of worship and customs, Allaah instructed them to slaughter a cow in this incident because the cow was worshipped and revered at the time. Slaughtering the cow was an acid test for Imaan of the Bani Israa'eel to ascertain whether they would revere the cow more than the command of Allaah. Those with the disease of Shirk within their hearts would find it very hard, if not impossible, to slaughter the cow, which represented a god. This test would separate the Mu'mineen from the Kuffaar amongst them.

Mulla Ali Qaari رحمه الله had written in his commentary of *Mishkaat* that a man from the Bani Israa'eel had proposed to marry a woman, but his proposal was turned down. He then secretly murdered the woman's father in retaliation and went

missing. When the people were unable to trace the murderer, suspicion and accusations started to run amongst several families and much trouble was stirred. The people then approached Hadhrat Moosa υ to help resolve the issue before lives were lost in the fight.

Hadhrat Moosa υ then prayed to Allaah for a solution and Allaah revealed to him that they should slaughter a cow and strike a piece of its flesh on the dead man. This would cause him to come back to life and reveal the name of his murderer. However, their reverence for cows made the matter difficult for the Bani Israa'eel and they tried to put the matter off by procrastinating. They therefore started by telling Hadhrat Moosa υ that it must be a joke because there was no relationship between a murder and a piece of steak. Hadhrat Moosa υ assured them that he was no joker and that the command needed to be fulfilled.

The Bani Israa'eel then started to question Hadhrat Moosa υ about the details of the cow that needed to be slaughtered. They asked about the colour, the age and other characteristics, until there was no more to ask. After Hadhrat Moosa υ provided them with a detailed description, they finally slaughtered it and struck the deceased with a piece of its flesh. The dead man came back to life, sat up and gave the name and description of the murderer, who happened to be his own nephew.

This miracle served the following three purposes:

1. It demonstrated the power of Allaah
2. It revealed the identity of the murderer
3. It effaced the reverence that the people attached to the cow

Apart from the above, the miracle also demonstrated to the people Allaah's power to raise the dead back to life, as will take place on the Day of Qiyaamah. The fact is that Allaah demonstrated so many miracles and eye-openers for the Bani Israa'eel that was sufficient to make any other nation devotedly worshippers of Allaah. However, because the hearts of the Bani Israa'eel had become as hard as rock, all these tremendous signs had no effect on them. It is for this reason that after discussing this incident in the Qur'aan, Allaah states, "**Thereafter** *(O Jews, even after seeing an example of how people can be brought back to life and after seeing so many of Allaah's Aayaat)* **your hearts hardened** *(against accepting the truth)***, becoming like rocks or even harder.** *(In fact, even rocks are not so hard and bereft of benefit because)* **There are those rocks from which rivers gush forth, while some of them split open causing water to flow from them. Then there are even those that** *(when shifted or struck by an earthquake)* **fall because of fear for Allaah.** *(However, unlike these rocks, your hearts remain unaffected and show no sign of softness or surrendering). (However,)* **Allaah is not unaware of what you do** *(Allaah is only giving you more time because the predestined time for your punishment has not yet arrived)*".[179]

It is the belief of the Ahlus Sunnah wal Jamaa'ah that when rocks fall, it is literally because of their fear for Allaah. Although many objects seem lifeless, like the rocks, yet they have a soul and are subservient to Allaah. In fact, they even engage in glorifying Allaah. Allaah states in verse 44 of Surah Israa, "**The seven heavens and earth together with whatever** *(creation)* **is within them glorify Him. There is nothing that does not glorify His praises, but you do not understand their glorification** *(even matter that seems inanimate to us humans glorify Allaah without us realising it)***. Undoubtedly He is Most Forbearing, Most Forgiving**".

In the Words of the Qur'aan

[179] Surah Baqarah, verse 74.

The above incident is recounted in the Qur'aan in the following words:

Allaah says in verses 67-74 of Surah Baqarah:

وَ اِذْ قَالَ مُوْسٰی لِقَوْمِہٖٓ اِنَّ اللهَ یَاْمُرُکُمْ اَنْ تَذْبَحُوْا بَقَرَةً ؕ قَالُوْٓا اَتَتَّخِذُنَا ہُزُوًا ؕ قَالَ اَعُوْذُ بِاللهِ اَنْ اَ کُوْنَ مِنَ
الْجٰہِلِیْنَ (۶۷) قَالُوا ادْعُ لَنَا رَبَّکَ یُبَیِّنْ لَّنَا مَا ہِیَ ؕ قَالَ اِنَّہٗ یَقُوْلُ اِنَّہَا بَقَرَةٌ لَّا فَارِضٌ وَّلَا بِکْرٌ ؕ عَوَانٌۢ بَیْنَ
ذٰلِکَ ؕ فَافْعَلُوْا مَا تُؤْمَرُوْنَ (۶۸) قَالُوا ادْعُ لَنَا رَبَّکَ یُبَیِّنْ لَّنَا مَا لَوْنُہَا ؕ قَالَ اِنَّہٗ یَقُوْلُ اِنَّہَا بَقَرَةٌ صَفْرَآءُ ۙ فَاقِعٌ
لَّوْنُہَا تَسُرُّ النّٰظِرِیْنَ (۶۹) قَالُوا ادْعُ لَنَا رَبَّکَ یُبَیِّنْ لَّنَا مَا ہِیَ ۙ اِنَّ الْبَقَرَ تَشٰبَہَ عَلَیْنَا ؕ وَ اِنَّآ اِنْ شَآءَ اللهُ لَمُہْتَدُوْنَ
(۷۰) قَالَ اِنَّہٗ یَقُوْلُ اِنَّہَا بَقَرَةٌ لَّا ذَلُوْلٌ تُثِیْرُ الْاَرْضَ وَلَا تَسْقِی الْحَرْثَ ۚ مُسَلَّمَةٌ لَّا شِیَةَ فِیْہَا ؕ قَالُوا الْئٰنَ جِئْتَ
بِالْحَقِّ ؕ فَذَبَحُوْہَا وَمَا کَادُوْا یَفْعَلُوْنَ (۷۱٪) وَ اِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِیْہَا ؕ وَاللهُ مُخْرِجٌ مَّا کُنْتُمْ تَکْتُمُوْنَ (۷۲ۚ)
فَقُلْنَا اضْرِبُوْہُ بِبَعْضِہَا ؕ کَذٰلِکَ یُحْیِ اللهُ الْمَوْتٰی ۙ وَیُرِیْکُمْ اٰیٰتِہٖ لَعَلَّکُمْ تَعْقِلُوْنَ (۷۳) ثُمَّ قَسَتْ قُلُوْبُکُمْ مِّنْۢ بَعْدِ
ذٰلِکَ فَہِیَ کَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً ؕ وَ اِنَّ مِنَ الْحِجَارَةِ لَمَا یَتَفَجَّرُ مِنْہُ الْاَنْہٰرُ ؕ وَ اِنَّ مِنْہَا لَمَا یَشَّقَّقُ فَیَخْرُجُ مِنْہُ
الْمَآءُ ؕ وَ اِنَّ مِنْہَا لَمَا یَہْبِطُ مِنْ خَشْیَةِ اللهِ ؕ وَمَا اللهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ (۷۴)

TRANSLATION: *(O Jews, remember the time)* **When** *(after requesting Moosa υ to ask Allaah who had committed a murder)* **Moosa υ said to his people, "Verily Allaah commands you to slaughter a bull." They said, "Are you joking with us?" He** *(Moosa υ)* **replied, "I ask Allaah to protect me from becoming one of the ignorant ones** *(one of those who joke about Allaah's commands)***."** *(After realising that Moosa υ was serious,)* **They** *(the Jews)* **said, "Call to your Rabb to explain to us what type of bull it should be." He** *(Moosa υ)* **said, "Indeed, Allaah says that it must be a bull that is neither old nor young, but aged between the two. So do as you are commanded." They said, "Call to your Rabb to explain to us what colour it should be." He said, "Allaah says that it should be a bright yellow bull who pleases those who look at him." They said, "Call to your Rabb to explain to us exactly what type of bull it should be because all bulls appear the same to us. Then, if Allaah wills, we will definitely be rightly guided."** *(Rasulullaah ρ has mentioned that the Bani Israa'eel would never have found a suitable bull if they had not used the words "If Allaah wills".)* **Moosa (A.S) said, "Allaah says that it must be a bull that is neither trained to plough the soil nor to water the fields, and which is healthy without any faults** *(neither should it have any deficiencies nor any stains or markings on its hide)***." They said, "Now you have brought the truth." So** *(after a tiring search and after paying a high price)* **they slaughtered it although they did not want to** *(because of the high price)***."** *(Rasulullaah ρ said that if the Jews had slaughtered any bull at the beginning, it would have sufficed. However, they only made matters difficult for themselves by asking so many*

questions.) (Call to mind the time) **When you murdered a soul and then began putting the blame on each other, while Allaah was to uncover what you hid** *(concerning the truth of the matter)*. *(This verse refers to the murder mentioned above and is therefore the beginning of the story. It is mentioned afterwards so that a separate lesson can be learnt from it.)* **We said, "Strike it** *(the murdered corpse)* **with a piece of it** *(with a piece of the slaughtered bull so that the dead man can tell the people who murdered him)*.**" In a like manner does Allaah bring the dead back to life and He shows you His Aayaat** *(His power)* **so that you may understand** *(that just as Allaah brought the dead man back to life, he will do the same on the Day of Qiyaamah when He brings mankind back to life)*. **Thereafter** *(O Jews, even after seeing an example of how people can be brought back to life and after seeing so many of Allaah's Aayaat)* **your hearts hardened** *(against accepting the truth)*, **becoming like rocks or even harder.** *(In fact, even rocks are not so hard because)* **There are those rocks from which rivers gush forth, while some of them split open causing water to flow from them. Then there are even those that fall because of fear for Allaah.** *(However, unlike these rocks, your hearts remain unaffected and show no sign of softness or surrendering). (However,)* **Allaah is not unaware of what you do** *(Allaah is only giving you more time because the predestined time for your punishment has not yet arrived)*.

Qaaroon

Amongst the adversaries whom Hadhrat Moosa υ had to encounter was a man named Qaaroon. **Qaaroon was the son of Hadhrat Moosa υ's paternal uncle, making him a cousin of Hadhrat Moosa υ.[180] A narration from Muhammad bin Is'haaq states that Qaaroon had memorised the Torah and had studied it.[181]** However, like Saamiri, he happened to be a hypocrite. It Hadhrat Abdullaah bin Abbaas τ also stated that he was amongst the seventy men whom Hadhrat Moosa υ took along to Mount Toor to speak to Allaah.

Hadhrat Ataa رحمه الله stated that Qaaroon had discovered a buried treasure that belonged to Hadhrat Yusuf υ, because of which he became so wealthy. When he became intoxicated by the love of this wealth, he started to oppress people and behave unjustly. His treasures were so plenty that a large group of strong men would be strained just to carry the keys to these treasures.

---

[180] As reported by Hadhrat Abdullaah bin Abbaas τ in Qurtubi.
[181] Ruhul Ma'aani.

Hadhrat Moosa υ and other righteous people from the Bani Israa'eel advised Qaaroon to be grateful to Allaah for his wealth and to fulfil its right by spending on the poor and needy. They told him to be generous to others as Allaah had been generous to him and to remember that all he will be leaving the world with will be his burial shroud. However, he did not like the advice and argued that everything he had was earned through his efforts and intellect. He therefore reasons that he owed nothing to anyone.

However, Hadhrat Moosa υ continued to advise him time and time again. Eventually, Qaaroon decided to get them to stop advising him by exhibiting all his wealth to them. He therefore chose a time when Hadhrat Moosa υ was addressing a large assembly of the Bani Israa'eel and it was then that he passed in front of them with all his treasures and wealth following behind him in an entourage.

Some people were enamoured by the wealth and pomp and wished that they also had what he possessed. However, those with knowledge of their Deen warned him that his obsession with worldly wealth may soon lead to disastrous consequences if he did not chose Imaan and good deeds over it. A narration of Bukhaari states that the consequences did not take long to come. As Qaaroon marched in pomp and show, the earth swallowed him up and he will continue plummeting through the earth until the Day of Qiyaamah.

Hadhrat Abdullaah bin Abbaas τ reports that Qaaroon once bribed a prostitute to claim in public that Hadhrat Moosa υ fornicated with her. She therefore did as she was paid to do when Hadhrat Moosa υ was addressing a large gathering. Hadhrat Moosa υ stood up, stepped aside and performed two Rakaahs salaah.

Thereafter, he turned to the woman and said, “Swear in the name of Allaah to what you have said and fear Allaah!” The woman was so awestruck by the address that she immediately admitted that it was Qaaroon who bribed her to make the claim. She then sought forgiveness for her wrong. Hadhrat Moosa υ then fell into Sajdah, upon which Allaah told him that he had been given command over the earth to punish Qaaroon as he saw fit. Hadhrat Moosa υ then commanded the earth to swallow Qaaroon up together with all his possessions. Qaaroon was then swallowed by the earth together with all he possessed, even his house.[182]

When the Bani Israa'eel witnessed all of this, those who had desired to be like Qaaroon immediately sought forgiveness and thanked Allaah for saving them from the plight he suffered.

In the Words of the Qur'aan

An entire Ruku of the Surah Qasas discusses the incident of Qaaroon. The verses[183] are:

اِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى عَلَيْهِمْ ۪ وَ اٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَاۤ اِنَّ مَفَاتِحَهٗ لَتَنُوْٓاُ بِالْعُصْبَةِ اُولِى الْقُوَّةِ * اِذْ قَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ اِنَّ اللهَ لَا يُحِبُّ الْفَرِحِيْنَ (٧٦) وَ ابْتَغِ فِيْمَاۤ اٰتٰىكَ اللهُ الدَّارَ الْاٰخِرَةَ وَ لَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَ اَحْسِنْ كَمَاۤ اَحْسَنَ اللهُ اِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِى الْاَرْضِ ؕ اِنَّ اللهَ لَا يُحِبُّ الْمُفْسِدِيْنَ (٧٧) قَالَ اِنَّمَاۤ اُوْتِيْتُهٗ عَلٰى عِلْمٍ عِنْدِىْ ؕ اَوَلَمْ يَعْلَمْ اَنَّ اللهَ قَدْ اَهْلَكَ مِنْ قَبْلِهٖ مِنَ الْقُرُوْنِ مَنْ هُوَ اَشَدُّ مِنْهُ قُوَّةً وَّ اَكْثَرُ جَمْعًا ؕ وَلَا يُسْئَلُ عَنْ ذُنُوْبِهِمُ الْمُجْرِمُوْنَ (٧٨) فَخَرَجَ عَلٰى قَوْمِهٖ فِىْ زِيْنَتِهٖ ؕ قَالَ الَّذِيْنَ يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَاۤ اُوْتِىَ قَارُوْنُ ۙ اِنَّهٗ لَذُوْ حَظٍّ عَظِيْمٍ (٧٩) وَ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللهِ خَيْرٌ لِّمَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۚ وَلَا يُلَقّٰهَاۤ اِلَّا الصّٰبِرُوْنَ (٨٠) فَخَسَفْنَا بِهٖ وَ بِدَارِهِ الْاَرْضَ ۫ فَمَا كَانَ لَهٗ مِنْ فِئَةٍ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللهِ * وَ مَا كَانَ مِنَ الْمُنْتَصِرِيْنَ (٨١) وَ اَصْبَحَ الَّذِيْنَ تَمَنَّوْا مَكَانَهٗ بِالْاَمْسِ يَقُوْلُوْنَ وَيْكَاَنَّ اللهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَ يَقْدِرُ ۚ لَوْ لَاۤ اَنْ مَّنَّ اللهُ عَلَيْنَا

---

[182] Qasasul Ambiyaa عليهم السلام by Ibn Katheer رحمه الله.

[183] Verses 76-84.

لَخَسَفَ بِنَا ؕ وَيۡكَاَنَّهٗ لَا يُفۡلِحُ الۡكٰفِرُوۡنَ (٪۸۲) تِلۡكَ الدَّارُ الۡاٰخِرَةُ نَجۡعَلُهَا لِلَّذِيۡنَ لَا يُرِيۡدُوۡنَ عُلُوًّا فِى الۡاَرۡضِ وَلَا فَسَادًا ؕ وَالۡعَاقِبَةُ لِلۡمُتَّقِيۡنَ (۸۳) مَنۡ جَآءَ بِالۡحَسَنَةِ فَلَهٗ خَيۡرٌ مِّنۡهَا ۚ وَمَنۡ جَآءَ بِالسَّيِّئَةِ فَلَا يُجۡزَى الَّذِيۡنَ عَمِلُوا السَّيِّاٰتِ اِلَّا مَا كَانُوۡا يَعۡمَلُوۡنَ (۸۴)

TRANSLATION: Indeed Qaaroon was from Moosa υ's people *(the Bani Israa'eel)*, **but he rebelled against them** *(oppressed them and behaved arrogantly towards them)*. **We granted him treasures, the keys of which were too heavy** *(even)* **for a mighty troop of men.** *(Remember the time)* **When his people** *(the Mu'mineen from the Bani Israa'eel)* **told him, "Do not be boastful** *(proud)*, **for verily Allaah does not like the boastful ones. Seek** *(to earn)* **the Home of the Aakhirah using the means** *(wealth and status)* **that Allaah has granted you** *(by using these means to please Allaah)* **and do not forget** *(to take)* **your portion of this world** *(as rewards to the Aakhirah by spending for Allaah's pleasure)*. **Be good** *(towards others)* **just as Allaah has been good to you** *(by granting you so much wealth)*. **And do not seek** *(to create)* **corruption** *(evil)* **on earth, for Allaah does not like those who create corruption."** *(Refusing to acknowledge that his wealth was from Allaah,)* **He replied, "I have been granted all of this** *(wealth)* **because of the knowledge I possess** *(because I am skilled in making money)*.**" Did he not know that Allaah had already destroyed many generations before him who were** *(physically and financially)* **more powerful than him and larger in number** *(he should therefore realise that Allaah has complete control over everything and that everything comes from Him)* **? The criminals** *(sinners)* **will not be questioned about their sins** *(on the Day of Qiyaamah, rather they will only need to admit their sins because Allaah has complete knowledge of what they do)*. **So he** *(Qaaroon)* **emerged among his people in pomp and splendour** *(making a show of his wealth)*. **Those who desired the world gaped, "If only we also possessed what Qaaroon has! Undoubtedly, he is extremely fortunate." Those who were granted knowledge** *(the understanding of Deen)* **said, "Woe to you! Allaah's rewards are better for the one who has Imaan and who does good deeds.** *(However,)* **Only those who exercise Sabr shall receive this." So We plunged Qaaroon and his home within the ground** *(the ground swallowed him up together with all his possessions)*. *(When Allaah's punishment arrived,)* **There were no troops to assist him against** *(the punishment of)* **Allaah, nor could he assist himself** *(despite what he possessed)*. **The next morning those who yearned to be like him the previous day said, "O dear! Indeed Allaah increases sustenance for those bondsmen He wills and decreases** *(for whoever He wills. We should therefore be content with what Allaah has given us)*. *(We were wrong to think that Allaah had not favoured us by giving us what Qaaroon had because)* **If it were not for Allaah's favour on us, we would also have been plunged** *(sunk into the earth like him)*. **Alas! The Kaafiroon will certainly not succeed** *(despite their vast fortunes)*.**" This** *(Jannah)* **is the Home of the Aakhirah, which We shall assign to those who do not desire pomp** *(glory)* **on earth nor corruption. The** *(best)* **outcome shall be for those with Taqwa. Whoever brings a good deed** *(to the Aakhirah)* **will receive** *(a reward)* **better than that** *(His reward will be multiplied at least ten times)*. *(On the other hand,)* **Whoever brings a sin, the sinners will be punished only for what they did** *(their punishment will not be more than they deserve)*.

The Bani Israa'eel did not like the teachings of Hadhrat Moosa υ and always proved to be unfaithful to him. This is clearly seen in their demand for an idol to worship, their worshipping of the calf, their rejection of the Torah, their refusal to enter the blessed land, their ingratitude for the Mann and Salwa, etc. In addition to this treacherous behaviour towards Hadhrat Moosa υ, they also constantly made allegations against him. Several of these are recorded in the Ahadeeth.

When recounting some of the hardships his people gave him, Rasulullaah ρ once remarked, "May Allaah have mercy on Moosa υ. He experienced more than this, but endured it with patience."[184]

Allaah says in verse 69 of Surah Ahzaab, "**O you who have Imaan! Do not be like those** *(the Bani Israa'eel)* **who hurt Moosa υ** *(by directing false accusations at him)*, **after which Allaah absolved him of what they said.** *(Allaah did this because)* **He** *(Moosa υ)* **was extremely honourable in Allaah's sight**". Concerning this verse, Mufassireen quote a Hadith of Bukhaari and Muslim in which Hadhrat Abu Hurayrah τ quotes that Rasulullaah ρ said, "The Bani Israa'eel used to bath in the nude, exposing themselves to each other. On the other hand, Moosa υ bathed separately by himself (out of modesty). The Bani Israa'eel therefore said, 'By Allaah! The only thing that prevents Moosa from bathing with us is that his scrotum is enlarged.' On one occasion, Moosa υ went to take a bath and placed his clothing upon a rock. The rock started to run away with the clothing and Moosa υ chased after it, shouting, 'My clothing, Rock! My clothing, Rock!' When the Bani Israa'eel saw Moosa υ in this condition, they exclaimed, 'By Allaah! There is nothing wrong with Moosa!' Moosa υ then managed to

[184] Tirmidhi and Abu Dawood.

retrieve his clothing from the rock and started to hit it." Hadhrat Abu Hurayrah τ said, "By Allaah! Six or seven marks were left on the rock because of the hitting."

In this way, Allaah cleared the foolish allegation that the Bani Israa'eel had made against Hadhrat Moosa υ.

Another incident of this nature concerns the time when Hadhrat Moosa υ and his brother Hadhrat Haaroon υ went to a mountain to engage in Ibaadah. It so happened that Hadhrat Haaroon υ passed away there and Hadhrat Moosa υ was forced to shroud and bury him there. However, when he returned and informed the people about it, they started a rumour stating that he had murdered Hadhrat Haaroon υ. This caused Hadhrat Moosa υ tremendous pain. Allaah then sent an angel to carry the corpse of Hadhrat Haaroon υ to the people and present it before a large gathering. Only when they saw no signs of murder upon the body, were the people convinced that Hadhrat Moosa υ had not committed such a heinous crime. This incident is also recorded in the Torah.

A third allegation that the Bani Israa'eel levelled against Hadhrat Moosa υ has passed in the discussion of Qaaroon. It was mentioned there that Qaaroon once bribed a prostitute to claim in public that Hadhrat Moosa υ fornicated with her. She therefore did as she was paid to do when Hadhrat Moosa υ was addressing a large gathering. Hadhrat Moosa υ stood up, stepped aside and performed two Rakaahs salaah. Thereafter, he turned to the woman and said, "Swear in the name of Allaah to what you have said and fear Allaah!" The woman was so awestruck by the address that she immediately admitted that it was Qaaroon who bribed her to make the claim. She then sought forgiveness for her wrong. Hadhrat Moosa υ then cursed Qaaroon and he was swallowed by the earth together with all that he possessed.

Hadhrat Shah Wali'ullaah رحمه الله has written that none of these incidents can be regarded as specific to the verses of Surah Ahzaab. However, all of them can collectively be cited to refer to the difficulties that Hadhrat Moosa υ suffered at the hands of his own nation.

In the Words of the Qur'aan

Referring to the hurt that the Bani Israa'eel caused to Hadhrat Moosa υ, Allaah states in verse 69 of Surah Ahzaab:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللهُ مِمَّا قَالُوْا ؕ وَكَانَ عِنْدَ اللهِ وَجِيْهًا (۶۹ؕ)

TRANSLATION: "**O you who have Imaan! Do not be like those** *(the Bani Israa'eel)* **who hurt Moosa** υ *(by directing false accusations at him)*, **after which Allaah absolved him of what they said.** *(Allaah did this because)* **He** *(Moosa υ)* **was extremely honourable in Allaah's sight**".

Allaah states in verse 5 of Surah Saff:

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِىْ وَ قَد تَّعْلَمُوْنَ اَنِّىْ رَسُوْلُ اللهِ اِلَيْكُمْ ؕ فَلَمَّا زَاغُوْا اَزَاغَ اللهُ قُلُوْبَهُمْ ؕ وَ اللهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ (۵)

TRANSLATION: *(Remember the time)* **When Moosa** υ **said to his people, "O my people! Why do you harass me when you know that I am Allaah's Rasool to you?" However, when they chose to be crooked** *(to reject his message despite its clarity)*, **Allaah further twisted their**

hearts *(allowed them the chance to express more opposition)*. **Allaah does not guide a sinful nation** *(because they reject every means of guidance Allaah sends to them)*.

"A slave of Ours"

One of the most noteworthy incidents in the life of Hadhrat Moosa υ was his encounter with a pious man, whom the Qur'aan refers to as "**a slave of Ours**". This incident is recounted in Surah Kahaf as well as in Bukhaari and Muslim. While the Qur'aan does not mention his name, the narrations of Ahadeeth refer to him as Khidr and it is by this name that Mufassireen narrate the incident.

A narration of Bukhaari states that Hadhrat Sa'eed bin Jubayr رحمه الله once approached Hadhrat Abdullaah bin Abbaas τ and said, "Nauf Bakkali (a Jewish scholar) says that the Moosa who features in the story of Khidr is not the famous Moosa υ (of the Bani Israa'eel), but another Moosa." Hadhrat Abdullaah bin Abbaas τ was outraged when he heard this and exclaimed, "That enemy of Allaah has lied!" He then went on to narrate the Hadith that Hadhrat Ubay bin Ka'b τ had heard from Rasulullaah ρ, as follows:

Hadhrat Ubay bin Ka'b τ reports from Rasulullaah ρ that when the Nabi of Allaah Hadhrat Moosa υ once stood up and addressed the Bani Israa'eel, he was asked, "Who is the most learned man amongst the people. He replied by saying, "I am the most learned." Allaah admonished Hadhrat Moosa υ for not attributing absolute knowledge to Him (Allaah) and therefore said to him, "At the junction of the two seas there is a slave amongst my slaves who is more learned than you are." Hadhrat Moosa υ asked, "O my Rabb! How can I meet him?" Allaah replied, "Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish." Hadhrat Moosa υ then set out along with his

(servant) lad, Yusha bin Noon and carried a fish in a large basket. They continued until they reached a rock, where they laid down their heads and slept. The fish jumped out of the basket and "**tunnelled its path into the ocean**", which would have been a spectacular sight for both Hadhrat Moosa υ and his (servant) lad. They proceeded for the rest of that night and the following day, until when the day broke, Hadhrat Moosa υ said to the boy, "**Bring our breakfast. Without doubt, this journey has been extremely wearisome for us**". Hadhrat Moosa υ did not get tired until he had passed the place about which he was told. It was then that lad told Hadhrat Moosa υ, "**Did I not tell you that when we sought shelter** *(rested)* **by the boulder I forgot** *(to watch)* **the fish?**". Hadhrat Moosa υ remarked, "**That** *(coming alive of the fish)* **was the very thing we were seeking** *(because it marked the place where we will meet Khidr)***!" So they retraced their steps** *(back to the boulder)*". There they saw a man covered with a garment (or covering himself with his garment). Hadhrat Moosa υ greeted him with words of peace. Hadhrat Khidhr replied saying, "Where in your land is there peace?" Hadhrat Moosa υ introduced himself, saying, "I am Moosa." "The Moosa of the Bani Israa'eel?" Hadhrat Khidhr asked. Hadhrat Moosa υ replied in the affirmative and then requested, "**May I follow you on condition** *(with the understanding)* **that you teach me some of the special knowledge that has been taught** *(specially)* **to you?**" Hadhrat Khidhr replied, "O Moosa! **You will surely not be able to bear** *(endure)* **with me.** I have some of the knowledge of Allaah which He has taught me and which you do not know, while you have some knowledge which Allaah has taught you which I do not know." Hadhrat Moosa υ said, "**Inshaa Allaah** *("If Allaah wills")*, **you shall find me to be patient and I shall not disobey any command of yours**." So both of them set out on foot along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew knew Hadhrat Khidhr and therefore took them on board without a fare. A sparrow happened to perch on the edge of the boat and dipped its beak once or twice in the sea. Hadhrat Khidhr said, "O Moosa! My knowledge and your knowledge have not decreased Allaah's knowledge except as much as this sparrow has decreased the water of the sea with its beak." Hadhrat then Khidhr took one of the planks of the boat and removed it. Astonished, Hadhrat Moosa υ said, "These people gave us a ride without asking a fare, but you have scuttled their boat, which would drown

them."Hadhrat Khidhr replied, "**Did I not say that you will be unable to bear with me?**" Hadhrat Moosa υ said, "**Do not take me to task for what I have forgotten and do not be harsh with me in** *(such)* **matters**". The first (excuse) of Hadhrat Moosa υ was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Hadhrat Khidhr took hold of the boy's head from the top and decapitated him with his bare hands. Hadhrat Moosa υ said, "**Have you killed an innocent soul that has not taken another soul** *(and therefore does not deserve to be killed in retaliation)***?**". Hadhrat Khadhir replied, "**Did I not tell you that you will not be able to bear with me?**". "**So they proceeded until they came across the people of a town from whom they asked for food** *(because it was customary for people in those times to host travellers)***, but the people refused to host them** *(despite knowing that the two had nothing to eat)***. They then found a wall in the town that was near the point of collapse and he** *(Khidr, miraculously)* **straightened it** *(single-handedly)***. Moosa υ said, "If you wished,** *(you could have been as insensitive as the people of the town and)* **you could have taken payment for this** *(instead of doing it as a favour)***."** *(This was now the third and final time that Moosa υ's objection was tolerated.)* **He** *(Khidr)* **said, "This is the parting between us** *(because you agreed that we part if you raised another objection)***.**" Rasulullaah ρ added, "May Allaah have mercy on Moosa! If only he had been more patient so that we could be told more about the two of them."

The reality of the three featured incidents of the story is as follows:

1. According to Hadhrat Ka'b Ahbaar رحمه الله, the boat that was scuttled belonged to ten brothers, five of whom were paralysed. The other five therefore worked as ferrymen and transported people across the river to earn a living for them all. Imaam Baghawi رحمه الله writes that the boat was heading in the direction of a tyrannical king who forcibly took over all good vessels. By creating a flaw in the boat, Hadhrat Khidhr τ caused it to be ignored by the king and his men.

2. The boy that was killed was someone who was prone to Kufr and Shirk and who would not heed any advice from his parents. Since he was destined to

live as a Kaafir when he grew up and mislead others together with being a burden for his parents, Allaah instructed Hadhrat Khidr τ to kill him. In this manner, his parents, who were very upright Mu'mineen would be spared much grief.

A narration of Ibn Abi Shaybah, Ibn Mundhir and Ibn Abi Haatim states that Allaah replaced the parents with a righteous son afterwards. It is reported that this son then became the father of a Nabi υ. A narration from Hadhrat Abdullaah bin Abbaas τ states that two of his sons were Ambiyaa عليهم السلام, while another narration adds that a large Ummah then rose as followers of this Nabi υ[185]

3. The wall that Hadhrat Khidr τ set right was really part of the house of a pious man who had buried a treasure beneath it for the education and upbringing of his two sons. His intention was that his sons would find this treasure of gold and silver when they fix the house.[186] **Hadhrat Muhammad bin Munkadir رحمه الله stated that it is because of the pious people that Allaah safeguards their progeny as well as the homes of their neighbours**[187]

Apart from Allaah, none else could have known the background of any of these incidents. Allaah then revealed this knowledge to Hadhrat Khidr τ so that he may be a means of aiding the situation.

In the Words of the Qur'aan

The incident of Hadhrat Moosa υ and Hadhrat Khidr τ is related in verses 60-82 of Surah Kahaf:

[185] Tafseer Maz'hari and Tafseer Qurtubi.
[186] Tirmidhi and *Mustadrak* of Haakim.
[187] Maz'hari.

وَ اِذْ قَالَ مُوْسٰى لِفَتٰىهُ لَآ اَبْرَحُ حَتّٰٓى اَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ اَوْ اَمْضِىَ حُقُبًا (٦٠) فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوْتَهُمَا فَاتَّخَذَ سَبِيْلَهٗ فِى الْبَحْرِ سَرَبًا (٦١) فَلَمَّا جَاوَزَا قَالَ لِفَتٰىهُ اٰتِنَا غَدَآءَنَا ۡ لَقَدْ لَقِيْنَا مِنْ سَفَرِنَا هٰذَا نَصَبًا (٦٢) قَالَ اَرَءَيْتَ اِذْ اَوَيْنَآ اِلَى الصَّخْرَةِ فَاِنِّىْ نَسِيْتُ الْحُوْتَ ۡ وَ مَآ اَنْسٰنِيْهُ اِلَّا الشَّيْطٰنُ اَنْ اَذْكُرَهٗ ۚ وَاتَّخَذَ سَبِيْلَهٗ فِى الْبَحْرِ ۖ عَجَبًا (٦٣) قَالَ ذٰلِكَ مَا كُنَّا نَبْغِ ۖ فَارْتَدَّا عَلٰٓى اٰثَارِهِمَا قَصَصًا (٦٤) فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ اٰتَيْنٰهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا (٦٥) قَالَ لَهٗ مُوْسٰى هَلْ اَتَّبِعُكَ عَلٰٓى اَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا (٦٦) قَالَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِىَ صَبْرًا (٦٧) وَكَيْفَ تَصْبِرُ عَلٰى مَا لَمْ تُحِطْ بِهٖ خُبْرًا (٦٨) قَالَ سَتَجِدُنِىْٓ اِنْ شَآءَ اللّٰهُ صَابِرًا وَّلَآ اَعْصِىْ لَكَ اَمْرًا (٦٩) قَالَ فَاِنِ اتَّبَعْتَنِىْ فَلَا تَسْـَٔلْنِىْ عَنْ شَىْءٍ حَتّٰٓى اُحْدِثَ لَكَ مِنْهُ ذِكْرًا (٧٠) فَانْطَلَقَا ۡ حَتّٰٓى اِذَا رَكِبَا فِى السَّفِيْنَةِ خَرَقَهَا ۭ قَالَ اَخَرَقْتَهَا لِتُغْرِقَ اَهْلَهَا ۚ لَقَدْ جِئْتَ شَيْـًٔا اِمْرًا (٧١) قَالَ اَلَمْ اَقُلْ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِىَ صَبْرًا (٧٢) قَالَ لَا تُؤَاخِذْنِىْ بِمَا نَسِيْتُ وَ لَا تُرْهِقْنِىْ مِنْ اَمْرِىْ عُسْرًا (٧٣) فَانْطَلَقَا ۡ حَتّٰٓى اِذَا لَقِيَا غُلٰمًا فَقَتَلَهٗ ۙ قَالَ اَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ ۭ لَقَدْ جِئْتَ شَيْـًٔا نُّكْرًا (٧٤) قَالَ اَلَمْ اَقُلْ لَّكَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِىَ صَبْرًا (٧٥) قَالَ اِنْ سَاَلْتُكَ عَنْ شَىْءٍۢ بَعْدَهَا فَلَا تُصٰحِبْنِىْ ۚ قَدْ بَلَغْتَ مِنْ لَّدُنِّىْ عُذْرًا (٧٦) فَانْطَلَقَا ۡ حَتّٰٓى اِذَآ اَتَيَآ اَهْلَ قَرْيَةِ ۨ اسْتَطْعَمَآ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا فَوَجَدَا فِيْهَا جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ فَاَقَامَهٗ ۭ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ اَجْرًا (٧٧) قَالَ هٰذَا فِرَاقُ بَيْنِىْ وَ بَيْنِكَ ۚ سَاُنَبِّئُكَ بِتَاْوِيْلِ مَا لَمْ تَسْتَطِعْ عَّلَيْهِ صَبْرًا (٧٨) اَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ يَعْمَلُوْنَ فِى الْبَحْرِ فَاَرَدْتُّ اَنْ اَعِيْبَهَا وَكَانَ وَرَآءَهُمْ مَّلِكٌ يَّاْخُذُ كُلَّ سَفِيْنَةٍ غَصْبًا (٧٩) وَ اَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَيْنِ فَخَشِيْنَآ اَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّكُفْرًا (٨٠) فَاَرَدْنَآ اَنْ يُّبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكٰوةً وَّ اَقْرَبَ رُحْمًا (٨١) وَ اَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَيْنِ يَتِيْمَيْنِ فِى الْمَدِيْنَةِ وَكَانَ تَحْتَهٗ كَنْزٌ لَّهُمَا وَكَانَ اَبُوْهُمَا صَالِحًا ۚ فَاَرَادَ رَبُّكَ اَنْ يَّبْلُغَآ اَشُدَّهُمَا وَ يَسْتَخْرِجَا كَنْزَهُمَا ۖ رَحْمَةً مِّنْ رَّبِّكَ ۚ وَمَا فَعَلْتُهٗ عَنْ اَمْرِىْ ۭ ذٰلِكَ تَاْوِيْلُ مَا لَمْ تَسْطِعْ عَّلَيْهِ صَبْرًا (٨٢)

TRANSLATION: *(Remember the time)* **When Moosa υ said to the youngster** *(Yusha bin Noon)*, **"I shall continue to walk until I reach the confluence of two seas** *(the place where two seas meet)* **or until I pass a long period** *(in search of Khidr)*." **So when they reached the confluence of the two** *(and lay down to rest in the shade of a boulder)*, **they both forgot** *(to keep watch over)* **their fish and** *(coming to life, it escaped from the basket and)* **it tunnelled its path into the ocean.** *(Yusha υ happened to see this but decided to inform Moosa υ only after he awoke. However, when Moosa υ woke up, Yusha forgot to tell him about it and they proceeded further.)* **When they proceeded further, Moosa υ told the youngster** *(Yusha υ)*, **"Bring our breakfast. Without doubt, this journey has been extremely wearisome for us." He** *(Yusha υ)* **replied, "Did I not tell you that when we sought shelter** *(rested)* **by the boulder I forgot** *(to watch)* **the fish? It was certainly Shaytaan that made me forget to mention it** *(to you)*. *(The fish then came to life and)* **It made its way into the sea in an extremely marvellous way." Moosa υ said, "That** *(coming alive of the fish)* **was the very thing we were seeking** *(because it marked the place where we will meet Khidr)***!" So they retraced their steps** *(back to the boulder)*. **Then** *(when they reached the place)* **they found a slave of Ours** *(Khidr)* **whom We had granted mercy especially from Ourselves** *(made him a chosen servant of Ours)* **and to whom We had given Our special knowledge** *(informed him of certain aspects of the unseen)*. **Moosa υ said to**

him *(Khidr)*, **"May I follow you on condition** *(with the understanding)* **that you teach me some of the special knowledge that has been taught** *(specially)* **to you?" He** *(Khidr)* **replied, "You will surely not be able to bear** *(endure)* **with me. How can you possibly bear with something, the knowledge of which you have not encompassed** *(about which you do not have thorough knowledge)* **?" Moosa υ replied, "Inshaa Allaah** *("If Allaah wills")*, **you shall find me to be patient and I shall not disobey any command of yours." He** *(Khidr)* **said, "If you must follow me, then do not ask me about anything until I make mention of it myself** *(you must wait for my explanation)*." **So they proceeded until** *(when they needed to cross a river)* **they boarded a boat** *(belonging to some poor people who offered to transport them free of charge)* **and** *(as they disembarked after crossing)* **he** *(Khidr)* **made a hole in it** *(by removing a few planks)*. *(Surprised at this,)* **Moosa υ exclaimed, "Have you made a hole to drown the people of the boat? You have certainly perpetrated a grave act." He** *(Khidr)* **said, "Did I not say that you will be unable to bear with me?"** *(Realising that he was not supposed to question Khidr,)* **Moosa υ said, "Do not take me to task for what I have forgotten and do not be harsh with me in** *(such)* **matters." So they proceeded** *(further on foot)* **until they met a boy whom he** *(Khidr)* **killed.** *(Shocked at the gruesome act,)* **Moosa υ burst out, "Have you killed an innocent soul that has not taken another soul** *(and therefore does not deserve to be killed in retaliation)* **? You have now surely perpetrated a great wrong." He** *(Khidr)* **said, "Did I not tell you that you will not be able to bear with me?" Moosa υ said, "If I question you about anything after this, then you need not remain with me. You have received** *(enough)* **excuse from me** *(to part from me)*." **So they proceeded until they came across the people of a town from whom they asked for food** *(because it was customary for people in those times to host travellers)*, **but the people refused to host them** *(despite knowing that the two had nothing to eat)*. **They then found a wall in the town that was near the point of collapse and he** *(Khidr, miraculously)* **straightened it** *(single-handedly)*. **Moosa υ said, "If you wished,** *(you could have been as insensitive as the people of the town and)* **you could have taken payment for this** *(instead of doing it as a favour)*." *(This was now the third and final time that Moosa υ's objection was tolerated.)* **He** *(Khidr)* **said, "This is the parting between us** *(because you agreed that we part if you raised another objection)*. **I shall inform you of the interpretation** *(reality)* **of the incidents which you could not bear with patience. As for the boat** *(which I damaged)*, **it belonged to a few poor persons who worked by the sea** *(whose livelihood depended on their boat)*. **I wished to damage it** *(their boat because)* **there was a king ahead of them who forcefully seized possession of every boat** *(However, he would not seize their boat when he noticed that it was damaged. Thereafter, the poor persons could easily repair their boat and use it again instead of losing it altogether)*. **As for the boy** *(whom I killed)*, **both his parents were Mu'mineen and we feared that he would** *(become a Kaafir when he grew up and)* **embroil** *(involve/subdue)* **them** *(his parents)* **in rebellion** *(disobedience to Allaah's commands)* **and kufr.** *(His parents would not miss him too much because)* **we intended that** *(after killing him)* **their Rabb** *(would)* **replace for them** *(as compensation)* **children who are better than he** *(the boy)* **in purity and affection** *(children who will be Mu'mineen and who would care for the physical and spiritual well-being of their parents)*. **As for the wall** *(which I straightened)*, **it belonged to two orphaned boys in the town. Beneath it was their treasure** *(which their father had buried there and built the wall to mark the spot)* **and their father was a pious person. Your Rabb intended that** *(when)* **they come of age and** *(learn about their treasure, they would be able to find the spot because of the wall and then)* **excavate their treasure** *(Had the wall fallen, they would never have been able to trace the*

whereabouts of their treasure). **This is the mercy of your Rabb** *(towards the children of pious Mu'mineen)*. **I did not carry out these actions of my own accord** *(I was following the instructions of Allaah)*. **This is the interpretation** *(the unseen background)* **of the things that you could not bear** *(to see)* **with patience."**

The Demise of Hadhrat Moosa υ

Hadhrat Moosa υ had to persevere with his people all his life and it was with them in the wilderness of the Teeh Valley that he finally surrendered his soul. A narration in Bukhaari and Muslim from Hadhrat Abdullaah bin Mas'ood τ states that Rasulullaah ρ once distributed some booty amongst the Muslims when a Munaafiq remarked, "Allaah's pleasure was never intended in this distribution." When his words were reported to Rasulullaah ρ, his face turned red with anger and he said, "May Allaah have mercy on Moosa υ. He was given more troubles than this (from his followers), but he persevered." He continued preaching to them and teaching them until his final moments when he left this world while still with them.

A narration of Bukhaari and Muslim describes the demise of Hadhrat Moosa υ. It has been the practice of Allaah to send the angel of death to first seek permission from the Ambiyaa عليهم السلام before extracting their souls. When the angel of death he came to Hadhrat Moosa υ in the form of a human being, he said, "Answer the call of your Rabb!" Thinking him to be an unsubordinated person, Hadhrat Moosa υ slapped him so hard that his eye was injured. Returning to Allaah, the angel said that Hadhrat Moosa υ did not desire to die and had also slapped him. Allaah restored his eyesight and said, "Return to him and tell him that if he wishes to live longer, he should to place his hand on the back of an ox. For every hair that will come beneath his hand, he will be granted one more year of life."

When he was informed, Hadhrat Moosa υ asked, “What will happen after that?” “Then you will still have to die,” the angel replied. Hadhrat Moosa υ therefore said, “What then is the point in extending life when death must come. I prefer to meet my Rabb right now.” He then prayed to Allaah to bring him close to the sacred land when he dies. Allaah accepted his request and it was close to the sacred land that he breathed his last, close to a red hill where he was buried.

The historian Diyaa Maqdasi has written that there is a grave beside a red hill in Jericho, which is believed to be the grave of Hadhrat Moosa υ. This opinion is deemed most appropriate since the city of Jericho is closest to the Valley of Teeh and Rasulullaah ρ did make mention of the red hill in the Ahadeeth.[188]

Some Necessary Clarification

There are several factors that need clarification concerning this narration about the demise of Hadhrat Moosa υ. It needs to be borne in mind that although the Ambiyaa عليهم السلام were the chosen servants of Allaah, they were still human beings and therefore possessed the feelings of humans. Death is disliked by all humans. However, when Allaah discloses the reality of death to a person, it becomes most beloved to him and he cannot wait for its arrival.

Since death will come to all people regardless of whether they like it or not, it is futile to wish for a long life. What a person should wish for is for every moment of his life to be spent in piety and gaining proximity to Allaah. When this happens, then death will bring on the eternal bliss of the Aakhirah.

---

[188] *Fat’hul Baari* (Vol.6 Pg.343).

The slap that Hadhrat Moosa υ gave to the angel in this incident is not something strange and farfetched. In fact, stranger incidents concerning the Ambiyaa عليهم السلام have already been recounted in these pages. Once we have established that this incident has been reported with an authentic chain of narrators, we may choose to either interpret it literally or figuratively. Although some scholars such as the Muhaddith Ibn Qutaybah رحمه الله have interpreted this incident in a figurative sense, the majority of scholars see no problem in offering the literal explanation. As stated earlier, the angel came in the form of a human being and Hadhrat Moosa υ did not recognise him as an angel, just as Hadhrat Ibraheem υ did not recognise the angels who were on their way to Hadhrat Loot υ. When the man suddenly intruded on his privacy and told him that he was to die, Hadhrat Moosa υ treated him as an insubordinate person and became angry. Since the angel was in human form, he suffered as a human does and was injured. Unlike the angels who came to Hadhrat Ibraheem υ, he did not tarry to inform Hadhrat Moosa υ who he was, but immediately disappeared to report to Allaah.

The words of Bukhaari are interesting when it quotes him as saying to Allaah, "You have sent me to a man who does not wish to die." He therefore assumed from the reaction of Hadhrat Moosa υ that he did not consent to death. Allaah then sent him back as an angel, thereby healing him from the physical injury. To expose the status of Hadhrat Moosa υ and to dispel the notion of the angel, Allaah sent the angel back with the message. In the meantime, Hadhrat Moosa υ guessed from the sudden disappearance that the man was in fact an angel. Therefore, he heard his message and chose to rather leave this world and return to Allaah his Greatest Friend.

Books of history as well as the Torah mention that Hadhrat Moosa υ passed away at the age of 120. And Allaah knows best.

As revealed in the previous pages, the name of Hadhrat Moosa υ stands prominently in the list of the Ambiyaa عليهم السلام. He was amongst those Ambiyaa عليهم السلام who engaged intensively in the work of propagation and who suffered much at the hands of others. The Qur'aan and Ahadeeth therefore mention him with great honour and reverence. In fact, his status amongst the Ambiyaa عليهم السلام falls behind only the leader of Ambiyaa عليهم السلام Hadhrat Muhammad ε and the father of the Ambiyaa عليهم السلام Hadhrat Ibraheem υ. There is scarcely any Nabi whose story is mentioned as frequently in the Qur'aan as the story of Hadhrat Moosa υ. His status is specially highlighted in the following verses of the Qur'aan:

وَ اذْكُرْ فِی الْكِتٰبِ مُوْسٰی ۚ اِنَّہٗ كَانَ مُخْلَصًا وَّكَانَ رَسُوْلًا نَّبِیًّا (۵۱)

وَ نَادَیْنٰہُ مِنْ جَانِبِ الطُّوْرِ الْاَیْمَنِ وَ قَرَّبْنٰہُ نَجِیًّا (۵۲) وَ وَہَبْنَا لَہٗ مِنْ رَّحْمَتِنَاۤ اَخَاہُ ہٰرُوْنَ نَبِیًّا (۵۳)

TRANSLATION: Mention Moosa υ in the scripture *(the Qur'aan)*. **He was surely chosen and was a Rasool, a Nabi. We called him from the right side of Mount Toor** *(to formally make him a Rasool as he returned to Egypt from Madyan)* **and We brought him close in communion** *(spoke directly to him)*. **From Our mercy We gifted him with his brother Haaroon υ as a Nabi** *(Allaah made Haaroon υ a Nabi to assist Moosa υ when Moosa υ asked Allaah to allow Haaroon υ to assist him in his mission)*.[189]

قَالَ یٰمُوْسٰی اِنِّی اصْطَفَیْتُكَ عَلَی النَّاسِ بِرِسٰلٰتِیْ وَ بِكَلَامِیْ

[189] Surah Maryam, verses 51-53.

TRANSLATION: He *(Allaah)* **said, "O Moosa! Indeed I have selected you from the people** *(of your time)* **for My message** *(to be My messenger)* **and for My speech** *(to be the fortunate one with whom I speak directly)*.[190]

وَكَلَّمَ اللهُ مُوْسٰى تَكْلِيْمًا (١٦٤)ۚ

TRANSLATION: Allaah specially *(directly)* **spoke to Moosa** υ.[191]

وَلَقَدْ مَنَنَّا عَلٰى مُوْسٰى وَ ہٰرُوْنَ (١١٤)ۚ وَ نَجَّيْنٰہُمَا وَ قَوْمَہُمَا مِنَ الْكَرْبِ الْعَظِيْمِ (١١٥)ۚ وَ نَصَرْنٰہُمْ فَكَانُوْا ہُمُ الْغٰلِبِيْنَ (١١٦)ۚ وَ اٰتَيْنٰہُمَا الْكِتٰبَ الْمُسْتَبِيْنَ (١١٧)ۚ وَ ہَدَيْنٰہُمَا الصِّرَاطَ الْمُسْتَقِيْمَ (١١٨)ۚ وَ تَرَكْنَا عَلَيْہِمَا فِى الْاٰخِرِيْنَ (١١٩)ۙ سَلٰمٌ عَلٰى مُوْسٰى وَ ہٰرُوْنَ (١٢٠) اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ (١٢١) اِنَّہُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ (١٢٢)

TRANSLATION: Undoubtedly We favoured Moosa υ **and Haaroon** υ *(by making them Ambiyaa)*. **We rescued the two of them and their people from great distress** *(from the tyranny of Fir'oun)*. **We assisted them** *(against Fir'oun)* **and they became victorious** *(surviving after Fir'oun and his army had been drowned)*. **We gave the two of them a Book** *(the Torah)* **that clearly elucidated matters. And We guided the two of them to the straight path. And, in their favour, We left** *(as praise and remembrance of them)* **among those to come after, "Peace be to Moosa** υ **and** υ **Haaroon."** *(They are therefore remembered with words like this by all Mu'mineen.)* **Thus do We reward those who do good. They were certainly from Our slaves who were Mu'mineen.**[192]

يٰاَيُّہَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَہُ اللهُ مِمَّا قَالُوْا ؕ وَكَانَ عِنْدَ اللهِ وَجِيْہًا (٦٩ؕ)

[190] Surah A'raaf, verse 144.
[191] Surah Nisaa, verse 164.
[192] Surah Saaffaat, verses 114-122.

TRANSLATION: O you who have Imaan! Do not be like those (the Bani Israa'eel) ***who hurt Moosa*** υ (by directing false accusations at him), ***after which Allaah absolved him of what they said.*** (Allaah did this because) ***He*** (Moosa υ) ***was extremely honourable in Allaah's sight.***[193]

In a narration of Bukhaari and Muslim, Rasulullaah ρ said, "Do not give me superiority over Moosa υ because after people would have been struck down with unconsciousness on the Day of Qiyaamah, I will be the first to rise and will see him clinging on to the leg of Allaah's throne. I do not know whether he would have gained consciousness before me or whether he would have been exempted from unconsciousness."

Allaama Ibn Katheer رحمه الله has stated that Rasulullaah ρ mentioned this out of humility, whereas the truth is what he stated in another Hadith, when he said, "It is without pride that I can profess to be the leader of all the progeny of Aadam υ." The fact that the Qur'aan declares Rasulullaah ρ to be the seal of all the Ambiyaa عليهم السلام is proof in itself that he was the best of all the Ambiyaa عليهم السلام.

Nonetheless, the high status of Hadhrat Moosa υ can be ascertained from the fact that it was him with whom Rasulullaah ρ engaged in the most discussions when Rasulullaah ρ went for the epic journey of Mi'raaj. May Allaah shower His mercies upon him.

193 Surah Ahzaab, verse 69.

Conclusions and Lessons

The Essence of the Narrations

The lengthy incidents of Hadhrat Moosa υ, Fir'oun and the Bani Israa'eel have not been cited merely for entertainment, but to highlight the ever raging battle between good and evil, truth and falsehood, justice and oppression, freedom and slavery, the dignity of the oppressed against the arrogance of the tyrants and the ultimate victory of the truth. It also highlights the trials faced by the adherents to the truth, the consequences of ingratitude and losing patience, the cyclic rise and fall of nations, the preaching of the Ambiyaa عليهم السلام and its results.

The Overwhelming Nature of the Truth

When a person opens up his heart to accommodate the truth, the truth rapidly starts to overwhelm his heart and mind until he reaches the stage where his tongue speaks only of it.

Before the contest against Hadhrat Moosa υ, the magicians said, "**By Fir'oun's honour! We shall certainly be the victors!**"[194]. However, after they were defeated and they accepted Imaan, Fir'oun threatened to kill them. It was then that they said to him, "**We shall never prefer you to the clear signs that have come to us and to the One Who has created us. So do as you decide. You can make a decision only in this worldly life** *(you can end our lives only in this world and have no control over our lives in the Aakhirah, when Allaah will grant us Jannah)*".[195]

[194] Surah Shu'araa, verse 44.
[195] Surah TaaHaa, verse 72.

The Blessing of Patience

It is commonly said that the fruits of patience are sweet. This is made evident by the incidents recounted in the Qur'aan. The story of Bani Israa'eel depicts the hardships of slavery and oppression that they suffered at the hands of the Egyptians. However, after all the years that they were forced to bear it with patience, the time eventually arrived for them to be delivered from this tyranny when Fir'oun and his army were eventually destroyed. Oppression never endures and the plea of the oppressed person is always hearkened to and leads to the end of the tyrant.

Announcing the end result of the patience of the Bani Israa'eel, Allaah declares, "**So We made those who were considered weak** *(the Bani Israa'eel who were enslaved)* **the inheritors of the Eastern parts and the Western parts of the land that We had blessed** *(the land of Shaam)***. The excellent decision of your Rabb** *(to grant this land to the Bani Israa'eel)* **was thus fulfilled to the Bani Israa'eel because of their patience. We destroyed what Fir'oun and his people did and whatever they built**".[196]

It has always been the practice of Allaah to end the tyranny of tyrants regardless of how mighty they had been. All that they possessed then falls into the hands of the very same people they oppressed and regarded as weaklings. When tyrants seize control over any land, this must never be seen as a sign of them being favoured by Allaah. On the contrary, it is a sign that the people being dominated are being punished because of their evil actions. A Hadith states that it is the actions of people that determine the leaders they get.

A Lack of Integrity

[196] Surah A'raaf, verse 137.

When Fir’oun and his people overstepped all bounds in the manner in which they oppressed the Bani Israa'eel, Hadhrat Moosa υ made du’aa to Allaah to punish them. It was then that they were afflicted by the floods, locusts, lice, frogs and blood. As stated earlier, they pleaded to Hadhrat Moosa υ to ask Allaah to alleviate the punishment each time, promising to believe in him afterwards. However, they reneged on their word every time, until they were eventually drowned in the sea.

This lack of integrity is something that has been present in people for a very long time. Every time people are faced with overwhelming odds and can find no respite, they plead with Allaah to rescue them, promising that they would remain devoted to him if he saves them. However, few are the ones who really do fulfil this pledge with Allaah. As people recover from their difficulty and revert to their old ways, they are granted clemency by Allaah. However, they are soon deceived by this clemency and continue reneging upon their word time and again without realising that they would soon be running out of rope. Eventually, they are seized by Allaah’s grip at some stage as punishment for their ingratitude and deceiving ways. This was a damning lesson that the people of Fir’oun soon came to learn.

The Demise of Courage and Determination

Living a life of slavery and complete subservience to a ruling power is a form of punishment and living contently under such circumstances is tantamount to being content with punishment. It is for this reason that Hadhrat Moosa υ continuously asked Fir’oun to set the Bani Israa'eel free.

Amongst the many ill effects of living in slavery and subservience is that a person loses his courage and determination. As he gradually loses his self determination under suppression, he starts to regard his life of repression to be a boon and

places all his trust and reliance in others. It was because of this that the Bani Israa'eel refused to enter the blessed land even after being promised victory. It was then that they made the statement, "**O Moosa, we shall never enter it** *(the city)* **as long as they are present there. So you and your Rabb both go ahead and fight. We shall remain sitting here**".[197]

The Height of Intellect

Verses 47-52 of Surah TaaHaa reads:

فَأْتِيٰهُ فَقُوْلَا اِنَّا رَسُوْلَا رَبِّكَ فَاَرْسِلْ مَعَنَا بَنِيْٓ اِسْرَآءِيْلَ ۙ وَ لَا تُعَذِّبْهُمْ ؕ قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ ؕ وَالسَّلٰمُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى (۴۷) اِنَّا قَدْ اُوْحِيَ اِلَيْنَآ اَنَّ الْعَذَابَ عَلٰى مَنْ كَذَّبَ وَتَوَلّٰى (۴۸) قَالَ فَمَنْ رَّبُّكُمَا يٰمُوْسٰى (۴۹) قَالَ رَبُّنَا الَّذِيْٓ اَعْطٰى كُلَّ شَيْءٍ خَلْقَهٗ ثُمَّ هَدٰى (۵۰) قَالَ فَمَا بَالُ الْقُرُوْنِ الْاُوْلٰى (۵۱) قَالَ عِلْمُهَا عِنْدَ رَبِّيْ فِيْ كِتٰبٍ ۚ لَا يَضِلُّ رَبِّيْ وَ لَا يَنْسَى (۵۲)

TRANSLATION: "Go to him *(Fir'oun)* **and say, 'We are indeed two Rasools of our Rabb, so send the Bani Israa'eel with us** *(to Shaam)* **and do not torture them. We have come to you with a sure Aayah** *(miracle)* **from your Rabb** *(which proves that we are Ambiyaa)*. **May peace be on those who follow the guidance** *(who accept in totality the message we have brought)*. **It has been revealed to us that punishment shall** *(definitely)* **be for those who falsify and turn away** *(from our message)*.**'"** *(As commanded, Moosa υ and Haaroon υ took the message to Fir'oun. However, he rejected their message.)* **Fir'oun said, "Then who is the Rabb of you two, O Moosa?" He** *(Moosa υ)* **replied, "Our Rabb is He Who granted each thing its** *(appropriate)* **form and then guided it** *(showed it what it ought to be doing and how to live)*.**"Fir'oun said, "Then what about the previous generations** *(who rejected the message of their Ambiyaa. Were they also punished as you say)***?" Moosa** υ **said, "The knowledge of them is with my Rabb in the Book** *(the Lowhul Mahfoodh)*. **My Rabb does not err, nor does He forget** *(He knows whether a nation deserves punishment in this world before their punishment in the Aakhirah. While many nations were punished in this world, the punishment for others has been postponed for the Aakhirah)*.**"**

[197] Surah Maa'idah, verse 24.

Fir'oun argued that if there is no other Rabb besides Allaah, it would mean that all their predecessors throughout the generations had been misguided. Would they all then be liable for punishment? This question has been used by many ignorant people in the past to defend their errant ways. Although the correct reply would be to say that the people of the previous generations are destined for punishment in Jahannam, but such a reply would be to Fir'oun's advantage because it would serve to rally support for him. This was because the people around Fir'oun would be offended to be told that their parents and forefathers are fuel for Jahannam. Hadhrat Moosa υ therefore had to offer a reply that was true and which would also suitably address Fir'oun's argument. Hadhrat Moosa υ therefore said, "**Moosa υ said, "The knowledge of them is with my Rabb in the Book** *(the Lowhul Mahfoodh)*. **My Rabb does not err, nor does He forget** *(He knows whether a nation deserves punishment in this world before their punishment in the Aakhirah. While many nations were punished in this world, the punishment for others has been postponed for the Aakhirah)*".

This reply truly reflected the height of intellect and could not be used to gain support for Fir'oun's foolish argument.

Aiding Oppression

When Hadhrat Moosa υ unintentionally killed the Egyptian, he pleaded to Allaah thus, ""**O my Rabb! I have oppressed** *(wronged)* **myself, so forgive me** *(for my mistake)*.**" So Allaah forgave him. Without doubt, He is the Most Forgiving, the Most Merciful.** *(The Ambiyaa considered even their mistakes to be equal to sins)*". He also said, "**O my Rabb! On account of the favours** *(forgiveness, knowledge and wisdom)* **you have given me, I shall never be among those who are accomplices to criminals** *(in future)*".[198]

Our pious predecessors have gleaned from this verse that one must never be an accomplice to wrong doers, whether the wrong doer is an individual, a group or

[198] Surah Qasas, verses 16-17.

a government. A man once approached the well know Taabi'ee Hadhrat Ataa bin Abi Rabaah رحمه الله and asked, "My brother is the secretary of the governor of Kufa, who represents the Banu Umayyah government. He plays no part in passing of judgements and pronouncements, except that it is his duty to write them down on record. He would be a bankrupt man if he did not have this job."

Because it often happened that the governor passed judgements that were unjust, Hadhrat Ataa رحمه الله recited the above verse quoting the words of Hadhrat Moosa υ and then added, "Your brother ought to throw his pen away. It is Allaah Who provides sustenance."

Another man asked Hadhrat Aamir Sha'bi رحمه الله whether his earnings as a scribe for a governor were lawful. He Aamir رحمه الله replied, "Would it be right if you write down the judgement of the governor to execute an innocent man, to have someone's property wrongfully confiscated or someone's home wrongfully demolished?" He then recited the words of Hadhrat Moosa υ to the man, to which he repented to Allaah and stated, "I shall henceforth never use my pen to enforce the judgements of the Banu Umayyah governors!" Hadhrat Aamir رحمه الله then added, "And Allaah will also never deprive you of your sustenance."

Ruhul Ma'aani reports that when the governor Abdur Rahmaan bin Muslim wanted to employ Hadhrat Dahhaak رحمه الله only to distribute the salaries to the government employees of Bukhara, the latter refused. When asked the reason, he replied that it would be wrong to assist oppressors in any way.

The incident is famous about how Imaam Abu Haneefah رحمه الله encouraged the military officer Hasan bin Quhtuba رحمه الله to forsake his post in the army of the

Abbaasi Khalifah Mansoor. When he handed in his resignation, Hadhrat Hasan رحمه الله said to the Khalifah, “O Ameerul Mu'mineen! If my military services were spent in the path of Allaah, then it would suffice for my salvation. However, if they were spend in the path of injustice and oppression then I do not wish to add to my sins. Oppression in any form will surely be a tremendous cause of remorse.” (It is known that many commands of the Khalifah Mansoor conflicted with the commands of the Shari'ah)

The Bashful Ladies

The Qur'aan uses the following words to describe the incident when the old man in Madyan sent one of his daughters to call Hadhrat Moosa υ to him, “*(As Moosa υ rested beneath the tree)* **One of the two ladies came to him walking bashfully. She said, “My father is calling you** *(home)* **to reward you for watering** *(our flock)* **for us.”**”.[199] The girl was forced to come herself because they had no servants in their employ to do the work for them.

Explaining the manner of her gait, Hadhrat Umar τ said that she walked with great modesty, covering her face with her garment and not like those women who walk about with immodest strides and who go anywhere and everywhere.[200]

The verse and explanation of Hadhrat Umar τ makes it evident that a woman is regarded as bashful when she does not walk up to strangers in a carefree manner. This conflicts with the teachings of Rasulullaah ρ and the Shari'ah. The explanation of Hadhrat Umar τ also tells us that modesty entails covering the

---

[199] Surah Qasas, verse 25.
[200] Ibn Jareer, Ibn Abi Haatim.

face in front of strangers. This modest behaviour of the daughters of the leader of Madyan is a lesson for all of mankind.

Islaamic Culture

A few days after Hadhrat Moosa υ had reached Madyan and had stayed with the old man, the old man offered one of his daughters in marriage to Hadhrat Moosa υ. He said, "**"I wish to marry you to one these daughters of mine on condition that you work for me for eight years. If you complete ten years** *(of service)***, it will be your choice.** *(However,)* **I do not wish to impose upon you** *(you may therefore choose between eight and ten years)***. If Allaah wills, you will find me to be among the righteous** *(who will treat you honourably and keep my word)*".[201]

Jurists have deduced from the verse that when a father or guardian of a woman finds a pious and suitable partner for his daughter or ward, he should not wait for the man to propose, but may extend the proposal of marriage to him. In fact, this is a Sunnah of the Ambiyaa عليهم السلام. Hadhrat Umar τ also did the same when he approached Hadhrat Abu Bakr τ as well as Hadhrat Uthmaan τ to marry his daughter Hadhrat Hafsah رضي الله عنها when she became a widow. She then married Rasulullaah ρ. The words "**I wish to marry you to**" indicates that the father or guardian should enact the marriage ceremony, unlike the western culture in which the woman does so herself. Of course, she will be permitted to do so if she is of age and there is no alternative. Such a marriage will be valid according to Imaam Abu Haneefah رحمه الله, but other jurists disagree.

A Unique Tafseer Concerning Retribution in the Aakhirah

Regarding Fir'oun and his followers, Allaah says in the Qur'aan, "**We made them leaders who called** *(others)* **towards the Fire** *(of Jahannam)***. They will not be assisted** *(against Allaah's punishment)* **in the Aakhirah**".[202] Most scholars have interpreted the verse

[201] Surah Qasas, verse 27.
[202] Surah Qasas, verse 41.

figuratively by stating that they called people towards Kufr and Shirk, which would eventually lead to Jahannam. However, the eminent Sufi Sheikh Muhiyud Deen Arabi رحمه الله has stated that while all actions in this world remain abstract actions, they will assume a physical form in the Aakhirah. Therefore, while good actions will assume the form of the bounties of Jannah, evil actions will assume the form of the fire of Jahannam. Fir'oun and his followers were therefore literally calling others towards the fire of Jahannam by encouraging them towards Kufr and Shirk. As a result, they could really be called the leaders of the fire of Jahannam.

The Sheikh has also corroborated this with verses such as:

- "**They will find their actions present** *(before them)*"[203]

- "**On that day people will return** *(to the Plain of Resurrection)* **in different groups to witness their actions. Whoever** *(sincerely)* **does an atom's weight of good will see it and whoever does an atom's weight of evil** *(without securing Allaah's forgiveness for it)* **will see it**"[204]

These verses make it evident that people will see their actions in a physical form in the Aakhirah.

A Decisive Proof

Whenever the Ambiyaa عليهم السلام introduced themselves as the messengers of Allaah, the people asked to see proof of their claim. It was then that they

---

[203] Surah Kahaf, verse 49.
[204] Surah Zilzaal, verses 6-8.

displayed the miracles that Allaah manifested at their hands. When Fir'oun demanded the same from Hadhrat Moosa υ, "**he threw down his staff** *(the first miracle)* **and it suddenly became a** *(terrifying and huge)* **serpent in no uncertain terms. And when he** *(Moosa υ)* **drew forth his hand** *(from beneath his armpit)***, it suddenly became** *(shining)* **bright for all to see** *(the second miracle)*"[205].

The miracles that the Ambiyaa عليهم السلام displayed were supernatural and defied the norm. Now, if a person thinks that Allaah is restricted to the laws of nature, it would be impossible to accept the possibility of these miracles and also impossible to regard Allaah as the Supreme Master of the universe. However, when we accept that Allaah has control over everything and that everything is subservient to His will, it will be simple to accept the miracles of the Ambiyaa عليهم السلام. It will then be easy to accept that serpents need not be created as we normally see them being born, but that they may also be created from a staff when Allaah wills.

A Revolution

The Qur'aan summarises the result of the contest between Hadhrat Moosa υ and the magicians with the words:

وَ اُلْقِىَ السَّحَرَةُ سٰجِدِيْنَ (١٢٠) قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ (١٢١) رَبِّ مُوْسٰى وَهٰرُوْنَ (١٢٢) قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِى الْمَدِيْنَةِ لِتُخْرِجُوْا مِنْهَآ اَهْلَهَا ۚ فَسَوْفَ تَعْلَمُوْنَ (١٢٣) لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَاُصَلِّبَنَّكُمْ اَجْمَعِيْنَ (١٢٤) قَالُوْٓا اِنَّآ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ (١٢٥) وَمَا تَنْقِمُ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاٰيٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ؕ رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّتَوَفَّنَا مُسْلِمِيْنَ (١٢٦)

TRANSLATION: The magicians were thrown into prostration *(in humility and submission because of the grand miracle of Moosa υ, which they realised could have been only from Allaah)***.**

[205] Surah A'raaf, verses 107-108.

They said, "We believe in the Rabb of the universe; the Rabb of Moosa υ and Haroon υ *(contrary to what Fir'oun wanted them to believe, that he was their "High Lord")*.**" Fir'oun exclaimed** *(to deceive the masses and to conceal his defeat)*, **"Do you believe in Him before I have permitted you** *(to believe)* **? This must certainly be a grand scheme that you all have devised in the city to remove its inhabitants from it** *(so that you could rule it)*. **Soon you shall come to know** *(how I shall punish you for this)* **! I will certainly cut off your hands and your feet from alternate sides** *(right hands and left feet)* **and crucify every one of you." They** *(the magicians)* **said, "Indeed we shall return to our Rabb** *(after our deaths, when we shall be rewarded)*. **You are taking revenge on us merely because we believed in the Aayaat** *(miracles)* **of our Rabb when it came to us. O our Rabb! Grant us fortitude** *(patience)* **and give us death as Muslims** *(as people who submit themselves to You)*.**"**[206]

This was the bold response of the same magicians who had just taken an oath in the name of Fir'oun a few moments earlier that they would certainly defeat Hadhrat Moosa υ. This was indeed a tremendous revolution that had transpired by the power of Imaan. Imaan gave them such courage and determination that they were prepared to give their lives for it. Their words to Fir'oun quoted in verse 72 of Surah TaaHaa ought to be a bastion for all those who are faced with intimidation and torture because they stand for the truth. They said to Fir'oun, "**So do as you decide. You can make a decision only in this worldly life** *(you can end our lives only in this world and have no control over our lives in the Aakhirah, when Allaah will grant us Jannah)*".

The Realm of the Grave

The Qur'aan describes the plight of Fir'oun and his people in the words, "**They** *(Fir'oun and his followers)* **will be presented before the Fire morning and evening** *(in their graves)*. **And, on the day that Qiyaamah will take place,** *(the angels will be told)* **"Enter the people of Fir'oun into the worst of punishments.""**[207]

Hadhrat Abdullaah bin Mas'ood τ says that the souls of Fir'oun and his people assume the forms of black birds, which are then presented before the fire of

---

[206] Surah A'raaf, verses 120-126.
[207] Surah Mu'min, verse 46.

Jahannam every morning and evening. They are then told that it would be their final resting place.[208]

In a narration of Bukhaari and Muslim, Rasulullaah ρ said, “When any of you passes away, he will be shown his final abode to which he will be destined after reckoning takes place on the Day of Qiyaamah. He will be shown this abode every morning an evening and told that it will be his final abode. If he is destined for Jannah, he will be shown his abode in Jannah and if he is destined for Jahannam, he will be shown his abode in Jahannam.”

The verse above speaks about the punishment of the *Barzakh* (realm of the grave) and so do many Ahadeeth. The Ummah is therefore unanimous about the existence of *Barzakh*, just as they are unanimous about the existence of the Aakhirah, Jannah and Jahannam.

This verse speaks about the punishment that the people of Fir’oun will face before Qiyaamah, which will cause them untold anxiety. It then speaks of the ultimate punishment they will have to face after the Day of Qiyaamah.

Speaking about the intermediate stage between this world and the Aakhirah (*Barzakh*), Rasulullaah ρ said, “The grave is either a garden from amongst the gardens of Jannah or a pit from amongst the pits of Jahannam.”

---

[208] Abdur Razzaaq, as quoted in Tafseer Maz’hari.

Allaah says in verse 100 of Surah Mu'minoon, "*(They will be unable to return to the world because)* **Behind them is "Barzakh"** *(a barrier preventing their return, which will remain in place)* **until the day that they are resurrected** *(until the Day of Qiyaamah)*".

Guides to Jahannam

Speaking of Fir'oun's plight in the Aakhirah, Allaah specifically describes him as a guide to Jahannam. Allaah says, "**He** *(Fir'oun)* **will lead his people on the Day of Qiyaamah and** *(since they will follow him as they did in this world, he will)* **enter them into the Fire** *(of Jahannam, just as they followed him into the cold water that drowned them)*. **It is an evil place indeed where they shall be entered. Curse** *(being far from Allaah's mercy)* **has been made to follow them** *(Fir'oun and others like him)* **in this world and in the Aakhirah as well. It will be an evil prize** *(reward)* **that they will receive.**"[209]

It is learnt from this verse and several Ahadeeth that the leaders of people in this world will also be their leaders in the Aakhirah. Those who called the people to the truth and towards righteousness in this world will also lead their followers in the Aakhirah towards Jannah. As for those who led their followers towards evil and sin, they will still be in the lead on the Day of Qiyaamah and be the first of their groups to be flung into Jahannam.

Shedding further light on this aspect, Rasulullaah ρ said, "On the Day of Qiyaamah, the bearer of the flag for the poets of the Period of Ignorance will be Imra'ul Qais. All the other poets of the Period of Ignorance will follow him into Jahannam."

When the followers of these deviated people will see the plight that they are being led towards, they will heap curses upon their leaders and regret following

[209] Surah Hood, verse 98-99.

them. On the other hand, those who followed the pious Mu'mineen will be pleased with their choice of leaders. Speaking about them, Allaah says, "**Those who obey Allaah and the Rasool ρ will be** *(in the Aakhirah)* **with those Ambiyaa** *(those who received divine revelation)*, **"Siddeeqeen", martyrs** *(those prepared to die for Allaah and for Rasulullaah ρ)* **and righteous ones** *(those who purify their bodies and souls)* **on whom Allaah has bestowed His bounties. These are indeed the best of companions**".[210]

Literal or Figurative?

It has been mentioned that when the Bani Israa'eel refused to abide by the code of the Torah, the Mount Toor was raised above their heads and they were threatened with being crushed beneath it if they did not abide. They therefore fell prostrate and agreed to abide. This incident is mentioned in Surah Baqarah as well as in Surah A'raaf. Although the uprooting of a mountain and suspending it in the air is something astounding, there is no need to interpret the incident figuratively because it is something that is well within the power of Allaah. The verses describing the incident are:

- "*(O Bani Israa'eel, do not forget the time)* **When We took your promise** *(that you would practise the injunctions of the Torah)* **and raised Mount Toor above you** *(when you refused to fulfil your promise)* **saying, "Hold firmly to what We have given you and heed what is in it** *(by practising all its commands)* **so that you may fear** *(sinning and Jahannam)***""**[211]

- "*(Remember the time)* **When We uprooted the mountain** *(Mount Toor and suspended it)* **above them** *(the Bani Israa'eel)* **as if it were a canopy and they thought that it would fall on them.** *(When the Jews broke their promise to fulfil the commands contained in the Torah, Allaah suspended the Mount Toor above their heads and threatened to drop it on them if they did not obey the commands of the Torah.) (We said to them)* **"Hold fast on to what We have given you** *(the Torah)* **and remember what is in it so that you may adopt Taqwa""**[212]

---

[210] Surah Nisaa, verse 69.
[211] Surah Baqarah, verse 63.
[212] Surah A'raaf, verse 171.

Together with stating “**We raised the mountain**”, Allaah also adds “**above you**”, which supports the belief that the incident took place literally. In fact, the Arabic word “*nataqa*” used in this verse refers to the uprooting and physical displacement of the mountain. It is for this reason that the Mufassireen have always rendered a literal interpretation to this verse. However, some have expressed the doubt that the meaning may be figurative. They say this because of the fact that a literal interpretation would mean that the Bani Israa'eel were forced into submission, which contradicts the verse “**there is no compulsion in Deen**”.

However, this doubt need not be given too much credit because the issue here is not compulsion to enter the Deen, but compulsion to abide by the Deen after already entering into it. The difference is significant. The verse “**there is no compulsion in Deen**” refers to the prohibition against forcing people to accept the Deen, which was clearly not the case with the Bani Israa'eel. The issue with the Bani Israa'eel was abiding by the injunctions of the Deen which they had already adopted. By refusing to abide by the injunctions of their Deen, they were really guilty of rebellion and being renegades, which is punishable in all government constitutions. It may therefore be said that it is incorrect to interpret the incident figuratively.

Furthermore, the words of the Qur'aan and Ahadeeth lend weight to the literal interpretation, because of which there is, no reason to favour a figurative interpretation. When one accepts the fact that Allaah is capable of doing anything, there is no cause to doubt a literal interpretation.

Hadhrat Khidhr υ

The man whom Hadhrat Moosa υ met at “**the confluence of two seas**” is merely named as “**a slave of Ours**” in the verses of the Qur'aan. Narrations of Ahadeeth

such as a narration in Bukhaari name the man as Hadhrat Khidhr υ. **Because the meaning of the word *Khidr* is 'green', scholars explain that it was his characteristic that the earth would sprout greenery wherever he sat.** The Qur'aan does not clarify whether he was a Nabi or not. The following three questions are therefore glaring:

1. Was Khidhr his name or his title?
2. Was he a saint, a Nabi or a Rasool?
3. Has he been granted perpetual life on earth or has he passed away?

The reply to these questions has exhausted the pages of several books, but a summary of it all will be provided hereunder:

1. While some have stated that Khidhr was his name, the majority of scholars believe that it was his title and that his name was Balya bin Malkaan, Ilya bin Malkaan, Khadhroon, Ma'mar, Ilyaas or Yasa. The Muhaddith Imaam Ibn Asaakir رحمه الله and Imaam Daar Qutni رحمه الله are of the opinion that he was from the children of Qaabeel, who was the son of Hadhrat Aadam υ. However, Ibn Qutaybah رحمه الله and Hadhrat Wahab bin Munabbih رحمه الله state that he was amongst the children of Saam, the son of Hadhrat Nooh υ. There are also some historians who believe that he was from the progeny of Hadhrat Is'haaq υ, the son of Hadhrat Ibraheem υ. The opinion stating that he was an angel has no substantiation from the Ahadeeth or the books of history. Although his lineage cannot be established beyond doubt, it is certain that he was human.

2. Although the Qur'aan does to specify his status, most Mufassireen are of the opinion that he was a Nabi and not a Rasool.

3. Some scholars have proven from historical reports that Hadhrat Khidhr υ was blessed with perpetual life on earth and is therefore still alive today. However, a large group of scholars believe that since this is not proven from the Qur'aan or authentic Ahadeeth, he was most likely a normal human who had to pass away. Notwithstanding this, there have been many Sufis who claim to have met Hadhrat Khidhr υ and believe that he is still alive. And Allaah knows best. Since we have learnt about him from the Qur'aan and Ahadeeth, it is best that we use the Qur'aan and Ahadeeth to determine this as well.

While the name of Hadhrat Khidhr υ has been established from authentic Ahadeeth, knowing whether it was his name or title is not necessary. It suffices to know that he was amongst the chosen servants of Allaah and that Allaah sent Hadhrat Moosa υ to him to learn about the hidden mechanics behind events in this world.

Furthermore, the Qur'aan and Ahadeeth give no indication about him being a Rasool who had been given a Shari'ah of his own or that he was sent for the guidance of any nation. Although the Qur'aan does not specify that he was a Nabi, the manner in which the Qur'aan speaks about him suggests that he may have been one. Introducing him, Allaah says that he was "**a slave of Ours whom We had granted mercy especially from Ourselves** *(made him a chosen servant of Ours)* **and to whom We had given Our special knowledge** *(informed him of certain aspects of the unseen)*."[213] This verse mentions three factors that suggest he was a Nabi:

1. That he "**a slave of Ours**", meaning that he was special
2. That he was one "**whom We had granted mercy especially from Ourselves**"
3. That Allaah has granted him Allaah's **"special knowledge"**

[213] Surah Kahaf, verse 65.

Another factor suggesting that he was a Nabi is his statement after explaining why he did what he did. He said, "**I did not carry out these actions of my own accord**".[214] This clearly indicates that he had been receiving revelation from Allaah because no Shari'ah would permit the killing of an innocent child. It was only with the knowledge and permission of Allaah that anyone could do this.

With regard to the perpetual life of Hadhrat Khidhr υ on earth, research scholars from amongst the Muhadditheen and Mufassireen have all agreed that Hadhrat Khidhr υ has passed away and was not blessed with perpetual life. This has been proven by both Imaam Bukhaari رحمه الله as well as Imaam Muslim رحمه الله in their respective compilations of Ahadeeth. When scholars have been asked about the perpetual life of Hadhrat Khidhr υ, they quoted the following:

- "*(O Muhammad ε)* **We have not prescribed eternal life for any human before you**"[215]

- "**Muhammad ε is but a Rasool** *(of Allaah)*. **Indeed many Rusul have passed before him**"[216]

When Allaama Ibn Taymiyyah رحمه الله was asked about this, he replied that if Hadhrat Khidhr υ was alive, it would have been Waajib (compulsory) for him to present himself before Rasulullaah ρ, profess Imaan and accompany Rasulullaah ρ on the various Jihaad expeditions. This is because of the verse of the Qur'aan in which Allaah states:

[214] Surah Kahaf, verse 82.
[215] Surah Ambiyaa عليهم السلام , verse 34.
[216] Surah Aal Imraan, verse 144.

وَ اِذْ اَخَذَ اللهُ مِيْثَاقَ النَّبِيّنَ لَمَاۤ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِىْ ؕ قَالُوْۤا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ (٨١)

TRANSLATION: *(Remember the time)* **When Allaah took the pledge with** *(all)* **the Ambiyaa** *(saying)* **"***(Take hold of)* **Whatever I give you of the Book** *(divine scriptures)* **and wisdom, and then when there comes to you a Rasool** *(Muhammad ε)* **confirming what is with you, you must believe in him and you must assist him." He** *(Allaah)* **said, "Do you agree and accept My pledge?" They replied, "We agree!" He said, "Then bear witness and I will be a Witness with you."** *(The Ambiyaa then also took the same pledge from their followers before they left this world)*[217]

The eminent Sufi Abul Fadhl Murasi رحمه الله had also stated that Hadhrat Khidhr υ had passed away. Allaama Ibn Jowzi رحمه الله has also quoted the same opinion from Hadhrat Ali bin Moosa Radaa رحمه الله.

There are many Ahadeeth that also disprove the belief that Hadhrat Khidhr υ would live perpetually. In a narration of Bukhaari, Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ once led them in the Isha salaah during the final days of his life and then stood up and said, "Do you see that a hundred years after this night there shall not remain anyone who is presently upon this earth."

No narration had excluded Hadhrat Khidhr υ from this pronouncement of Rasulullaah ρ, meaning that he was also not alive at the time. Apart from Bukhaari, this narration is quoted in Muslim and several other compilations of Ahadeeth.

[217] Surah Aal Imraan, verse 81.

In the light of all of this, the Muhaddith Allaama Ibn Qayyim رحمه الله has made the claim that there is not a single authentic Hadith to prove that Hadhrat Khidhr υ had been blessed with perpetual life. The famous Mufassir Ibn Hayyaan Andulusi رحمه الله has stated that it is the opinion of the majority of the Ummah that Hadhrat Khidhr υ has passed away.

It is a fact that anything associated with the Qur'aan and Ahadeeth needs to be verified through the Qur'aan and Ahadeeth and not through historical reports, folk tales, experiences of people, etc. All of these sources cannot prove anything beyond doubt.

The narrations concerning the perpetual life of Hadhrat Khidhr υ have been classified as *Da'eef*, *Ghareeb*, *Mursal*, *Munqati* and *Moowdoo*, with the narrators of these Ahadeeth being classified as *Majhool*, *Majrooh*, *Matrook*, *Ghayr Ma'roof* and even outright liars who have fabricated narrations. The famous Hadith critic Allaama Ibn Jowzi رحمه الله has even written a treatise on this subject, which he entitled *Ujaalatul Muntadhir fi Haalil Khidhr*. In this treatise, he has collected all the narrations concerning the perpetual life of Hadhrat Khidhr υ and analysed them academically as a Muhaddith to reveal that they are weak and not authentic.

The eminent Muhaddith Allaama Ibn Katheer رحمه الله has also collected these narrations in his Qasasul Ambiyaa عليهم السلام and pronounced that not a single one is authentic. In fact, he claims that most of them have been fabricated. To read more on this subject, one may refer to *Al Bidaayah wan Nihaayah* (Vol.1), *Ruhul Ma'aani* (Vol.15), *Umdatul Qaari* (Vol.7), *Fat'hul Baari* (Vol.6) and *Isaabah* (Vol.1).

There is a narration of the *Musnad* of Imaam Shaafi'ee رحمه الله stating that a stranger appeared at the funeral of Rasulullaah ρ and consoled the Sahabah ψ with the words, "It is only patience at the time of a calamity that will yield a befitting return for the loss in the court of Allaah. Trust only in Allaah and turn only to Him because the truly afflicted person is one who is deprived of rewards from Allaah." Imaam Bayhaqi رحمه الله has also reported this narration with slightly varying words.

Imaam Ibn Katheer رحمه الله has stated that one of the narrators of this Hadith by the name of Qaasim bin Abdullaah Umri is a *Matrook* narrator, whose narrations are best ignored. Imaam Ahmad رحمه الله and Imaam Yahya bin Ma'een رحمه الله have both stated that this narrator is guilty of lying. Imaam Ahmad bin Hanbal رحمه الله also adds that Qaasim was also guilty of fabricating narrations. A narrator in the narration of Bayhaqi by the name of Abbaad bin Abdus Samad has been classified as weak by Imaam Bayhaqi رحمه الله himself. Ibn Hibbaan رحمه الله and Uqayli رحمه الله have both stated that most narrations from him are weak. Imaam Bukhaari رحمه الله has discarded also his narrations, Abu Haatim رحمه الله has labelled him as unreliable and Ibn Adi رحمه الله had stated that he was a fanatical Shia who often fabricated Ahadeeth about Hadhrat Ali τ.

It may therefore be concluded that all the Ahadeeth concerning the perpetual life of Hadhrat Khidhr υ are unreliable with regard to their chains of narrators as well as their text. After quoting these Ahadeeth, Allaama Ibn Katheer رحمه الله writes, "All these narrations have weak chains of narrators. Nothing can therefore be proven from them and they will be given no credence in Deen."[218]

---

[218] *Qasasul Ambiyaa* عليهم السلام (Pg.462).

A narration of Bukhaari and Muslim states that Rasulullaah ρ once narrated to us a long narration about Dajjaal. Amongst the things he said was that after touring the world, Dajjaal will come to Madinah, but will be forbidden from entering the mountain passes of Madinah. He will encamp in one of the salt areas neighbouring Madinah where a man who will be the best or one of the best of the people will approach him and say, "I testify that you are the Dajjaal about whom Rasulullaah ρ has told us." Dajjaal will say (to his audience), "Look, if I kill this man and then give him life, will you have any doubt about my claim (to divinity)?" They will reply, "No!" Dajjaal will then kill that man and then bring him back to life. To this, the man will say, "By Allaah, now I can testify with greater conviction that you certainly are the Dajjaal about whom Rasulullaah ρ informed us!" Dajjaal will then try to kill him (again) but he will be unable to do so.

Because it is popularly narrated that the person (who will be the best of people) in this Hadith is Hadhrat Khidhr υ, people believe that he is still alive. They also use this Hadith to substantiate their claim that Hadhrat Khidhr υ has been blessed with perpetual life. However, one of the narrators by the name of Abu Is'haaq رحمه الله states that this is the opinion of another narrator named Ma'mar رحمه الله, who has reported the narration from Imaam Zuhri رحمه الله.[219]

While some narrations describe the person a man from amongst the best of people, another narration describes him as a youth who is "filled with youth" (in the prime of his youth). It is these words that lend to the notion that the man will be Hadhrat Khidhr υ. However, the Hadith itself does not disclose the man's identity.

[219] *Qasasul Ambiyaa* عليهم السلام (Pg.463).

There are many strange and fascinating incidents narrated about Hadhrat Khidhr υ in the books of history, which the research scholars have classified as fabrications. In fact, they are from Jewish sources and can therefore not be relied on.

After narrating accounts from pious people about meeting Hadhrat Khidhr υ, the famous Mufassir Abu Hayyaan (author of *Bahrul Muheet*) writes, “The majority of scholars agree that he has already passed away.”[220] And Allaah knows best.

---

[220] *Bahrul Muheet* (Vol.6 Pg.147).

Sayyiduna Yusha bin Noon υ

Introduction and Lineage

Like the lineage of the other Ambiyaa عليهم السلام of the Bani Israa'eel, the lineage of Hadhrat Yusha υ can be traced back to Hadhrat Ya'qoob υ. In fact, Hadhrat Yusha υ was from the progeny of Hadhrat Yusuf υ. His lineage reads as follows:

Yusha υ, who was the son of Noon, who was the son of Faraaheem, who was the son of Yusuf υ, who was the son of Ya'qoob υ.

Although the name of Hadhrat Yusha υ is not mentioned explicitly in the Qur'aan, it was him who is referred to as the compassion of Hadhrat Moosa υ when he travelled in search of Hadhrat Khidhr τ. The verses of Surah Kahaf that make reference to him are:

وَ اِذْ قَالَ مُوْسٰى لِفَتٰىهُ لَاۤ اَبْرَحُ حَتّٰۤى اَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ اَوْ اَمْضِىَ حُقُبًا (٦٠)

TRANSLATION: *(Remember the time)* **When Moosa υ said to the youngster** *(Yusha bin Noon)***, "I shall continue to walk until I reach the confluence of two seas** *(the place where two seas meet)* **or until I pass a long period** *(in search of Khidr)***."**[221]

[221] Surah Kahaf, verse 60.

فَلَمَّا جَاوَزَا قَالَ لِفَتٰىهُ اٰتِنَا غَدَآءَنَا ۖ لَقَدْ لَقِيْنَا مِنْ سَفَرِنَا هٰذَا نَصَبًا (٦٢)

TRANSLATION: When they proceeded further, Moosa υ told the youngster *(Yusha υ)*, **"Bring our breakfast. Without doubt, this journey has been extremely wearisome for us."[222]**

The Arabic word Fataa (فتى) refers to a young lad and it was common for such lads to be servants. A narration of Bukhaari names Hadhrat Yusha υ as the lad who accompanied Hadhrat Moosa υ on that journey and it is this opinion that is shared by most Mufassireen. He therefore served Hadhrat Moosa υ during his lifetime and then became his successor after he passed away. Hadhrat Yusha υ is mentioned several times in the Torah by the name Joshua and all Christians agree that he was indeed a prophet. A large group of Mufassireen and Muslim historians also regard him to be a Nabi.

Hadhrat Yusha υ was one of the two persons who were prepared to wage Jihaad by the command of Allaah when the Bani Israa'eel were instructed to do so, but refused. **It was also under his command that the Bani Israa'eel eventually did wage Jihaad against the tyrants occupying the holy lands. This took place 40 years after the demise of Hadhrat Moosa υ, when the Bani Israa'eel drove the tyrants out of Can'aan, Shaam, Jordan and the surrounding areas.**

Entering the Holy Land

Hadhrat Yusha υ was appointed as Nabi of the Bani Israa'eel after the demise of Hadhrat Moosa υ. After he led the Bani Israa'eel for 40 years, Allaah instructed him to lead his people in Jihaad against the tyrannical tribes occupying the holy

[222] Surah Kahaf, verse 62.

lands, such as the Amaaliqah tribe. This is also mentioned in the Torah. Hadhrat Yusha υ conveyed the message to his people and assured them of the help from Allaah. The Bani Israa'eel then left the Valley of Teeh and marched on the largest city of Can'aan, which was Areeha (Jericho). They conquered the city after a fierce struggle and then went on to conquer all the other territories as well. Eventually they regained control over their homeland and managed to settle in peace.

The Torah relates that as the Bani Israa'eel fought these battles, Allaah sent the casket (*Taaboot*) with them, which contained items of blessings such as the staff of Hadhrat Moosa υ, the robe of Hadhrat Haaroon υ, utensils containing some Manna and Salwa, as well as other relics of the past. Allaah had instructed them to keep these relics as a reminder of the favours that Allaah had blessed them with. This casket had been passed on from generation to generation and always guarded very closely.

Mention is made of this casket is made in the Qur'aan as well in the story of Taaloot. Allaah says, "**. Their Nabi said to them, "The sign of his kingship is that the trunk** *(Ark of the Covenant)* **carried by angels shall come to you bearing tranquillity from your Rabb and remnants of that which was left by the family of Moosa υ and Haroon υ** *(such as the sandals and staff of Moosa υ, the turban of Haaroon υ, a bit of manna and some tablets of the Torah)***. In this there will surely be a sign** *(to the kingship of Taaloot)* **for you if you** *(really)* **are Mu'mineen.""**[223] More details of this will be mentioned in the story of Hadhrat Dawod υ, Inshaa Allaah.

Allaama Ibn Atheer رحمه الله has written that even during his during his lifetime, Hadhrat Moosa υ had appointed Hadhrat Yusha υ as the commander of the army to reclaim the land of Palestine. Eventually, when Hadhrat Yusha υ became

[223] Surah Baqarah, verse 248.

the Nabi of the Bani Israa'eel, it was him who led the Bani Israa'eel in battle to cleanse the blessed land from disbelievers. While the Qur'aan does not mention specifically which land it was that they conquered, Allaama Ibn Katheer رحمه الله explains that it was Al Quds. Their conquests started with the fall of Jericho.

Ingratitude

When Allaah blessed the Bani Israa'eel with the conquest of Palestine, they were instructed not to enter the city of Quds with pride and arrogance, but to enter with humility and repentance as a token of gratitude to Allaah. However, once they had tasted victory and they could raise their heads once again, the old traits of the Bani Israa'eel swiftly returned and they disobeyed the command. They entered the city with pride and arrogance and substituted the words of repentance with words of insolence. Displeased with their brazen ingratitude, Allaah immediately struck them with a severe punishment.

While the words of the Qur'aan do not specify the type of punishment, Imaam Qurtubi رحمه الله writes that it was a plague that sent up to seventy thousand of them to their graves.

In the Words of the Qur'aan

Verses 58-59 of Surah Baqarah states:

وَ اِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ فَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَّقُوْلُوْا حِطَّةٌ نَّغْفِرْلَكُمْ خَطٰيٰكُمْ ؕ وَسَنَزِيْدُ الْمُحْسِنِيْنَ (٥٨) فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِىْ قِيْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ (٥٩)

TRANSLATION: *(Recall the time)* **When We said** *(to the Bani Israa'eel)*, **"Enter this town and eat as much as** *(whatever)* **you desire and from wherever you please. Enter the gate** *(of the town)* **with your heads lowered, saying, 'Forgive us.' We will then forgive your sins and grant more** *(rewards)* **to those who do good." The oppressors substituted** *(changed)* **the words** *("Forgive us")* **with words which they were not told** *(thereby changing the meaning)*, **so We sent a punishment** *(a plague)* **from the heavens upon the oppressors because of their disobedience.** *(They changed the word "Hitta" meaning "forgiveness" to "Hinta", meaning "wheat". By the afternoon, the plague had killed 70000 Jews).*

Verses 161-162 of Surah A'raaf states:

وَ اِذْ قِيْلَ لَهُمُ اسْكُنُوْا ہٰذِهِ الْقَرْيَةَ وَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ وَقُوْلُوْا حِطَّةٌ وَّ ادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْلَكُمْ خَطِيْٓئٰتِكُمْ ؕ سَنَزِيْدُ الْمُحْسِنِيْنَ (١٦١) فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا مِنْهُمْ قَوْلًا غَيْرَ الَّذِىْ قِيْلَ لَهُمْ فَاَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَظْلِمُوْنَ (١٦٢)٪

TRANSLATION: *(Remember the time)* **When it was told to them** *(the Bani Israa'eel)*, **"Live in this town, eat from wherever you wish, say, 'Forgive our sins!' and enter the gate** *(of the town)* **bowing down** *(prostrating in submission to Allaah)*, *(when you do this,)* **We will forgive your sins." Soon We shall grant an increase** *(in reward and forgiveness)* **to those who do good. So the oppressors from among them changed the words to what was not told to them** *(they changed the word "Hitta" meaning "forgiveness" to "Hinta", meaning "wheat")* **so We sent to them a punishment** *(a plague)* **from the skies because of their wrongdoing** *(their treachery and haughtiness)*.

A narration of Bukhaari states that the Bani Israa'eel mockingly said "*Habbatun fi Sha'ratin*" in place of Hitta. Hadhrat Abdullaah bin Mas'ood τ said that the Bani Israa'eel dragged themselves on their buttocks as they entered to mock the command of Allaah that demanded they enter in humility.

The purpose of the command was to distinguish the humble and submissive servants of Allaah from the proud and haughty ones. **The true servants of Allaah do not wage Jihaad to elevate their personal status, but to elevate the name of Allaah in the land.** Such people express gratitude to Allaah when they are victorious. We see that when Rasulullaah ρ victoriously entered Makkah, he hung his head as low as he sat on his camel that his hair touched the saddle. He then proceeded straight to the Kabah to perform eight Rakaahs salaah as gratitude to Allaah.

The same happened when Hadhrat Umar τ entered the city of Quds and the territory of the Persians as victor. He immediately performed salaah as gratitude to Allaah.

Conclusions and Lessons

Acknowledging the Bounties of Allaah

An important lesson to learn from the aforementioned incident of Hadhrat Yusha υ and the Bani Israa'eel is that when people have been delivered from slavery and oppression and are then given leadership and status, they must never express pride in the notion that they got where they are by their own efforts and ingenuity. They should rather be grateful to Allaah because they would have been nowhere without the assistance of Allaah. By being grateful, they will be able to retain the status they achieved and will be blessed with even more bounties.

Allaah says, “**We shall grant an increase to those who do good**” and “**If you show gratitude, I shall certainly grant you more**”.

Ingratitude

When a nation is blessed with clear signs as a bounty to them and they then express ingratitude, Allaah’s punishment swiftly reaches them. This is because their ingratitude followed clear signs of Allaah’s grace unto them. Allaah makes it clear in the above verses that the punishment that came to the Bani Israa'eel was because of their ingratitude.

Sayyiduna Hizqeel υ

Introduction

There were many Ambiyaa عليهم السلام who led and guided the Bani Israa'eel after the demise of Hadhrat Moosa υ, ending with the demise of Hadhrat Isa υ. Although only Allaah is aware of how many there have been, the Qur'aan sheds some information about some of them. While the incidents of a few are mentioned in some detail, only the names of others have been mentioned.

Although historians differ with regard to the chronological sequence of these Ambiyaa عليهم السلام, the research of authorities such as Ibn Jareer Tabari رحمه الله and Allaama Ibn Katheer رحمه الله reveal that it was Hadhrat Yusha υ who was crowned with Nubuwwah after Hadhrat Moosa υ. Ibn Katheer رحمه الله states that after Hadhrat Yusha υ passed on, it was Kaalib bin Yuhanna who took charge of the Bani Israa'eel. He was the husband of Hadhrat Moosa υ's sister Maryam bint Imraan, but he was not made a Nabi. However, Ibn Jareer رحمه الله states that it was Hadhrat Hizqeel υ who was blessed with Nubuwwah after Hadhrat Yusha υ and he therefore led the Bani Israa'eel. And Allaah knows best.

Lineage and Prophethood

According to the Torah, Hadhrat Hizqeel υ was the son of a fortune teller names Boodhi and **his real name was Hizqi Eel, which means 'the power of Allaah' in Hebrew.** Hadhrat Hizqeel υ lost his father when he was still a child. He was therefore raised by his widowed mother, who had brown very old and weak by the time he was blessed with Nubuwwah. It was for this reason that the Torah refers to him as the son of an old woman. Hadhrat Hizqeel υ led the Bani Israa'eel for a very long time.

Hadhrat Hizqeel υ in the Qur'aan

Although the Qur'aan mentions only his name, there is an incident in the Qur'aan which refers to him according to most Mufassireen. The incident mentioned in Surah Baqarah is narrated by Hadhrat Abdullaah bin Abbaas τ and several other Mufassireen. It states that Hadhrat Hizqeel υ once told a large army from the Bani Israa'eel to prepare for war against an enemy to elevate the name of Allaah. However, far from complying with his instruction, they all ran away to far off places, certain that they had escaped death in this manner. However, the wrath of Allaah swiftly seized them and all of them died. When

Hadhrat Hizqeel υpassed by their corpses after a week, he made du'aa that Allaah brings them all back to life as a lesson to them and to others. Allaah accepted his plea and all of them were brought back to life, after which they lived in obedience to Hadhrat Hizqeel υ.

In the Words of the Qur'aan

Describing this incident in verse 243 of Surah Baqarah, Allaah says:

اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ اُلُوْفٌ حَذَرَ الْمَوْتِ ۪ فَقَالَ لَهُمُ اللهُ مُوْتُوْا ۟ ثُمَّ اَحْيَاهُمْ ؕ اِنَّ اللهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ (٢٤٣)

TRANSLATION: Have you seen those people *(from the Bani Israa'eel)* **who fled their homes in the thousands out of the fear of death** *(fearing that they will die in a plague)*. **Allaah said to them, "Die!"** *(so they all died)* **and then brought them all back to life** *(after a few days because of the du'aa of their prophet Hizqeel υ)*. **Verily Allaah is The One Who showers blessings on people but most people are ungrateful** *(to Allaah and do not obey His command to fight in Jihaad for fear of death. In a like manner, they fail to obey Allaah's command to spend in charity for fear of poverty and do not obey His command to be kind to others because of their pride)*.

This verse encourages bravery and valour while denouncing cowardice. For this reason, the following verse exhorts Muslims to fight in Jihaad. Allaah makes it evident to people that although they hesitate to fight in Jihaad for fear of death, the same death would still come to them even if they flee from Jihaad. Allaah says in another verse that death is certain to find every person even if he is hiding behind fortified walls.

Lessons and Conclusions

Life after Death

It is evident that people do not come back to life in his world after they have died. This will take place only in the Aakhirah. However, if anyone is brought back to life, this is by the power of Allaah, Who can do as He pleases, as was done in this incident of Hadhrat Hizqeel υ. When Allaah was able to create without any raw materials to start, why should it be difficult to accept that He can recreate with the raw materials once they have dispersed? Allaah has demonstrated this ability before with the Ambiyaa عليهم السلام as a sign for people.

The Elixir of Eternal Life

Although Jihaad spells certain death for many and seems to deprive them of their worldly pleasures, yet it is really an elixir for eternal life in the Aakhirah for all. It ensures survival with honour and dignity for nations in this world and eternal bliss in the Aakhirah for those whose lives are lost. It is this belief that has set Muslims apart from other nations throughout the ages and spurred them on to continue fighting for the cause of Jihaad. Allaah says, "**. And do not say about those who have been martyred in Allaah's way that they are dead. In reality, they are alive** *(because of their patience in difficulty)* **but you do not realise it.** *(Allaah preserves the souls of martyrs as beautiful green birds who are allowed to fly wherever they wish in Jannah)*".[224]

Bravery

Bravery and valour have been highly acclaimed in Islaam, while cowardliness has been renounced. Rasulullaah ρ was once asked whether a Muslim can sin. "Yes," Rasulullaah ρ replied. "Can a Muslim be a coward?" someone asked further. "Not at all," replied Rasulullaah ρ. Bravery is when a person fearlessly faces the

---

[224] Surah Baqarah, verse 154.

enemy in defence of the truth. However, a mere display of bravery when the occasion does not warrant is not regarded as bravery and valour.

Sayyiduna Ilyaas υ

Introduction

The Qur'aan does not mention the names of the Ambiyaa عليهم السلام who followed immediately after Hadhrat Moosa υ. Hadhrat Yusha υ is mentioned as the youth with Hadhrat Moosa υ and also as one of two men in Surah Maa'idah. Reference is made to Hadhrat Hizqeel υ in an incident in Surah Baqarah but without mention of his name. The first Nabi after Hadhrat Moosa υ whose name is taken in the Qur'aan is Hadhrat Ilyaas υ. He came after Hadhrat Hizqeel υ and is referred to as Eelya.

Name and Lineage

While the Qur'aan names him as Ilyaas, while the Injeel refers to him as Eelya. His name is mentioned twice in the Qur'aan. While Surah An'aam states only his name, Surah Saaffaat briefly speaks about the Da'wah that he gave. Many stories are related about Hadhrat Ilyaas υ in the book of Tafseer, but many of them stem from narrations of the Bani Israa'eel.

Although some Mufassireen state that Hadhrat Ilyaas υ and Hadhrat Idrees υ were the same person, research scholars make it clear that they were two different persons. The main reason for this is that the Qur'aan mentions both of them and **speaks about their unique methods of Da'wah.** Furthermore, the lineages of the two are completely different and they lived centuries apart. After quoting the different opinions in his book *Al Bidaayah wan Nihaayah* (Pg.339), Haafidh Ibn Katheer رحمه الله concludes that they two were different persons. Hadhrat Ilyaas υ lived after Hadhrat Moosa υ, while Hadhrat Idrees υ lived during a period between the time of Hadhrat Nooh υ and Hadhrat Ibraheem υ.

The historian Allaam Tabari رحمه الله has written that Hadhrat Ilyaas υ was the cousin of Hadhrat Yasa υ and from the progeny of Hadhrat Haaroon υ. His lineage was:

Hadhrat Ilyaas υ, who was the son of Yaaseen, who was the son of Fakhaadh, who was the son of Ya'zaar, who was the son of Hadhrat Haaroon υ.

Hadhrat Ilyaas υ in the Qur'aan

Hadhrat Ilyaas υ lived in the region of Jal'aad in Jordan during the reign of the king Akhi'aab (as stated in the Injeel) or Ajib/Akhab (as stated in Arabic history books). The king's wife was a woman named Ba'l, who was an idol worshipper. She constructed a sacrificial site in the country in her name and made the Bani Israa'eel worship idols. Allaah then sent Hadhrat Ilyaas υ as a Nabi to the Bani Israa'eel to reform their beliefs and sway them away from idolatry.

Like the other Ambiyaa عليهم السلام, Hadhrat Ilyaas υ also applied his best efforts to get the people to abolish idolatry, but they rejected his preaching. Books of Tafseer such as Tafseer Mazhari and others have reported many incidents concerning Hadhrat Ilyaas υ from Allaama Baghawi رحمه الله, Hadhrat Wahab bin Munabbih رحمه الله and Hadhrat Ka'b Ahbaar رحمه الله. However, these are sourced from the Bani Israa'eel.

What is common from all these narrations is that Hadhrat Ilyaas υ forbade the king and the people from worshipping the idol called Ba'l and called them towards worshipping One Allaah. However, only a few people accepted his message. The others opposed him to such a degree that the queen Ba'l

ultimately tried to have him killed. When he heard about the attempt upon his life, Hadhrat Ilyaas υ fled the area and hid in a cave for a lengthy period of time.

While he was there, a devastating drought struck the land. In desperation, the people searched for Hadhrat Ilyaas υ so that he could pray for the drought to be ended. Hadhrat Ilyaas υ then left the cave by the permission of Allaah and went to the king to explain to him that the drought was a result of them worshipping Ba'l. To be delivered from the drought, they needed to stop the worship.

To prove his truthfulness, Hadhrat Ilyaas υ proposed that the 450 devotees of Ba'l should present a sacrifice to Ba'l and then pray that she accepts it by sending a fire from the heavens to consume it. He would then also make a sacrifice and pray to Allaah to accept it in the same manner. In this way, the one whose sacrifice is accepted will be declared the truthful one. This was an ancient manner of judging acceptance, as discussed in the story of Haabeel and Qaabeel. The king and his people accepted the proposal. The devotees therefore presented their sacrifices and prayed to Ba'l all day to accept. However, no response was forthcoming. **When Hadhrat Ilyaas υ presented his sacrifice and prayed to Allaah to accept it, a fire immediately descended from the heavens and devoured it.** Seeing this, many people fell into Sajdah and became followers of Hadhrat Ilyaas υ.

Torrential rains then fell and the drought ended. Despite this, the devotees of Ba'l, the king and queen refused to submit. They were still adamant to have Hadhrat Ilyaas υ assassinated and he was forced to migrate to another town called Yahoodiyyah, where he stayed for a long time. Unfortunately, the worship of Ba'l had spread to this place as well and Hadhrat Ilyaas υ continued to preach the Oneness of Allaah to the people and king here as well. However, they also

refused to accept his message and were eventually destroyed according to his warnings.

Hadhrat Ilyaas υ then returned to the Bani Israa'eel and again preached to them, their king and his son Akhtaryaa. **Unfortunately, they again refused to accept and it was not long afterwards that they were struck by a disease that killed them.** Allaah then took his beloved Nabi Hadhrat Ilyaas υ also from this world.

Ruhul Ma'aani (Vol.23 Pg.627) states that the idol Ba'l was made of gold, measured some 20 arm lengths in height and had four faces. There were more than 400 devotees serving it.

In the Words of the Qur'aan

Speaking about Hadhrat Ilyaas υ, Allaah says in verses 123-132 of Surah Saaffaat:

وَ اِنَّ اِلْيَاسَ لَمِنَ الْمُرْسَلِيْنَ (١٢٣)ؕ اِذْ قَالَ لِقَوْمِهٖۤ اَلَا تَتَّقُوْنَ (١٢٤) اَتَدْعُوْنَ بَعْلًا وَّ تَذَرُوْنَ اَحْسَنَ الْخَالِقِيْنَ (١٢٥)ۙ اللّٰهَ رَبَّكُمْ وَ رَبَّ اٰبَآئِكُمُ الْاَوَّلِيْنَ (١٢٦) فَكَذَّبُوْهُ فَاِنَّهُمْ لَمُحْضَرُوْنَ (١٢٧)ۙ اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ (١٢٨) وَ تَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ (١٢٩)ۙ سَلٰمٌ عَلٰۤى اِلْ يَاسِيْنَ (١٣٠) اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ (١٣١) اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ (١٣٢)

TRANSLATION: Indeed Ilyaas υ was from the Ambiyaa. *(Ilyaas υ preached to the people of B'albak, a town in Shaam.) (Remember the time)* **When he said to his people, "Do you not fear** *(Allaah's punishment for worshipping others besides Him)* **? Do you worship** *(your idol named)* **Ba'al and leave out the Best of all creators** *(Allaah)* **? Allaah is your Rabb and the Rabb of your predecessors** *(so worship only Him)*.**" They belied him, so they will certainly be brought forward** *(identified for punishment)*.

Of course, the situation of Allaah's chosen bondsmen *(Mu'mineen)* **will be different** *(because they will enjoy pleasures in Jannah rather than suffer punishment)*. **And, in his favour, We left** *(as praise and remembrance of him)* **among those to come after; "Peace be to Ilyaaseen** *(Ilyaas*

υ)." *(He is therefore remembered with words like this by all Mu'mineen.)* **Thus do We reward those who do good. He was certainly from Our slaves who were Mu'mineen.**

Verse 85 of Surah An'aam states:

وَ زَكَرِيَّا وَ يَحْيٰى وَ عِيْسٰى وَ اِلْيَاسَ ؕ كُلٌّ مِّنَ الصّٰلِحِيْنَ ﴿٨٥﴾

TRANSLATION: And *(We also guided and rewarded)* **Zakariyya υ, Yahya υ, Isa υ and Ilyaas υ, all of whom were from the righteous** *(servants of Allaah)***.**

Lessons and Conclusions

A Fine Point

Hadhrat Ilyaas υ is Amongst the 18 Ambiyaa عليهم السلام listed in Surah An'aam. The list ends with an instruction to Rasulullaah ρ in which Allaah says, "**These** *(Ambiyaa عليهم السلام)* **are the people whom Allaah has guided, so follow their guidance**". These verses list the various Ambiyaa عليهم السلام in the following categories:

1. Ambiyaa عليهم السلام of the first rank include Hadhrat Dawood υ, Hadhrat Sulaymaan υ, Hadhrat Ayyoob υ, Hadhrat Yusuf υ, Hadhrat Moosa υ and Hadhrat Haaroon υ
2. Ambiyaa عليهم السلام of the second rank include Hadhrat Zakariyya υ, Hadhrat Yahya υ, Hadhrat Isa υ and Hadhrat Ilyaas υ
3. Ambiyaa عليهم السلام of the third rank include Hadhrat Ismaa'eel υ, Hadhrat Yasa υ, Hadhrat Yunus υ and Hadhrat Loot υ

Amongst the many reasons given for this sequence, the reason given by the Mufassir Manaar رحمه الله seems the best. He states that there have been three groups of Ambiyaa عليهم السلام amongst the Bani Israa'eel:

1. The first were those who were blessed with kingship, leadership and wealth together with Nubuwwah
2. The second were those who lived life in a completely opposite manner by vehemently shunning the luxuries and wealth of the world
3. The third were those who fell in between. Neither were they given kingship or abundant wealth, nor were they living in poverty. Instead, they lived moderate lives.

In the verses of Surah An'aam classifies these Ambiyaa عليهم السلام in these categories as follows:

1. Hadhrat Dawood υ and Hadhrat Sulaymaan υ fell into the first category since both were kings. Hadhrat Ayyoob υ and Hadhrat Yusuf υ also fall into this category because the former was leader of his locality and the latter became one of the ministers of Egypt. Although Hadhrat Moosa υ and Hadhrat Haaroon υ were not kings or ministers, they were the leaders of their nation.
2. Ambiyaa عليهم السلام of the second category include Hadhrat Zakariyya υ, Hadhrat Yahya υ, Hadhrat Isa υ and Hadhrat Ilyaas υ, since they were all extremely ascetic and abstinent. Throughout their lives they never built homes for themselves or made means for a living. They preached to people all day, worshipped Allaah all night and fell asleep at night with their hands as a pillow.
3. Ambiyaa عليهم السلام of the third category include Hadhrat Ismaa'eel υ, Hadhrat Yasa υ, Hadhrat Yunus υ and Hadhrat Loot υ, all of whom led moderate lifestyles without being kings or exercising extreme abstinence. However, like all the Ambiyaa عليهم السلام, they also spent their lives preaching to the people

The Perpetual Life of Hadhrat Ilyaas υ in this World

Historians and Mufassireen have been disputing whether Hadhrat Ilyaas υ was blessed with perpetual life in this world like Hadhrat Khidhr υ. In a lengthy narration of Tafseer Mazhari (reported from Allaama Baghawi رحمه الله), it is stated

that Hadhrat Ilyaas υ mounted a horse of fire and was raised to the heavens, where he is alive like Hadhrat Isa υ.[225]

Allaama Suyuti رحمه الله has also narrated from Ibn Asaakir and Haakim that Hadhrat Ilyaas υ is still alive. **He reports from Hadhrat Ka'b Ahbaar رحمه الله that two Ambiyaa عليهم السلام are alive on earth and two in the heavens. The two on earth are Hadhrat Khidhr υ and Hadhrat Ilyaas υ, while the two in the heavens are Hadhrat Isa υ and Hadhrat Idrees υ.**[226] Some Mufassireen have even stated that Hadhrat Khidhr υ and Hadhrat Ilyaas υ meet every year during Ramadhaan at Baytul Muqaddas, where they observe the fasts.[227]

However, the renowned scholar of Ahadeeth Haafidh Ibn Katheer رحمه الله has stated that **these narrations are not authentic.** He writes that these narrations are from the Bani Israa'eel, which we can neither confirm nor reject outright. However, he adds, it is very unlikely that they are true.[228]

These narrations have most probably been narrated by Hadhrat Ka'b Ahbaar رحمه الله and Hadhrat Wahab bin Munabbih رحمه الله, who were both scholars of the scriptures of the Ahlul Kitaab. However, there is no evidence in the Qur'aan and Ahadeeth to support the belief that Hadhrat Ilyaas υ was blessed with eternal life on earth or that he was raised to the heavens.

A narration in the *Mustadrak* of Haakim states that Rasulullaah ρ met Hadhrat Ilyaas υ en route to Tabook. However, this narration is fabricated. The famous

---

[225] Vol.8 Pg.141
[226] *Durrul Manthoor* (Vol.5 Pg.285).
[227] Qurtubi (Vol.15 Pg.116).
[228] *Al Bidaayah wan Nihaayah* (Vol.1 Pg.338).

scholar of Ahadeeth Allaama Dhahabi رحمه الله has written, “May Allaah’s curse be on the person who had fabricated this narration! I could never imagine how Imaam Haakim could have not known this and regarded it as authentic.”[229]

It is therefore best to remain silent on this issue since it does not have any significant bearing on the advices and lessons of the Qur'aan. We should rather exercise the caution advised by Rasulullaah ρ concerning narrations from the Bani Israa'eel. Rasulullaah ρ said, “Neither accept it nor reject it.” And Allaah knows best.

---

[229] *Durrul Manthoor* (Vol.5 Pg.286).

Sayyiduna Yasa υ

Introduction

Hadhrat Yasa υ was also amongst the Ambiyaa عليهم السلام of the Bani Israa'eel. Like many others, only his name is taken in the Qur'aan without any detailed account being given. Narrations from the Bani Israa'eel state that his name was Yasa and historical reports confirm that he was the cousin of Hadhrat Ilyaas υ. Ibn Asaakir has reported that his lineage is linked to Hadhrat Yusuf υ in the following manner:

Hadhrat Yasa υ, who was the son of Adi, who was the son of Shotam, who was the son of Ifraaheem, who was the son of Hadhrat Yusuf υ, who was the son of Hadhrat Ya'qoob υ, who was the son of Hadhrat Is'haaq υ, who was the son of Hadhrat Ibraheem υ.

Prophethood

Hadhrat Yasa υ was nurtured by Hadhrat Ilyaas υ from his childhood and also succeeded him as Nabi to the Bani Israa'eel. He led the Bani Israa'eel just as Hadhrat Ilyaas υ did and continued to do so until he was far advanced in age. The Qur'aan and Ahadeeth state no more about him.

Hadhrat Yasa υ in the Qur'aan

The name of Hadhrat Yasa υ is mentioned twice in the Qur'aan. Allaah says in verse 86 of Surah An'aam:

وَ اِسْمٰعِيْلَ وَ الْيَسَعَ وَ يُوْنُسَ وَ لُوْطًا ؕ وَكُلًّا فَضَّلْنَا عَلَى الْعٰلَمِيْنَ (۸۶)

TRANSLATION: And *(We also guided and rewarded)* **Ismaa'eel υ, Yasa υ, Yunus υ and Loot υ. Each of them We favoured above the** *(people of the)* **universe** *(by making them all Ambiyaa)***.**

Verse 48 of Surah Saad states:

وَ اذْكُرْ اِسْمٰعِيْلَ وَ الْيَسَعَ وَ ذَا الْكِفْلِ ؕ وَكُلٌّ مِّنَ الْاَخْيَارِ (۴۸ؕ)

TRANSLATION: Remember Ismaa'eel υ, Yasa υ and Dhul Kifl υ. They were all from the very best *(of creation)*

The fact that Hadhrat Yasa υ was appointed as Nabi of the Bani Israa'eel after Hadhrat Ilyaas υ shows that constantly remaining in the company of the pious had a tremendous effect on a person and can often alter one's life. **Sheikh Rumi** رحمه الله **has written that a moment in the company of the righteous is better than a thousand years of worship without show.**

Sayyiduna Shamweel υ

Introduction

After the demise of Hadhrat Moosa υ, the Bani Israa'eel had no king or leader with authority over all of them for almost 350 years. Each tribe and family had their own leaders and judgements in civil suites were handed down by the judges amongst them. The Nabi of the time oversaw proceedings and engaged in the work of Da'wah. Hadhrat Yusha υ did this until his last moments on earth and appointed judges and others in positions of authority. It sometimes happened that these judges and others in authority would be appointed as Ambiyaa عليهم السلام, after which he would fulfil a dual task.

Because the Bani Israa'eel were not united under one leader, they were often plundered by neighbouring kingdoms and dynasties such as the Amaaliqa, the Medes and the Amorites. This left the Bani Israa'eel in ruin when their lands were annexed, their wealth looted and their strength lost.

It was in the 4th century after the demise of Hadhrat Moosa υ that the Bani Israa'eel suffered a terrible defeat at the hands of a Palestinian nation. **So crushing was the defeat that even their sacred casket, which they had guarded for so many centuries, was taken away. Amongst the many relics belonging to Hadhrat Moosa υ and Hadhrat Haaroon υ, the casket also contained the original tablets of the Torah. It was then housed in the temple of Bayt Dajun, dedicated to the idol Dajun.** The face of this idol was human, while its body was that of a fish. The author of *Qasasul Ambiyaa* Sheikh Najjaar writes that there is

a town **in Palestine** known as Bayt Dajun (also called Bayt Dajan[230]), which is most probably where the area was situated then.

Name and Lineage

It was during this period that a very pious and righteous judge by the name of Shamweel was blessed with the mantle of Nubuwwah. Some historical reports suggest that when the Bani Israa'eel were plundered by a tyrant of the Amaaliqah tribe by the name of Jaaloot (Goliath), he captured or killed all their leaders and also burnt the tablets of the Torah to ashes. At that time there was none from the families of the Ambiyaa عليهم السلام apart from a solitary pregnant lady. Allaah blessed them when the lady gave birth to a son called Shamweel. The child was placed in the care of a pious man, **from whom Hadhrat Shamweel υ memorised the Torah and learnt the various injunctions and tenets of his faith.** When he grew up, he was blessed with the mantle of Nubuwwah and charged with the guidance and reformation of the Bani Israa'eel. It has always been the case that when a nation is blessed with a Nabi, they are rejuvenated and start to rise from any fallen condition they may find themselves in.

Hadhrat **Shamweel** υ hailed from the progeny of Hadhrat Haaroon υ and his **name means the same as Ismaa'eel.**

The Appointment of Taaloot as King

When the suffering of the Bani Israa'eel under the tyranny of the Amaaliqah grew intolerable, they pleaded to Hadhrat Shamweel υ to appoint a king for them to lead them in battle against the tyrants. Due to their inherent obstinacy, Hadhrat Shamweel υ feared that they may refuse to follow the king if Allaah appointed one for them and may desert him for fear of death when the call to

[230] Located 6km southeast of Jaffa.

Jihaad is made. However, they assured him that they had no need to refuse to submit to the king since they were steeped in suffering and would grab at any chance to be free.

Hadhrat Shamweel υ eventually made du'aa to Allaah and Allaah decreed that their king should be man named Taaloot, who was a very intelligent and physically powerful man. However, the Bani Israa'eel were appalled by the appointment because Taaloot was a poor man who hailed from a poor family. They felt that a king needed to be from an aristocratic family. Some historians have written that the reason for their objection was that the leaders of Bani Israa'eel traditionally hailed from the progeny of Hadhrat Ya'qoob υ's son Yahooda. Taaloot, on the other hand, came from the lineage of Hadhrat Ya'qoob υ's son Bin Yaameen. This was therefore a cause for jealousy, which they expressed by arguing with Hadhrat Shamweel υ.

Hadhrat Shamweel υ explained to them that leadership was not born from wealth and aristocracy, **but that the fundamental requirement for leadership was intelligence and strength.** Taaloot possessed both of these to a remarkable degree. They would therefore be doing well for themselves to follow him in Jihaad and reclaim their lost land. He also assured them that Allaah's help was with Taaloot since Allaah had selected him and none can argue with Allaah's selection.

In the Words of the Qur'aan

Verses 246-247 of Surah Baqarah relate this episode of the story in the following words:

اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْۢ بَنِیْٓ اِسْرَآءِیْلَ مِنْۢ بَعْدِ مُوْسٰی ۘ اِذْ قَالُوْا لِنَبِیٍّ لَّهُمُ ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِیْ سَبِیْلِ اللهِ ؕ قَالَ هَلْ عَسَیْتُمْ اِنْ كُتِبَ عَلَیْكُمُ الْقِتَالُ اَلَّا تُقَاتِلُوْا ؕ قَالُوْا وَمَا لَنَآ اَلَّا نُقَاتِلَ فِیْ سَبِیْلِ اللهِ وَقَدْ اُخْرِجْنَا مِنْ دِیَارِنَا وَاَبْنَآئِنَا ؕ فَلَمَّا كُتِبَ عَلَیْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِیْلًا مِّنْهُمْ ؕ وَاللهُ عَلِیْمٌۢ بِالظّٰلِمِیْنَ (۲۴۶) وَقَالَ لَهُمْ نَبِیُّهُمْ اِنَّ اللهَ قَدْ بَعَثَ لَكُمْ طَالُوْتَ مَلِكًا ؕ قَالُوْٓا اَنّٰی یَكُوْنُ لَهُ الْمُلْكُ عَلَیْنَا وَنَحْنُ اَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ یُؤْتَ سَعَةً مِّنَ الْمَالِ ؕ قَالَ اِنَّ اللهَ اصْطَفٰهُ عَلَیْكُمْ وَزَادَهٗ بَسْطَةً فِی الْعِلْمِ وَالْجِسْمِ ؕ وَاللهُ یُؤْتِیْ مُلْكَهٗ مَنْ یَّشَآءُ ؕ وَاللهُ وَاسِعٌ عَلِیْمٌ (۲۴۷)

TRANSLATION: Did you not see when a group from the Bani Israa'eel after Moosa υ said to their Nabi *(Shamweel υ)*, **"Appoint for us a king so that** *(under his leadership)* **we may fight in Allaah's way." He said, "Would you then refrain from fighting if it** *(fighting in Allaah's way)* **was made obligatory for you?" They replied, "Why should we not fight in Allaah's way when we have been exiled** *(driven out)* **from our homes and children?" So when fighting was ordained for them, all except a few turned away. Allaah is well Aware of the wrong doers. Their Nabi said to them, "Allaah has appointed Taaloot as king over you." They said, "How can he be given kingship over us when we are more deserving of kingship than he and he has not been given any wealth?"** *(They objected because Taaloot was neither from a family of kings nor from a family of prophets)* **He** *(the Nabi υ)* **replied, "Verily Allaah has chosen him over you** *(because kingship is not the exclusive right of anyone)* **and increased him abundantly in wisdom and** *(physical)* **stature** *(Taaloot was the most knowledgeable person among them and the most physically able)*. **Allaah gives His rule to whoever He wills. Allaah is All Embracing** *(Surrounding)*, **All Knowing."**

However, despite explaining to them, the Bani Israa'eel were adamant that a king needs to be a wealthy person. When the argument became prolonged, some people suggested that proof be shown to convince the people that Taaloot was indeed appointed by Allaah. When Hadhrat Shamweel υ prayed to Allaah for such a sign, Allaah informed him that the sign would be when Taaloot will return to them the sacred casket. **It then happened that a calamity struck the town where the casket was stored and this town together with four others needed to be abandoned. The casket was loaded on a carriage drawn by two bulls and also removed from the town. As the cart proceeded, two angels took charge of it and led the bulls to the door of Taaloot.** When the Bani Israa'eel found the

casket with Taaloot the following morning, they accepted that he was their king appointed by Allaah and agreed to obey him.

In the Words of the Qur'aan

Verse 248 relates this episode in the following words:

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اٰيَةَ مُلْكِهٖۤ اَنْ يَّاْتِيَكُمُ التَّابُوْتُ فِيْهِ سَكِيْنَةٌ مِّنْ رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوْسٰى وَاٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰٓئِكَةُ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ (٢٤٨)

TRANSLATION: Their Nabi said to them, "The sign of his kingship is that the trunk *(Ark of the Covenant)* **carried by angels shall come to you bearing tranquillity from your Rabb and remnants of that which was left by the family of Moosa υ and Haroon υ** *(such as the sandals and staff of Moosa υ, the turban of Haaroon υ, a bit of manna and some tablets of the Torah)*. **In this there will surely be a sign** *(to the kingship of Taaloot)* **for you if you** *(really)* **are Mu'mineen."**

Jihaad and the Death of Jaaloot

When Taaloot took command of a large army of the Bani Israa'eel and marched with them against the Amaaliqah, he needed to test them to see whom of them could be relied upon to obey orders. This was necessary because the Bani Israa'eel were given to be cowardly and disobedient, especially since they had not engaged in Jihaad for a very long while. Therefore, when they reached the Jordan River, Taaloot instructed them that it was an order from Allaah for them not to drink from the river. Whoever drank from it would immediately be expelled from the army. They were, however, given the concession to drink just a little if they were very thirsty.

It then happened that the people who had drunk to their fill from the river lost courage when they faced the army of Jaaloot and conceded they that were unable to fight. They therefore sought permission to leave. It was then only those who obeyed the order who were able to persevere and fight. **Hadhrat Baraa τ reports that the Sahabah ψ spoke amongst themselves that the men who remained with Taaloot numbered as many as there were with Rasulullaah ρ at the Battle of Badr.**[231] These men fearlessly marched on to face the enemy and said to the others that it so often happens that a small army defeats a large army by the will of Allaah. This is because Allaah is with those who trust in Him, who persevere and obey His commands.

Jaaloot was a giant of a man and had an army much larger than the army of the Bani Israa'eel. The Mu'mineen prayed to Allaah to grant them fortitude and steadfastness and to assist them against the enemy. The Torah and books of history relate that there was a youngster in the army of the Bani Israa'eel who had never before displayed any feat of bravery and was not even experienced in battle. When Jaaloot stepped forward to challenge someone in single combat, it was this youngster who stood up to meet the challenge. Taaloot tried to stop the youngster, but he refused to give up the challenge. This youngster was the young Hadhrat Dawood υ.

It is said that Hadhrat Dawood υ was the youngest son of his father and had not even come to fight in the battle. He had been sent only to bring news of the army and his father on the battlefield. However, when he saw the reluctance of the soldiers of the Bani Israa'eel to take up Jaaloot’s challenge as he repeated it over and over again, Hadhrat Dawood υ decided that he would stand up.

---

[231] Bukhaari.

Jaaloot ignored Hadhrat Dawood υ when he stepped forward since the youngster posed no challenge to him. **Seizing the opportunity, Hadhrat Dawood υ flung three rocks at Jaaloot's head with such force that giant's head was crushed and he fell to the ground.** Hadhrat Dawood υ then immediately sprang forwards and severed his head from his body. When they saw their leader fall, Jaaloot's army lost courage and fled the battlefield, thereby allowing the Bani Israa'eel to valiantly reclaim their land and property.

Hadhrat Dawood υ became loved and admired amongst the Bani Israa'eel and it was soon afterwards that Allaah blessed him with Nubuwwah and also gave him kingship over a vast kingdom.

In the Words of the Qur'aan

Verses 249-252 describe this episode in the following words:

فَلَمَّا فَصَلَ طَالُوْتُ بِالْجُنُوْدِ ۙ قَالَ اِنَّ اللهَ مُبْتَلِيْكُمْ بِنَهَرٍ ۚ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّیْ ۚ وَمَنْ لَّمْ يَطْعَمْهُ فَاِنَّهٗ مِنِّیْٓ اِلَّا مَنِ اغْتَرَفَ غُرْفَةًۢ بِيَدِهٖ ۚ فَشَرِبُوْا مِنْهُ اِلَّا قَلِيْلًا مِّنْهُمْ ؕ فَلَمَّا جَاوَزَهٗ هُوَ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۙ قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوْتَ وَجُنُوْدِهٖ ؕ قَالَ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوا اللهِ ۙ كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِاِذْنِ اللهِ ؕ وَاللهُ مَعَ الصّٰبِرِيْنَ (٢٤٩) وَلَمَّا بَرَزُوْا لِجَالُوْتَ وَجُنُوْدِهٖ قَالُوْا رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ (٢٥٠) ؕ فَهَزَمُوْهُمْ بِاِذْنِ اللهِ ۙ وَقَتَلَ دَاوٗدُ جَالُوْتَ وَاٰتٰىهُ اللهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهٗ مِمَّا يَشَآءُ ؕ وَلَوْ لَا دَفْعُ اللهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۙ لَّفَسَدَتِ الْاَرْضُ وَلٰكِنَّ اللهَ ذُوْفَضْلٍ عَلَى الْعٰلَمِيْنَ (٢٥١) تِلْكَ اٰيٰتُ اللهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ (٢٥٢)

TRANSLATION: When Taloot set out with the army *(from Baytul Maqdas in extreme heat)*, **he said to them, "Surely Allaah shall test you with a river** *(the Jordan River, to see who will obey*

their king and who will not). **Whoever drinks from it** *(to his heart's content)* **is not of me** *(not of my faithful followers)*, **and whoever does not taste** *(the water)* **except for a handful that he takes** *(and no more)* **is from me. So they** *(most of them)* **drank from it** *(to their fill)* **except a few of them** *(who sufficed with a handful of water)*. **When he** *(Taaloot)* **and the Mu'mineen with him crossed the river, they** *(those who drank to their fill)* **said, "We have no strength today against Jaloot and his army." Those who knew they would meet their Rabb said, "How many** *(so many)* **a little group had defeated a large group by the permission of Allaah? Allaah is with those who exercise Sabr." When they went into the battlefield against Jaloot and his army they said, "O our Rabb, pour patience down on us, make our feet firm and help us against the nation of Kaafiroon." So they** *(the Mu'mineen)* **defeated them** *(the Kuffaar)* **by the order of Allaah. Dawood** *(who was a soldier in Taaloot's army)* **killed Jaloot** *(using a catapult and three stones)* **and Allaah granted him** *(Dawood υ)* **kingship and wisdom, and taught him that which He willed** *(like the ability to speak to birds)*. **If Allaah had not repelled** *(driven back)* **some men by others, the earth would have been corrupted** *(because Mu'mineen would have been killed and Masaajid destroyed)*. **However, Allaah is the One Who showers grace on the universe. These are the Aayaat of Allaah which We recite to you** *(O Muhammad ε)* **with truth** *(allowing you to have the knowledge even though you were not present during those times)*. **You are certainly from among the messengers** *(regardless of what the non-Muslims say)*.

Some narrations from the Bani Israa'eel relate that Taaloot had announced before the battle that he would give a portion of his kingdom as well as his daughter in marriage to the person who killed Jaaloot. Hadhrat Dawood υ was therefore married to Taaloot's daughter Mikaal and given a large portion of land. When Hadhrat Shamweel υ passed away, Hadhrat Dawood υ then succeeded him as Nabi of the Bani Israa'eel. The detailed story of Hadhrat Dawood υ will follow shortly, Inshaa Allaah.

Lessons and Conclusions

United under one Leader

When the Bani Israa'eel realised that they were being trampled by neighbouring states because they were fragmented, they requested their Nabi to have a king appointed. **This is because whenever Allaah decrees the rise of a nation, Allaah inspires some astute people amongst them with the immense desire to unite**

under the leadership of someone capable. However, if there are no such astute people amongst them, then the entire nation is soon wiped out.

Ignorant Notion

It has always been the notion of people to have leaders who are wealthy and prominent people. The Bani Israa'eel expressed the same erroneous notion when they said, "**How can he be given kingship over us when we are more deserving of kingship than he and he has not been given any wealth?**"

However, **Islaam altered this notion and made it clear that the criterion for leadership need not be wealth and prominence, but knowledge, wisdom, strength and justice.** Hadhrat Shamweel υ explained this to the Bani Israa'eel when he said, "**Verily Allaah has chosen him over you and increased him abundantly in wisdom and** *(physical)* **stature**".

Trust in Allaah

When the true and steadfast one stand up to defend the truth and depend more on Allaah than on themselves, their weaker strength and smaller numbers will not matter. On such occasions, the few and weak can easily vanquish those who are many and strong. This is expressed in the verse, "**How many** *(so many)* **a little group had defeated a large group by the permission of Allaah? Allaah is with those who exercise Sabr**".

Sayyiduna Dawood υ

Introduction

Brief mention was made of Hadhrat Dawood υ in the story of Hadhrat Shamweel υ, where his tremendous courage was highlighted against the tyrant Jaaloot (Goliath). This earned him great prestige and respect amongst the Bani Israa'eel and it was not long afterwards that Allaah blessed him with Nubuwwah and he earned the titled of *Khalifatullaah*. Allaama Ibn Katheer رحمه الله has described the linage of Hadhrat Dawood υ as:

Hadhrat Dawood υ, who was the son of Eesha, who was the son of Uwayd, who was the son of Aabir, who was the son of Salmoon, who was the son of Fahshoon, who was the son of Uwaynaadhib, who was the son of Iram, who was the son of Hasroon, who was the son of Fars, who was the son of Yahooda, who was the son of Hadhrat Ya'qoob υ, who was the son of Hadhrat Is'haaq υ, who was the son of Hadhrat Ibraheem υ.

It is mentioned in the Torah that Hadhrat Dawood υ was the youngest son of Eesha. Muhammad bin Is'haaq رحمه الله reports from Wahab bin Munabbih رحمه الله that Hadhrat Dawood υ was short in stature, had light coloured eyes, sparse hair on his body and his face and body exuded his pleasant temperament and pure soul.

Hadhrat Dawood υ in the Qur'aan

The name of Hadhrat Dawood υ is mentioned 16 times in 9 Surahs of the Qur'aan, sometimes with details and sometimes without. These occasions are:

1. Surah Baqarah: verse 251
2. Surah Nisaa: verse 163
3. Surah Maa'idah: verse 78
4. Surah An'aam: verses 84-90
5. Surah Israa: verse 55
6. Surah Ambiyaa عليهم السلام: verses 78-82
7. Surah Naml: verse 15-44
8. Surah Saba: verse 10-14
9. Surah Saad: verse 17-26 and 30-40

Nubuwwah and Risaalah

A sign of the great acceptance that Hadhrat Dawood υ enjoyed amongst the Bani Israa'eel was the fact that the people appointed him as a leader even during the reign of Hadhrat Taaloot رحمه الله. Until Hadhrat Dawood υ arrived, the kings of the Bani Israa'eel always belonged to the progeny of Hadhrat Ya'qoob υ's son Ifraheem, while the Ambiyaa عليهم السلام always hailed from the progeny of his son Yahooda. However, with Hadhrat Dawood υ, both kingship as well as Nubuwwah were conferred to the progeny of Yahooda.

It is also worth noting that apart from Hadhrat Aadam υ, no other Nabi besides Hadhrat Dawood υ received the title of *Khalifatullah*.

His Kingdom

Hadhrat Dawood υ was a man of great courage and a masterful strategist. These qualities coupled with his spiritual power ensured that his people were always

victorious in all their military expeditions with the help of Allaah, regardless of the strength and numbers of the enemy.

It was not long after he started to reign over the Bani Israa'eel that he was blessed with Nubuwwah and started to lead them in Jihaad. In a short period of time, they conquered Shaam, Iraq, Palestine, Eastern Jordan and several other territories. The people knew that because Hadhrat Dawood υ received revelation from Allaah, he could solve the most difficult problems that they faced. Therefore, the humans and Jinn over whom he ruled did not dare to disobey him.

Two men once came to Hadhrat Dawood υ, each one claiming that the other had wrongfully taken his bull. Hadhrat Dawood υ postponed the decision for the following day, when he summoned one of the men and said, "Allaah has decreed that you should be executed. Do inform us about what really happened." The man replied, "O true Nabi of Allaah! My claim to the bull is absolutely true since it belongs to me. However, before this dispute arose, in had murdered the other man's father." Hadhrat Dawood υ then had the man executed for the murder. When such incidents became common, people dared not disobey Hadhrat Dawood υ or bring false claims before him.

In the Words of the Qur'aan

Speaking about Hadhrat Dawood υ in the Qur'aan, Allaah states in verse 251 of Surah Baqarah:

وَاٰتٰىهُ اللهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهٗ مِمَّا يَشَآءُ

TRANSLATION: Allaah granted him *(Dawood υ)* **kingship and wisdom, and taught him that which He willed** *(like the ability to speak to birds)***.**

Verse 26 of Surah Saad states:

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللهِ ؕ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللهِ لَهُمْ عَذَابٌ شَدِيْدٌ بِمَا نَسُوْا يَوْمَ الْحِسَابِ (٢٦)

TRANSLATION: *(Allaah addressed Dawood υ saying,)* **"O Dawood! Indeed, We have made you a deputy on earth** *(to ensure that Our commands are carried out)***, so judge between people with the truth, and do not follow carnal passions which will mislead you from Allaah's path. Verily there shall be a severe punishment for those who deviate from Allaah's path because they forgot the Day of Reckoning.**

Verse 20 of Surah Saad states:

وَ شَدَدْنَا مُلْكَهٗ وَ اٰتَيْنٰهُ الْحِكْمَةَ وَ فَصْلَ الْخِطَابِ (٢٠)

TRANSLATION: We strengthened his kingdom and granted him wisdom and decisive speech *(making him a truly great statesman)***.**

The Ambiyaa عليهم السلام of the Bani Israa'eel followed the teachings of the Torah, which was the fundamental scripture revealed to them. However, as times and situations changed, **Allaah revealed the Zaboor to Hadhrat Dawood υ, which contained injunctions like the Torah, but with extra details and a large proportion devoted to the praises of Allaah.** Allaah also blessed him with such a melodious voice that when he recited the Zaboor, humans, Jinn, birds and even the animals in the wild were moved by it. Some narrations of Ahadeeth state that even the waters of the rivers and seas stooped when he recited it at their banks.

The *Musannaf* of Abdur Razzaaq and other compilations of Ahadeeth narrate that when Rasulullaah ρ heard Hadhrat Abu Moosa Ash'ari τ reciting the Qur'aan, he told Hadhrat Abu Moosa τ that he had been blessed with some part of the voice of Hadhrat Dawood υ.

The word Zaboor means 'a part' because it was essentially a supplement to the Torah. The subject matter of the Zaboor consisted largely of hymns and poems in praise of Allaah together with advices, and it also highlights the dependence of mankind upon Allaah. A narration of Ahmad states that it was revealed in Ramadhaan and contained many words of advice and wisdom.

It also contained some glad tidings for Rasulullaah ρ and the Ambiyaa عليهم السلام, as stated in the verse, "**Without doubt, We have already written in the Zaboor after the reminder** *(the Torah)* **that My pious bondsmen shall inherit the land** *(of Jannah)*".[232]

[232] Surah Ambiyaa عليهم السلام , verse 105.

A narration of Bukhaari states that Hadhrat Dawood υ was given the miraculous ability to recite all of the Zaboor so quickly that he would commence recitation when started to saddle his horse and complete the recitation when the saddling was complete.

Command over Animals and Jinn

Allaah had granted unique capabilities to various Ambiyaa عليهم السلام that distinguishes them from others. Allaah says, "**We have given excellence to some of these Rusul over others**".[233] Hadhrat Dawood υ was therefore also granted certain attributes that were granted to very few Ambiyaa عليهم السلام.

Amongst the attributes he was favoured with was his beautiful voice. When he recited the Zaboor, the birds, animals would gather and join him. In fact, the Qur'aan states that even mountains would join in chorus. The Tasbeeh and Dhikr made by the other forms of Allaah's creation are a reality, which Allaah refers to in the verse:

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَ الْاَرْضُ وَ مَنْ فِيْهِنَّ ؕ وَ اِنْ مِّنْ شَیْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَلٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا (۴۴)

TRANSLATION: The seven heavens and earth together with whatever *(creation)* **is within them glorify Him. There is nothing that does not glorify His praises, but you do not understand their glorification** *(even matter that seems inanimate to us humans glorify Allaah without us realising it)*. **Undoubtedly He is Most Forbearing, Most Forgiving.**[234]

---

[233] Surah Baqarah, verse 253.
[234] Surah Bani Israa'eel, verse 44.

This verse answers the question of why we humans do not seem to hear the Tasbeeh of other creation. The fact is that we do not understand the nature of this, just as we do not understand the nature of the martyrs being alive after they are martyred.

In his book *Al Fasl*, Allaama Ibn Hazam رحمه الله has highlighted a doubt concerning the fact that if the term "**whatever** *(creation)* **is within them**" is general, then even an atheist ought to be included. How is this possible when such people never glorify Allaah? The reply is quite simple. If we read the context of the verse, it will be noticed that the verse tells us that apart from the people who refuse to acknowledge the glory of Allaah, everything in the heavens and earth glorify Allaah. The doubt is therefore not valid.

The Tasbeeh (glorification that is carried out by all of creation) as mentioned in this verse refers to literal Tasbeeh and need not be interrelated figuratively. The fact that we do not perceive this Tasbeeh is merely because we have not been endowed with the faculties to understand them. However, Allaah has blessed Ambiyaa عليهم السلام like Hadhrat Dawood υ with the faculty to do so. He was therefore capable of physically hearing their Tasbeeh.

Modern day science has made it evident that what people traditionally regarded as inanimate are really living creatures. It is therefore not impossible for them to engage in Tasbeeh even though they do not articulate it in words as we do. The narrations of Ahadeeth make mention of the trees and stones that the Sahabah ψ heard making Tasbeeh when they were with Rasulullaah ρ. The weeping of the pillar in the Masjidun Nabawi was also a sign of life in seemingly lifeless objects and it is also reported that Rasulullaah ρ spoke to some animals.

Allaah says in verse 79 of Surah Ambiyaa عليهم السلام:

وَّ سَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَ الطَّيْرَ ؕ وَكُنَّا فٰعِلِيْنَ (٧٩)

TRANSLATION: We placed the mountains and birds at Dawood υ's service and they all engaged in Allaah's glorification *(with him)*. **We are the ones Who can do** *(Who can make such things possible)*.

Verse 10 of Surah Saba states:

وَلَقَدْ اٰتَيْنَا دَاوٗدَ مِنَّا فَضْلًا ؕ يٰجِبَالُ اَوِّبِىْ مَعَهٗ وَالطَّيْرَ ۚ

TRANSLATION: Verily, We granted Dawood υ a great bounty from Us *(referring to his prophethood or the Zaboor)*. *(Addressing the mountains, We said,)* **"O mountains! Repeat** *(the Tasbeeh)* **with Dawood" and the birds** *(were also given this command)*.

Verses 18-19 of Surah Saad states:

اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِىِّ وَ الْاِشْرَاقِ (١٨) وَالطَّيْرَ مَحْشُوْرَةً ؕ كُلٌّ لَّهٗ اَوَّابٌ (١٩)

TRANSLATION: Verily, We subjugated *(placed at his command)* **the mountains that would glorify Allaah** *(engage in Tasbeeh)* **with him by evening and at daybreak. We also placed the**

birds at his service, who all gathered together *(at his command when it was time to engage in Tasbeeh)*. **They all turned towards Him** *(Allaah)*.

Iron

Despite the fact that the kingdom of Hadhrat Dawood υ was so vast, he never took anything from the treasury for personal use. Whatever he needed, he earned by the effort of his own hands. Rasulullaah ρ said, "No person can earn a living that it better than what he gets by the effort of his own hands. The Nabi of Allaah Dawood υ also earned by the effort of his own hands."[235]

Allaama Ayni رحمه الله writes that Hadhrat Dawood υ made du'aa to Allaah to make means for him to earn through the effort of his own hands rather than having to depend on the state treasury. Allaah therefore made iron and steel like wax in his hands so that he could shape them as he liked without the need for tools.

In the Words of the Qur'aan

Describing this in the Qur'aan, Allaah says in verse 11 of Surah Saba:

اَنِ اعْمَلْ سٰبِغٰتٍ وَّ قَدِّرْ فِی السَّرْدِ وَ اعْمَلُوْا صَالِحًا ؕ اِنِّیْ بِمَا تَعْمَلُوْنَ بَصِیْرٌ (۱۱)

TRANSLATION: *(Allaah commanded Dawood υ saying,)* **"Make coats of armour** *(with the iron)*, **perfect the links** *(so that they join and move perfectly with the movements of the soldier wearing it)* **and you all** *(your family)* **should do good deeds. I am certainly watching whatever you do** *(and will reward you for all the good you do)*.**"**

[235] Bukhaari, Chapter of Trade.

Verse 80 of Surah Ambiyaa عليهم السلام states:

وَ عَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّنْۢ بَاْسِكُمْ ۚ فَهَلْ اَنْتُمْ شٰكِرُوْنَ (٨٠)

TRANSLATION: We taught Dawood υ the skill of making armour *(with links to allow easy movement, unlike the armour of times before which consisted of uncomfortable solid steel plates which restricted movement)***, so that it protects you** *(people)* **in your wars. Will you be grateful?**

Whereas the traditional armour of steel plates could be used only by strong men able to carry the heavy weight, the armour made of steel links was much lighter and suited everyone.

Communicating with Birds

Another unique attribute that Hadhrat Dawood υ was blessed with was that he could communicate with the birds. Details of this skill will be mentioned in the story of Hadhrat Sulaymaan υ, Inshaa Allaah.

Passing Sound Judgement

As stated earlier, Hadhrat Dawood υ was renowned for the sound judgement that he passed in disputes between people since he had been blessed with the rare ability to understand the depths of a dispute and solve it.

One day, two men appeared before him to have their dispute settled. The one argued that his crops were ready to be harvested when the goats of the other raided his fields and destroyed all the crops. Hadhrat Dawood υ passed judgement that the goats be made over to the owner of the crops since their value was the same as the value of the crops. When Hadhrat Sulaymaan υ heard about the judgement that his father Hadhrat Dawood υ had passed, he approached him and said, "Dear father! I know that your decision is correct, but I have a more amicable resolution to propose. Hand the goats over to the plantation owner so that he may use the milk and wool to his advantage. In the meantime, let the owner of the goats work on the damaged fields and restore them to their original condition. When he is done and the fields ready to be harvested, he may have his goats back and the other may have his fields and crops." Hadhrat Dawood υ approved of this solution and passed it. The words of the Qur'aan also suggest that this decision of Hadhrat Sulaymaan υ was more appropriate.

The Qur'aan also makes mention of another incident concerning the judgement of Hadhrat Dawood υ. This dispute was intended as a test for him. When Hadhrat Dawood υ erred during this test, he immediately supplicated to Allaah and sought forgiveness. Allaah so much loved his humility in this incident that Allaah has related it in the Qur'aan. It is cited as a lesson to all those who are close to Allaah and who happen to err. The incident exhorts them to immediately turn to Allaah and seek His forgiveness. This is what Hadhrat Aadam υ did when he erred in eating from the tree. Hadhrat Nooh υ did the same when he erred in seeking safety for his son, Hadhrat Ibraheem υ did so when he told

the people he was ill, Hadhrat Moosa υ did so when he killed the Egyptian and Hadhrat Yunus υ did so when he left his community without first waiting for Allaah's command. All of these incidents are cited with the purpose of reminded the faithful to immediately seek Allaah's pardon as soon as they commit an error. Since the Ambiyaa عليهم السلام were examples to all of mankind, it was them who were first to blaze the trail.

The incident of Hadhrat Dawood υ concerned the time when hastened to resolve a dispute between two men without first hearing both partied plead their case. The Qur'aan does not relate the details of the case and no authentic Ahadeeth contain the details either. Whatever had been reported in the books of Tafseer have been sourced from the Bani Israa'eel, which have been vehemently rejected by the research scholars of Islaam. Therefore, the correct interpretation of this verse has been derived either from the statements of the Ambiyaa عليهم السلام or from the context of the verses of the Qur'aan. It needs to be borne in mind that the lesson of every story is more important than knowing the details.

Allaama Ibn Hazam رحمه الله stated that the two disputants who came to Hadhrat Dawood υ to have their dispute settled were in a tremendous hurry because they scaled the wall to his place of worship rather than entering in the conventional manner.

Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Dawood υ had allocated separate days to tend to his affairs, which rotated every four days. The first day was allocated exclusively for Ibaadah, the second day for hearing and settling disputes, the third day for the guidance and reformation of the Bani Israa'eel and the fourth day for personal matters.

When the two men scaled his wall and barged into his presence on the day when he was engaged in Ibaadah, Hadhrat Dawood υ was naturally shocked. The men therefore bade him not to be frightened and explained that they needed judgement in their dispute. The one started to explain that he owned only one ewe, whereas the other person owned 99 ewes. Despite this, he explained, the other man wanted his one ewe as well and was being harsh in demanding to have it. Hadhrat Dawood υ told him that the man was being oppressive in demanding the single ewe and that it often happened that one partner in a business behaved in this manner.

Because the silence of the defendant suggested that he had no counter claim, Hadhrat Dawood υ passed judgment in favour of the plaintiff. However, when he realised that his judgement seemed partial, he immediately repented to Allaah, realising that he had been tested. Allaah then forgave him since the error was not irreparable.

In my opinion, this interpretation of the incident does not conflict with the words of the Qur'aan or with common logic. It also does not conflict with the interpretations of the pious predecessors. There is therefore no need to be critical of other interpretations in defence of this one.

In the Words of the Qur'aan

This incident is recounted in verse 21-26 of Surah Saad in the following words:

وَ ہَلْ اَتٰىکَ نَبَؤُا الْخَصْمِ ۘ اِذْ تَسَوَّرُوا الْمِحْرَابَ (۲۱ۙ) اِذْ دَخَلُوْا عَلٰى دَاوٗدَ فَفَزِعَ مِنْہُمْ قَالُوْا لَا تَخَفْ ۚ خَصْمٰنِ بَغٰى بَعْضُنَا عَلٰى بَعْضٍ فَاحْکُمْ بَیْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاہْدِنَاۤ اِلٰى سَوَآءِ الصِّرَاطِ (۲۲) اِنَّ ہٰذَاۤ اَخِیْ ۟ لَہٗ تِسْعٌ وَّ تِسْعُوْنَ نَعْجَۃً وَّلِیَ نَعْجَۃٌ وَّاحِدَۃٌ ۟ فَقَالَ اَکْفِلْنِیْہَا وَ عَزَّنِیْ فِی الْخِطَابِ (۲۳) قَالَ لَقَدْ

ظَلَمَکَ بِسُؤَالِ نَعْجَتِکَ اِلٰی نِعَاجِہٖ ؕ وَ اِنَّ کَثِیْرًا مِّنَ الْخُلَطَآءِ لَیَبْغِیْ بَعْضُہُمْ عَلٰی بَعْضٍ اِلَّا الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ قَلِیْلٌ مَّا ہُمْ ؕ وَ ظَنَّ دَاوٗدُ اَنَّمَا فَتَنّٰہُ فَاسْتَغْفَرَ رَبَّہٗ وَ خَرَّ رَاکِعًا وَّ اَنَابَ (۲۴) فَغَفَرْنَا لَہٗ ذٰلِکَ ؕ وَ اِنَّ لَہٗ عِنْدَنَا لَزُلْفٰی وَ حُسْنَ مَاٰبٍ (۲۵) یٰدَاوٗدُ اِنَّا جَعَلْنٰکَ خَلِیْفَۃً فِی الْاَرْضِ فَاحْکُمْ بَیْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْہَوٰی فَیُضِلَّکَ عَنْ سَبِیْلِ اللہِ ؕ اِنَّ الَّذِیْنَ یَضِلُّوْنَ عَنْ سَبِیْلِ اللہِ لَہُمْ عَذَابٌ شَدِیْدٌۢ بِمَا نَسُوْا یَوْمَ الْحِسَابِ (۲۶٪)

TRANSLATION: Has the news about the *(two)* **disputants reached you, when they jumped over the wall and entered his** *(Dawood υ's)* **sanctuary?** *(The incident is worth mentioning)* **When they** *(the two disputants)* **entered** *(barged)* **in on Dawood υ, he became alarmed at their presence** *(because they had not entered conventionally, causing him to fear that they may have come with sinister motives)*. **They said, "Do not be afraid. We are merely two disputants** *(who want you to resolve our argument)*. **One of us has transgressed against the other, so judge between us with the truth. Do not be unjust towards us and guide us to the straight path** *(by directing us towards the correct course of action)*.**"** *(One of them said,)* **"This is my brother. He has ninety-nine ewes, while I have only one ewe. He said, 'Give it to me!' and he has been harsh towards me in speech." He** *(Dawood υ)* **said, "He has wronged you by asking for your ewe to add to his ewes. Indeed, there are many partners who transgress against each other, except for those who have Imaan and who do righteous deeds.** *(Unfortunately)* **These are but a few."** *(When reviewing the case,)* **It occurred to Dawood υ that We had tested him** *(by presenting to him a case that appeared to be straight forward and which came from people who displayed great disrespect, causing him to neglect listening to both sides)*, **so he sought forgiveness from his Rabb, fell prostrate, and turned to Him in repentance. So We forgave him for that. Undoubtedly, he has a close position to Us, and** *(shall have)* **a favourable return** *(in the Aakhirah)*. *(Allaah addressed Dawood υ saying,)* **"O Dawood! Indeed, We have made you a deputy on earth** *(to ensure that Our commands are carried out)*, **so judge between people with the truth, and do not follow carnal passions which will mislead you from Allaah's path. Verily there shall be a severe punishment for those who deviate from Allaah's path because they forgot the Day of Reckoning.**

An Alternative Explanation

The *Mustadrak* of Haakim[236] has reported and alternative explanation about the incident from Hadhrat Abdullaah bin Abbaas τ. He states that Hadhrat Dawood υ was tested because of a little vanity that crept into his heart. He reports that Hadhrat Dawood υ once said, "O Allaah! Every moment during the day and night, there is a member of Dawood's family busy in salaah, Tasbeeh, Takbeer, or some other form of Your worship." (The members of his household were

[236] Vol. 2, Pg. 433.

allocated times to engage in worship so that all hours of the day and night were occupied with Ibaadah)

Thereupon, Allaah told him, “O Dawood! This all occurs with My assistance. If it were not for My assistance, you and your family would never be able to engage in My worship. By my Honour, I shall certainly test you in this.” Hadhrat Dawood υ then asked Allaah to inform him which day that would be, but it would come suddenly. It was on that very day that the two disputants scaled the wall and Hadhrat Dawood υ was unable to complete his day’s Ibaadah because of the distraction.

Age and Demise

The *Mustadrak* of Haakim reports a narration that is quoted in the *Sihaah Sitta* as well. The narration from Hadhrat Abu Hurayrah τ states that when the progeny of Hadhrat Aadam υ were extracted from his back and presented before him, he noticed someone who was extremely handsome and with a shining forehead. “Who is this son of mine?” he asked. When he was told that this was to be one of his sons named Dawood, he declared, “O Allaah! I wish to give forty years of my life as a gift to him.”

When Hadhrat Aadam υ was about to pass away and the angel of death came before him, he said, “But I still have forty years of life left.” The angel replied, “Have you forgotten that you gave forty years of your life as a gift to Dawood?” Hadhrat Aadam υ had forgotten this and his progeny are also forgetful.

It is therefore reported that Hadhrat Dawood υ lived for a hundred years. The Torah and some books of history state that he ruled over the Bani Israa'eel for forty years. Ja'far bin Muhammad states that Hadhrat Dawood υ ruled for seventy years. Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Dawood υ passed away suddenly on a Saturday while he was engaged in Ibaadah.[237]

[237] *Mustadrak* of Haakim, *Faydhul Baari*.

Lessons and Conclusions

Khilaafah and Kingship

Amongst the glaring differences between the Khilaafah of a Khalifah and the sovereignty of kings is that, despite its immense author and power, the striking attributes of Khilaafah are humility, servitude to the masses and justice. On the other hand, the salient features of sovereignty are pomp, arrogance, assertion of authority and tyranny. Rather than regarding the masses as a trust from Allaah that is to be cared for, kings regard the people as mere subjects that are there to serve them.

The Qur'aan describes good rulers in the words, "**These are people who, if We grant them authority** *(kingdom)* **on earth,** *(instead of oppressing others and indulging in their whims,)* **they establish salaah, pay zakaah, enjoin good and forbid evil**".[238] These were the salient features of the forty years of the reign of Hadhrat Dawood υ.

The Universal Law

It has always been the practice of Allaah to accord more favours and prosperity to people who have raised high in status when they attribute these favours to Allaah and are grateful for them. It is for this reason that their latter lives are more blessed and bountiful than their earlier lives. When Hadhrat Dawood υ expressed this gratitude and turned to Allaah even when he erred, Allaah elevated his status and gave him even more. After declaring his forgiveness,

[238] Surah Hajj, verse 41.

Allaah says about Hadhrat Dawood υ, "**Undoubtedly, he has a close position to Us, and *(shall have)* a favourable return *(in the Aakhirah)*".**[239]

Partnerships

When Hadhrat Dawood υ pronounced judgement in the case of the two disputants, he added, "**Indeed, there are many partners who transgress against each other, except for those who have Imaan and who do righteous deeds.** *(However,)* **These are but a few**".[240]

This verse highlights a problem that is common in partnerships and even more evident in today's business world. When each partner does not acknowledge his responsibility towards the others, they may tend to behave unjustly, cheat or steal. It is for such reasons that large partnership companies have been ruined. However, such partnerships can be fruitful when both partners have Imaan, are honest and focus in doing good. This is the remedy for such failing partnerships stated in the very same verse.

Allaah states in a Hadith Qudsi, "I am the third of two partners (shall be there to assist them) as long as they do not deceive each other. As soon as they do this, I shall separate from them."

Dawood

Verse 17 of Surah Saad describes Hadhrat Dawood υ as "**remember Our slave Dawood υ, the strong**". The term "the strong" is used to describe several Ambiyaa عليهم السلام in the Qur'aan, such as Hadhrat Ibraheem υ, Hadhrat Is'haaq υ and Hadhrat

[239] Surah Saad, verse 25.
[240] Surah Saad, verse 24.

Ya'qoob υ.[241] **The strength of Hadhrat Dawood υ refers to several aspects described in the Qur'aan, such as:**

1. **His physical strength, as highlighted by the fact that he killed Jaaloot**
2. **His intellectual strength, as highlighted by the keen sense of judgement he had and his decisive speech**
3. **His strength as a military commander, as highlighted by his military conquests, which earned him a large kingdom and enabled him to free Palestine**
4. **His strength of character, as highlighted by the fact that he preferred to earn by the effort of his own hands rather than use public funds**
5. **His strength in worship, as highlighted by the fact that he fasted every alternate day throughout his life and stood in Ibaadah for a third of every night despite his military and state duties. Hadhrat Abu Dardaa τ reports that when mention was made of Hadhrat Dawood υ, Rasulullaah ρ used to describe him as the person who worshipped Allaah the most**[242]

[241] Surah Saad, verse 45.
[242] Bukhaari in his Taareekh.

Sayyiduna Sulaymaan υ

Introduction

Hadhrat Sulaymaan υ was the son of Hadhrat Dawood υ. His lineage will can therefore also be traced back to Yahooda, the son of Hadhrat Ya'qoob υ. The name of his mother is unknown. Although some narrations of the Torah state that she was the daughter of Saba, researchers note that this is incorrect because she was the wife of one of the officers in the army of Hadhrat Dawood υ. All that is mentioned about her in the Ahadeeth is that she once advised her son Hadhrat Sulaymaan υ with the words, **"Dear son! Never sleep throughout the night because sleeping during most of the night makes a person most dependent on good deeds on the Day of Qiyaamah."**

The Qur'aan states that Hadhrat Sulaymaan υ was from the progeny of Hadhrat Ibraheem υ through Hadhrat Ya'qoob υ. Allaah states, "**We gifted him *(Ibraheem υ)* with *(a son)* Is'haaq υ and *(a grandson)* Ya'qoob υ, both of whom We guided. We guided Nooh υ before *(Ibraheem υ)* and from his progeny *(we guided)* Dawood υ, Sulaymaan υ...**"[243]

Hadhrat Sulaymaan υ in the Qur'aan

Hadhrat Sulaymaan υ is mentioned 16 times in the Qur'aan, sometimes with detail and sometimes with the many favours that Allaah had blessed him and his father with. He is mentioned in the following verses:

[243] Surah An'aam, verse 84.

1. Surah Baqarah: verse 102
2. Surah Nisaa: verse 163
3. Surah An'aam: verse 85
4. Surah Ambiyaa عليهم السلام: verses 78, 79, 81
5. Surah Naml: verses 15, 16, 17, 18, 30, 36, 44
6. Surah Saba: verse 12
7. Surah Saad: verses 30, 34

The Successor of Hadhrat Dawood υ

Allaah had blessed Hadhrat Sulaymaan υ with great intelligence, a keen sense of judgement and a tremendous aptitude for making the right decisions. All of this became apparent from a very young age. When Hadhrat Dawood υ passed away, Hadhrat Sulaymaan υ succeeded him as king and Nabi of the Bani Israa'eel. While the mantle of Nubuwwah is not usually inherited by a son, Hadhrat Sulaymaan υ was amongst the few Ambiyaa عليهم السلام who were made Ambiyaa عليهم السلام by virtue of their lineage to a Nabi. Allaah had blessed Hadhrat Sulaymaan υ with the traits of Nubuwwah that were present in his father Hadhrat Dawood υ. Allaah says, "**Sulaymaan υ succeeded Dawood υ**".[244] Allaah also says, "**Indeed We granted knowledge** *(of passing sound judgement)* **to Dawood υ and** *(his son)* **Sulaymaan υ**".[245]

Knowledge of the Language of the Birds

Like his father, Hadhrat Sulaymaan υ was also blessed with the knowledge to understand and speak with birds. Acknowledging this privilege, the Qur'aan quotes Hadhrat Sulaymaan υ as saying, "**This is certainly a manifest bounty**".[246] This was nothing but a bounty from Allaah because it cannot be learnt. Even today, no one can claim to understand and speak with birds. All that people may understand of their pet birds is perhaps their exclamations of fear, surprise, etc. This too, is done by guesswork or many years of experience. Nonetheless, it is

[244] Surah Naml, verse 16.
[245] Surah Naml, verse 15.
[246] Surah Naml, verse 16.

nothing at all like the knowledge that Hadhrat Sulaymaan υ possessed. It is also evident that the knowledge of the speech of birds does not refer to the knowledge of zoology. The knowledge granted to Hadhrat Dawood υ and Hadhrat Sulaymaan υ was far superior and is therefore mentioned with emphasis in the Qur'aan. This was a certainly a miraculous feat. This feat is demonstrated in the dialogue between Hadhrat Sulaymaan υ and the bird Hudhud, which will be discussed later, Inshaa Allaah.

In the Words of the Qur'aan

Citing the bounties Allaah bestowed upon Hadhrat Sulaymaan υ and his father, Allaah says in verses 15-16 of Surah Naml:

وَلَقَدْ اٰتَيْنَا دَاوٗدَ وَ سُلَيْمٰنَ عِلْمًا ۚ وَ قَالَا الْحَمْدُ لِلّٰهِ الَّذِىْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ (١٥) وَوَرِثَ سُلَيْمٰنُ دَاوٗدَ وَ قَالَ يٰاَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَ اُوْتِيْنَا مِنْ كُلِّ شَىْءٍ ؕ اِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِيْنُ (١٦)

TRANSLATION: Indeed We granted knowledge *(of passing sound judgement)* **to Dawood υ and** *(his son)* **Sulaymaan υ. They both said, "All praise is due to Allaah Who has favoured us more than many of His bondsmen who have Imaan** *(by granting us prophethood, wisdom and kingdom)***." Sulaymaan υ succeeded Dawood υ** *(as Nabi and king of the Bani Israa'eel)* **and he** *(once)* **said** *(to them)***, "O people! We** *(my father and I)* **have been taught the speech of the birds and have been granted everything** *(that is granted to Ambiyaa and to kings)***. This is certainly a manifest bounty."**

Command over the Winds

Amongst the privileges that Allaah blessed Hadhrat Sulaymaan υ with was that he could command the winds to blow and to stop blowing as and when he willed. He could also control their speed. He would therefore sit upon his throne and be carried by the wind with such speed that he could cover the distance of a month's journey in the span of the early hours of the morning or the evening. This description given in the Qur'aan is not figurative, but needs to be interpreted literally since it actually happened. In today's times of aeroplanes and jets, it is not at all difficult to believe the speed with which Hadhrat Sulaymaan υ travelled. This was yet another miracle that Allaah conferred upon Hadhrat Sulaymaan υ.

Yet another privilege that Allaah blessed Hadhrat Sulaymaan υ with was that he exercised control over the Jinn as well as humans. This was in reply to his supplication to Allaah to grant him a kingdom that is greater than that of anyone else. Quoting this supplication in the Qur'aan, Allaah says, "**He** *(Sulaymaan υ)* **said, 'O my Rabb! Forgive me and grant me a kingdom that cannot be had by any other after me. Undoubtedly, You are the Great Giver.'"**[247]

Hadhrat Abu Hurayrah τ reports that Rasulullaah ρ once said to them, "Last night an *Ifreet* from amongst the Jinn interfered with me to cut off my salaah, but Allaah ranted me power over him. I had originally intended to tie him to one of the pillars of the Masjid until you all arrive in the morning and can have a look at him, but I then recalled the du'aa of my brother Sulaymaan υ, who said, '**O my Rabb! Forgive me and grant me a kingdom that cannot be had by any other after me**'." I therefore released him.[248]

Reconstruction of Baytul Muqaddas

Allaah has given the Jinn the strength to accomplish the most difficult tasks. They were therefore employed to reconstruct the Masjidul Aqsa and a city around it.

---

[247] Surah Saad, verse 35.
[248] Bukhaari.

For this, they carried large and expensive rock from various parts of the world to Baytul Muqaddas, where it was used in the construction. In fact, the sheer sizes of the rocks amaze people who see the construction even today. The manner in which these large rocks were brought to the site and then used to erect the building is a wonder to all. In addition to reconstructing the Masjid and Baytul Muqaddas, the Jinn were also employed to accomplish other monumental tasks under the supervision of Hadhrat Sulaymaan υ.

Describing some of the astounding feats that Jinn accomplished for Hadhrat Sulaymaan υ, a narration from the Bani Israa'eel states that they had made his throne in such a manner that it was mounted on the backs of two ferocious lions. When Hadhrat Sulaymaan υ arrived to sit on the throne, the lions sat down to make it easy for him to mount it. They would then stand up when he was seated, after which two falcons perched on the top would spread out their wings to provide shade for him.[249] In addition to this, the Jinn were also used to construct large utensils and pots so heavy that they could not be moved from their places.

Amongst the other favours that Allaah blessed Hadhrat Sulaymaan υ with was that he was shown all the points on earth where molten copper flowed as fountains from the ground so that he could use it in his construction work in place of mortar. A narration from Hadhrat Qataadah τ states that this fountain of copper was located in Yemen.[250]

In the Words of the Qur'aan

Allaah says in verse 81 of Surah Ambiyaa عليهم السلام:

---

[249] Tafseer Baydaawi.
[250] *Al Bidaayah wan Nihaayah* (Vol.2 Pg.28).

وَ لِسُلَیۡمٰنَ الرِّیۡحَ عَاصِفَۃً تَجۡرِیۡ بِاَمۡرِہٖۤ اِلَی الۡاَرۡضِ الَّتِیۡ بٰرَکۡنَا فِیۡہَا ؕ وَکُنَّا بِکُلِّ شَیۡءٍ عٰلِمِیۡنَ (۸۱)

TRANSLATION: And We placed the swift wind at the service of Sulaymaan υ. By his command, it carried him *(within a short span of time)* **to the land that We had blessed** *(Shaam)*. **We have knowledge of all things** *(We always knew that these tremendous bounties would not cause pride to creep into his heart)***.**

Verses 12-13 of Surah Saba state:

وَ لِسُلَیۡمٰنَ الرِّیۡحَ غُدُوُّہَا شَہۡرٌ وَّ رَوَاحُہَا شَہۡرٌ ۚ وَ اَسَلۡنَا لَہٗ عَیۡنَ الۡقِطۡرِ ؕ وَ مِنَ الۡجِنِّ مَنۡ یَّعۡمَلُ بَیۡنَ یَدَیۡہِ بِاِذۡنِ رَبِّہٖ ؕ وَ مَنۡ یَّزِغۡ مِنۡہُمۡ عَنۡ اَمۡرِنَا نُذِقۡہُ مِنۡ عَذَابِ السَّعِیۡرِ (۱۲) یَعۡمَلُوۡنَ لَہٗ مَا یَشَآءُ مِنۡ مَّحَارِیۡبَ وَ تَمَاثِیۡلَ وَ جِفَانٍ کَالۡجَوَابِ وَ قُدُوۡرٍ رّٰسِیٰتٍ ؕ اِعۡمَلُوۡۤا اٰلَ دَاوٗدَ شُکۡرًا ؕ وَ قَلِیۡلٌ مِّنۡ عِبَادِیَ الشَّکُوۡرُ (۱۳)

TRANSLATION: We placed the wind at the service of Sulaymaan υ *(so that it blew at his command)*. **Its** *(distance of)* **travel** *(when transporting him)* **in the morning was** *(equal to the distance usually covered in)* **a month's journey and its travel in the evening was** *(also equal to the distance usually covered in)* **a month's journey** *(Sulaymaan υ could therefore travel wherever he wished at tremendous speed)*. **We also caused a spring of** *(molten)* **copper to flow for him** *(which he could use as he pleased without having to dig for it and melt it)*. **There were those of the Jinn who used to work before him by the command of his Rabb. Those of them** *(the Jinn)* **who turned away from Our command** *(refusing to work for Sulaymaan υ)*, **We would make them taste the punishment** *(which made use)* **of fire. As he** *(Sulaymaan υ)* **pleased, they** *(the Jinn)* **would construct for him huge buildings, sculptures, dishes the size of dams and large pots which** *(were so heavy that they)* **could not be moved from their place.** *(Allaah addressed the family of Dawood υ saying,)* **"O family of Dawood! Express your thanks** *(to Me for the favours I have given you)*. *(Unfortunately,)* **Few of My bondsmen are thankful."**

Verse 36 of Surah Saad states:

فَسَخَّرْنَا لَهُ الرِّيْحَ تَجْرِىْ بِاَمْرِهٖ رُخَآءً حَيْثُ اَصَابَ (۳۶)

TRANSLATION: So *(in response to his du'aa)* **We placed the wind at his service, which would blow gently by his command** *(transporting him)* **wherever he wished to go.**

Allaah says in verse 82 of Surah Ambiyaa عليهم السلام:

وَ مِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ وَ يَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ ۚ وَكُنَّا لَهُمْ حٰفِظِيْنَ (۸۲)

TRANSLATION: There were some Shayaateen *(Jinn)* **who used to dive for him** *(to retrieve pearls)* **and do other work for him** *(such as constructing large pots and buildings)*. **It was We Who kept them under control.**

Verse 17 of Surah Naml states:

وَ حُشِرَ لِسُلَيْمٰنَ جُنُوْدُهٗ مِنَ الْجِنِّ وَالْاِنْسِ وَالطَّيْرِ فَهُمْ يُوْزَعُوْنَ (۱۷)

Sulaymaan υ's army of Jinn, men and birds were gathered for him *(to march)* **and they were** *(so many in number that they had to be)* **restrained** *(so that order may be maintained among their ranks)*.

Verses 37-39 of Surah Saad states:

وَالشَّيٰطِيْنَ كُلَّ بَنَّآءٍ وَّ غَوَّاصٍ (۳۷) وَّاٰخَرِيْنَ مُقَرَّنِيْنَ فِى الْاَصْفَادِ (۳۸) ہٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ حِسَابٍ (۳۹)

TRANSLATION: And *(We also placed)* **the Shayaateen** *(at his service)*, **who were builders and divers *(they dived for pearls and built large projects for him)*. Besides these** *(Shayaateen who were builders and divers)*, **there were others who were shackled in chains** *(for disobeying Sulaymaan υ and for committing other crimes). (After giving Sulaymaan υ all these favours, Allaah addressed him saying,)* **"This is Our gift, so spend** *(it as you wish)* **or withhold** *(as you wish)* **without any accountability** *(for you have complete control over your wealth with none to answer to)***."**

His Thoroughbred Horses

The Qur'aan narrates an incident in the life of Hadhrat Sulaymaan υ in the following words:

وَ وَہَبْنَا لِدَاوٗدَ سُلَيْمٰنَ ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ (۳۰) اِذْ عُرِضَ عَلَيْهِ بِالْعَشِىِّ الصّٰفِنٰتُ الْجِيَادُ (۳۱) فَقَالَ اِنِّىْۤ اَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّىْ ۚ حَتّٰى تَوَارَتْ بِالْحِجَابِ (۳۲) رُدُّوْہَا عَلَىَّ ؕ فَطَفِقَ مَسْحًۢا بِالسُّوْقِ وَالْاَعْنَاقِ (۳۳)

TRANSLATION: 30. We gifted Sulaymaan υ *(as a son)* **to Dawood υ. A fine slave indeed! He was certainly most penitent** *(always turning to Us)*. *(It is worth mentioning the time)* **When pure-bred horses of the finest calibre were presented before him one evening** *(for inspection)*. *(However, he was so enamoured by them and became so engrossed in inspecting them, that he failed to realised that the sun had already set, causing him to miss his salaah.) (When he realised his error,)* **He said, "Indeed, I have given preference to the wealth of this world** *(the horses)* **over the remembrance of my Rabb** *(salaah)* **until it** *(the sun)* **hid** *(set)* **behind the veil** *(horizon)*. *(He then commanded his servants saying,)* **Return them** *(the horses)* **to me." He then began to strike their legs and manes** *(their necks with his sword, thereby slaughtering them all. He did this as an offering to Allaah to make amends for his mistake. Since eating horses was permissible in his Shari'ah, he fed the meat to the people)*.

A Hadith narrated by Hadhrat Ubay bin Ka'b τ confirms that 'striking their manes and legs" refers to passing a sword over them to sacrifice them.[251] Imaam Suyuti رحمه الله had classified this Hadith as sound (Hasan).[252]

While some may find it strange that such fine horses are sacrificed merely on account of an error. This is, however, not strange at all since there has been the practice of sacrifice in all religions, which is regarded as an act of Ibaadah. Although it is wasteful to kill animals for no reason, it is considered virtuous when done for the pleasure of Allaah and the meat then given to the poor to eat. It is even more virtuous when it is done to compensate for neglecting the remembrance of Allaah. Such examples are found even in the Ahadeeth of Rasulullaah ρ.

For example, Hadhrat Aa'isha رضي الله عنها reports that Rasulullaah ρ once performed salaah in a shawl that had been decorated and happened to glance once at the decorations (during the salaah). After he had completed the salaah, he said, "Take this to Abu Jahm and bring me his *Ambijaani* shawl (that has no decorations) because this has distracted me from my salaah just now."

In a like manner, Hadhrat Abu Talha τ was once performing salaah in his orchard when the birds fluttering about in the dense growth distracted him from his salaah, causing him to forget the number of Rakaahs he had performed. To atone for this, he donated the entire orchard in the path of Allaah. When he mentioned this to Rasulullaah ρ, the Nabi of Allaah ρ approved of his decision.

---

[251] *Tabraani*.
[252] *Durrul Manthoor* (Vol.5 Pg.309).

This proves that it is in order to give away in the path of Allaah anything worldly that has proven to be a distraction from the remembrance of Allaah. However, it needs to be borne in mind that one should not be wasteful when doing so. It is narrated that when the great Sufi Hadhrat Shibli رحمه الله once burnt his clothing because it had distracted him, another Sufi by the name of Sheikh Abdul Wahhaab Sha'raani رحمه الله disapproved of his action.[253]

The Body

It is amongst the practices of Allaah to test people. When the righteous ones are tested, the purpose of the test is to elevate their stages. There are other reasons as well for such tests. The Qur'aan narrates a test that Hadhrat Sulaymaan υ was put through when a 'body was cast upon his throne'. He then turned to Allaah in repentance. No further details are mentioned.

As stated earlier, the purpose of the narratives mentioned in the Qur'aan is not mere entertainment, but to teach valuable lessons. It is with this objective that incidents are sometimes narrated in detail, sometimes in brief and some of them are often repeated.

Narrating this incident of Hadhrat Sulaymaan υ, Allaah says:

وَلَقَدْ فَتَنَّا سُلَيْمٰنَ وَ اَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ (٣٤)

[253] *Ruhul Ma'aani*.

Verily We tested Sulaymaan υ and cast a body on his throne, after which he turned *(to Us in repentance)*.[254]

The Mufassireen have adopted two stances with regard to the interpretation of this verse. Some of them such as Allaama Ibn Katheer رحمه الله and Ibn Hazam رحمه الله have stated that we need to confine ourselves to the context of the verse and not formulate opinions beyond what is state din the verse. Therefore, all we need to know is that Hadhrat Sulaymaan υ was tested in a manner that involved a body and his throne. We need not concern ourselves with what the body was, what the reason was for it to be cast upon his throne or what the test really was. What we do know is that he then turned to Allaah in repentance and Allaah accepted his repentance.

However, other Mufassireen state when a military expedition sent by Hadhrat Sulaymaan υ returned unsuccessfully, he was extremely disappointed. He thought to himself that he would cohabit with all of his wives that night and father a son from each one of them so that each son would be a Mujaahid in the path of Allaah. However, it displeased Allaah that Hadhrat Sulaymaan υ had forgotten to say "Inshaa Allaah", so Allaah did not bring his desire to pass. Instead, only one of his wives conceived that night and Shari'ah gave birth to a stillborn foetus. It was this foetus that was brought to him as he sat upon his throne and referred to as the body cast upon his throne. When Hadhrat Sulaymaan υ realised his folly, he immediately repented to Allaah.

There is also a narration in Bukhaari and Muslim to this effect. Hadhrat Abu Hurayrah τ narrated from Rasulullaah ρ that Hadhrat Sulaymaan υ once resolved to cohabit with each of his seventy wives on a certain night. He intended to father a dynamic horseman from each wife, all of

---

[254] Surah Saad, verse 34.

whom would be warriors in Jihaad. An angel (or advisor) who was with him advised him to say "Inshaa Allaah" ("If Allaah wills"). However, Hadhrat Sulaymaan υ was determined and, although he knew within his heart that everything occurs only with Allaah's will, he did not say the words. It then transpired that only one of the wives conceived. She finally bore only an unformed foetus, which lacked half of its torso. After narrating the story, Rasulullaah ρ said, "If Sulaymaan υ had said, 'Inshaa Allaah', he would have fathered seventy boys who would have all fought in Jihaad."[255]

Nonetheless, this incident is cited with the purpose of reminded the faithful to immediately seek Allaah's pardon as soon as they commit an error. Hadhrat Sulaymaan υ's action teaches the Mu'mineen never to treat their errors lightly and to seek Allaah's forgiveness as soon as possible.

There are several other interpretations that have been cited, but these are based on fallacious tales from the Jews and many amount to pure slander. The Muhaddith Ibn Katheer رحمه الله and others have discounted these as mere tales that are a waste of time to narrate. And Allaah knows best.

The Valley of Ants

It has been mentioned already that the ability to speak with and understand the speech of the animals and insects is a gift that comes from Allaah and cannot be learnt or acquired in any way. This was a miracle that Allaah blessed Hadhrat Sulaymaan υ and Hadhrat Dawood υ with. They could engage in dialogue with the birds and other creatures as simply as others would engage in dialogue with humans.

Hadhrat Sulaymaan υ regarded this to be a tremendous bounty from Allaah and expressed gratitude for it. In fact, the name of the Surah in which he expresses gratitude for this is Surah Naml (The Chapter of the Ant), which details the incident of the conversation of the ants that Hadhrat Sulaymaan υ overheard.

---

[255] Bukhaari Vol.1 Pg.487.

Some narrations state that there was once a drought which struck during the time of Hadhrat Sulaymaan υ. He therefore led the people out of the city to perform the *Istisqaa* salaah (to make du'aa for rain). As he proceeded towards an open field with the people, he noticed an ant with its forelegs extended towards the sky as it made du'aa saying, "O Allaah! We are also Your creation and in need of Your grace and mercy. Please do not destroy us by depriving us of rain." When he heard this supplication, Hadhrat Sulaymaan υ said to the people, "You may all return home. Our work has been done by a little creature. Rains will most certainly fall."[256]

The Qur'aan relates an incident concerning the Valley of Ants, which occurred during the time of Hadhrat Sulaymaan υ. While the historian Ibn Batuta and others have stated that this valley is located close to Asqalaan, majority of historians are of the opinion that it was in Shaam.

Hadhrat Sulaymaan υ was once marching with a large army of men, Jinn and animals. Despite their large numbers and varying manners of marching because of their differences, they maintained strict order in their ranks. As the passed through a valley that was inhabited by ants, the leader of the ants shouted out to the other ants to run for cover because the army should not trample them. Hadhrat Sulaymaan υ was amused by this action and expressed gratitude to Allaah for allowing him the privilege of understanding the speech of all of creation.

In the Words of the Qur'aan

---

[256] Taareekh Ibn Katheer (Vol.2 Pg.2) and Tafseer Ibn Katheer (Vol.3 Pg.359).

Narrating this incident in verses 15-19 of Surah Naml, Allaah says:

وَلَقَدْ اٰتَيْنَا دَاوٗدَ وَ سُلَيْمٰنَ عِلْمًا ۚ وَ قَالَا الْحَمْدُ لِلّٰهِ الَّذِيْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ (١٥) وَوَرِثَ سُلَيْمٰنُ دَاوٗدَ وَ قَالَ يٰاَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَ اُوْتِيْنَا مِنْ كُلِّ شَيْءٍ ؕ اِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِيْنُ (١٦) وَ حُشِرَ لِسُلَيْمٰنَ جُنُوْدُهٗ مِنَ الْجِنِّ وَالْاِنْسِ وَالطَّيْرِ فَهُمْ يُوْزَعُوْنَ (١٧) حَتّٰى اِذَا اَتَوْا عَلٰى وَادِ النَّمْلِ ۙ قَالَتْ نَمْلَةٌ يّٰاَيُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَ جُنُوْدُهٗ ۙ وَ هُمْ لَا يَشْعُرُوْنَ (١٨) فَتَبَسَّمَ ضَاحِكًا مِّنْ قَوْلِهَا وَ قَالَ رَبِّ اَوْزِعْنِيْ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِيْ اَنْعَمْتَ عَلَيَّ وَ عَلٰى وَالِدَيَّ وَ اَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَ اَدْخِلْنِيْ بِرَحْمَتِكَ فِيْ عِبَادِكَ الصّٰلِحِيْنَ (١٩)

TRANSLATION: Indeed We granted knowledge *(of passing sound judgement)* **to Dawood υ and** *(his son)* **Sulaymaan υ. They both said, "All praise is due to Allaah Who has favoured us more than many of His bondsmen who have Imaan** *(by granting us prophethood, wisdom and kingdom)***." Sulaymaan υ succeeded Dawood υ** *(as Nabi and king of the Bani Israa'eel)* **and he** *(once)* **said** *(to them)***, "O people! We** *(my father and I)* **have been taught the speech of the birds and have been granted everything** *(that is granted to Ambiyaa and to kings)***. This is certainly a manifest bounty."** *(One day)* **Sulaymaan υ's army of Jinn, men and birds were gathered for him** *(to march)* **and they were** *(so many in number that they had to be)* **restrained** *(so that order may be maintained among their ranks)***.** *(They marched)* **Until, when they reached a valley of ants, an ant announced, "O ants! Enter your dwellings so that Sulaymaan υ and his army** *(of men and Jinn)* **do not trample upon you without realising** *(that they are trampling on you because you are almost invisible to them and they do not have knowledge of the unseen)***."** *(Amused at the intelligence of the ant,)* **He** *(Sulaymaan υ)* **began to smile and then** *(inadvertently)* **laughed at her** *(the ant's)* **speech saying, "O my Rabb! Allow me to express gratitude for Your bounty** *(for enabling me to understand the language of the ants)***, which You have granted me and my parents, and** *(allow me)* **to perform good actions that You are pleased with. And, out of Your Mercy, include me among Your righteous bondsmen."**

Hudhud and the Queen of Saba

The Qur'aan recounts a fascinating incident in some detail concerning Hadhrat Sulaymaan υ. Again, this incident highlights the tremendous bounties he was blessed with. Hadhrat Sulaymaan υ was once inspecting his army when he noticed that a bird by the name of Hudhud was absent from the row of birds. Hadhrat Sulaymaan υ asked about his absence and made it clear that he would

punish Hudhud severely if he did not have a legitimate excuse. It was then that Hudhud arrived and explained that he had something to tell Hadhrat Sulaymaan υ that he had not heard about previously.

He related that he discovered that the people of Saba in Yemen were ruled by a queen who had been blessed with tremendous wealth and who owned a throne that was most elaborate. However, the queen and her people have been misled by Shaytaan to worship sun instead of Allaah.

Hadhrat Sulaymaan υ told Hudhud that he wished to send a letter to the queen, which Hudhud would deliver and wait for a response. Hudhud took the letter and dropped it in the lap of the queen when she was seated amongst her ministers. The queen read the letter to her ministers to seek their counsel. She said, "**O ministers! An honourable letter has been thrown** *(given)* **to me. It is from Sulaymaan and it says, '*Bismillaahir Rahmaanir Raheem*** *("I begin with the name of Allaah, the Most Compassionate, the Most Merciful.")*.**'** *(It says further,)* **'Do not be arrogant against me** *(by refusing to come)* **and come to me in submission** *(in obedience as Muslims)*.**'"** *(Sulaymaan υ summoned them so that he could convey to them the message of Towheed)*".

Historical accounts tell us that birds were commonly used in the past to carry messages. These birds were well trained and were able to deliver the messages to the correct addressees.

After reading the letter to her ministers, the queen assured that she would not decide anything until they had first given their opinions. The ministers pledged their loyalty to her and said that they were not intimidated and would be able to fend off any attack. However, they left the final decision to her.

Acknowledging that they were indeed capable of fending off an attack, the queen decided to first ascertain the strength of Hadhrat Sulaymaan υ. She therefore sent her messengers with some very expensive gifts for Hadhrat Sulaymaan υ. With the excuse of delivering the gifts, she charged them with the duty of judging the military strength of Hadhrat Sulaymaan υ and also to find out exactly what he wanted from them. If they discovered that he was indeed a powerful foe, it would be futile to resist him since such kings usually ravage their enemies and humiliate even the noble people. Opposing someone more powerful than them would be a terrible loss of lives.

The ministers agreed with this ingenious plan of action since they also realised that the person who sent the letter was not to be treated lightly. The letter exuded awe and respect because of the following reasons:

1. It was delivered in an extraordinary manner and not by conventional messengers
2. It was from the supreme king of Palestine and Shaam
3. It began with the name of Allaah and not with the name of the king, as was the common practice
4. The concise text of the letter indicated that it was extremely important. The words made it clear that since resistance would be futile, it was best for them to surrender and come to meet him peacefully

The concluding words of the letter can be interpreted in two ways. It either means that the queen and her people may surrender and come to Hadhrat Sulaymaan υ or that they accept the Deen of Islaam and come to him as Muslims.

Various historical reports list various types of gifts that were sent to Hadhrat Sulaymaan υ. Amongst these were:

- Bricks of gold
- Precious stones
- A hundred slave men
- A hundred slave women
- A letter from the queen with a few questions

However, Allaah notified Hadhrat Sulaymaan υ about these gifts even before they arrived. Hadhrat Sulaymaan υ then instructed the Jinn to pave a path of gold and silver for thirty miles before his court and to place animals of various types upon both sides of the path. He also had his court specially decorated and had four thousand gold chairs placed on the right and another four thousand on the left. On one side, he had all his scholars seated and his ministers and courtiers on the other side.

When the queen's messengers walked upon the pathway paved with bricks of gold and silver, they were embarrassed with their meagre gifts. The rows of various animals and birds that lined both sides of the pathway filled them with awe for Hadhrat Sulaymaan υ. However, their awe was soon replaced by immense respect and love for Hadhrat Sulaymaan υ when they met him and experienced his humble and kind personality.

When they presented the gifts to him, Hadhrat Sulaymaan υ told them that they had misunderstood his message. While they thought that it was worldly wealth that he was after, they should note that Allaah had blessed him with more than everything they could ever hope to give him. He returned the gifts and made it

clear to them that if they did not come in peace, he would have no option but to march against them with an army that they had no defences against.

Upon their return to their queen, the messengers briefed her in detail about Hadhrat Sulaymaan υ and emphasised the fact that he had command over even the Jinn and animal kingdom. Realising that resisting Hadhrat Sulaymaan υ would be suicide; the queen as well as her ministers decided to surrender and left to meet him in Palestine. Historians state that the journey from Saba to Palestine was more than 1500 miles. When the queen and her people were a day or more away from Baytul Muqaddas, Allaah informed Hadhrat Sulaymaan υ about their imminent arrival.

A Giant of a Jinn

When he heard that they were about to arrive, Hadhrat Sulaymaan υ summoned his ministers and courtiers to a meeting. He informed them that he wished to have her magnificent throne brought to him from Saba before she arrived. By having this done, Hadhrat Sulaymaan υ wished to prove to the people of Saba that he was indeed the Nabi of Allaah to make his Da'wah to them more convincing.

A giant from amongst the Jinn volunteered to bring the throne to Hadhrat Sulaymaan υ before their meeting ended, claiming that he was powerful enough and trustworthy enough to fulfil the task. However, one of the people there who was blessed with knowledge claimed that he would be able to accomplish the task before Hadhrat Sulaymaan υ could blink his eye. True to his word, the throne was there in front of Hadhrat Sulaymaan υ in an instant. When he saw this, Hadhrat Sulaymaan υ praised Allaah for this favour and stated that such occurrences take place to test whether people will be grateful to Allaah or not.

The Qur'aan does not explicitly state who the man was who brought the throne. The Qur'aan merely describes him as "**Someone who possessed knowledge of the Book**". There are no references from authentic Ahadeeth proving his identity either. Some scholars state that he was a companion of Hadhrat Sulaymaan υ who had been granted some exclusive knowledge of a particular book, which enables him to accomplish this feat. Others state that he may have been a pious Jinn who knew the *Ismul A'zam*, which is the name of Allaah by which any supplication is answered. Some state that he was an angel who used to accompany Hadhrat Sulaymaan υ. Another opinion states that he was one of Hadhrat Sulaymaan υ's advisors by the name of Aasif bin Burkhiyyah.

Whoever, he was, the fact of the matter is that no being, regardless of his strength and power, could transport a throne that large and elaborate over a distance of more than 1500 miles in such a short space of time. Furthermore, the throne was bound to be very securely guarded, even in the queen's absence. In fact, this feat cannot even be accomplished by the fastest jets and rockets of today's' times. There is no doubt that it could occur only by the help of Allaah.

After he expressed gratitude to Allaah, Hadhrat Sulaymaan υ instructed his men to alter the appearance of the throne somewhat so that the queen had to guess whether the throne was really hers. When she realised that it really was her throne, she would be convinced that Hadhrat Sulaymaan υ must well be the Nabi of Allaah.

When the queen finally arrived, she was shown the throne and asked whether hers was the same. Being an intelligent woman, she gave a wise reply and said that the throne appears to be hers. Although it appeared to be exactly like hers,

she did not commit herself to say yes because of the alterations that had been done. She then continued to say that their investigations before arriving had determined that Hadhrat Sulaymaan υ was indeed the Nabi of Allaah and they were prepared to submit to him.

While the Qur'aan reveals that she was indeed an intelligent woman, but had been worshipping the sun because she lived amongst people who had been doing it all along. **The customs and traditions of a nation usually suppress the independent thought processes of people, causing them to flow with the current.**

The Glass Palace

Together with proving to the queen that he was the Nabi of Allaah, Hadhrat Sulaymaan υ also wished to demonstrate to her his power as a sovereign so that she may not regard herself to be in a superior worldly position. He therefore commissioned the Jinn to construct a magnificent palace out of crystal glass. At the entrance to the palace, he had a pond built with fish in it. He then had a floor of glass built over the pond with such clear crystal that it was invisible to the eye. It would therefore appear to a new arrival that he had to cross through the pond to enter the palace.

When the queen was asked to enter the palace, she thought that she had to pass through the water, so she lifted her dress up to her shins before passing through. Hadhrat Sulaymaan υ then told her that this was not necessary because she would be crossing over sheer glass. This incident proved to be the final eye-opener for her before she attested to her Imaan. The other eye-openers for her were:

1. The letter of Hadhrat Sulaymaan υ, which was unlike the letters of other kings since it started with the name of Allaah
2. When he returned the gifts, she realised that he was not interested in worldly wealth
3. The news that her messengers brought to her revealed what the personality and piety of Hadhrat Sulaymaan υ was like
4. The fact that he got her throne from Saba so quickly made her realise that he must be having the power of Allaah on his side
5. When she saw that Hadhrat Sulaymaan υ was so grateful to Allaah despite the power and riches that he had at his command, she was forced to exclaim, "**O my Rabb! I have surely oppressed my soul** *(by worshipping the sun)***.** *(However,)* **I** *(now)* **submit with Sulaymaan υ to Allaah, the Rabb of the universe**"

The Qur'aan has related this incident with such comprehensiveness that the element of a lesson is found together with the fundamental details.

In the Words of the Qur'aan

Allaah says in verses 20-44 of Surah Naml:

وَ تَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَآ اَرَى الْهُدْهُدَ ۖ اَمْ كَانَ مِنَ الْغَآئِبِيْنَ (٢٠) لَاُعَذِّبَنَّهٗ عَذَابًا شَدِيْدًا اَوْ لَاَ اذْبَحَنَّهٗ اَوْ لَيَاْتِيَنِّيْ بِسُلْطٰنٍ مُّبِيْنٍ (٢١) فَمَكَثَ غَيْرَ بَعِيْدٍ فَقَالَ اَحَطْتُّ بِمَا لَمْ تُحِطْ بِهٖ وَ جِئْتُكَ مِنْ سَبَاٍ بِنَبَاٍ يَّقِيْنٍ (٢٢) اِنِّيْ وَجَدْتُّ امْرَاَةً تَمْلِكُهُمْ وَ اُوْتِيَتْ مِنْ كُلِّ شَيْءٍ وَّ لَهَا عَرْشٌ عَظِيْمٌ (٢٣) وَ جَدْتُّهَا وَ قَوْمَهَا يَسْجُدُوْنَ لِلشَّمْسِ مِنْ دُوْنِ اللهِ وَ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيْلِ فَهُمْ لَا يَهْتَدُوْنَ (٢٤) اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِيْ يُخْرِجُ الْخَبْءَ فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ يَعْلَمُ مَا تُخْفُوْنَ وَمَا تُعْلِنُوْنَ (٢٥) اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ (٢٦) قَالَ سَنَنْظُرُ اَصَدَقْتَ اَمْ كُنْتَ مِنَ الْكٰذِبِيْنَ (٢٧) اِذْهَبْ بِّكِتٰبِيْ هٰذَا فَاَلْقِهْ اِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُوْنَ (٢٨) قَالَتْ يٰاَيُّهَا الْمَلَؤُا اِنِّيْ اُلْقِيَ اِلَيَّ كِتٰبٌ كَرِيْمٌ (٢٩) اِنَّهٗ مِنْ سُلَيْمٰنَ وَ اِنَّهٗ بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ (٣٠) اَلَّا تَعْلُوْا عَلَيَّ وَاْتُوْنِيْ مُسْلِمِيْنَ (٣١) قَالَتْ يٰاَيُّهَا الْمَلَؤُا اَفْتُوْنِيْ فِيْ اَمْرِيْ ۚ مَا كُنْتُ قَاطِعَةً اَمْرًا حَتّٰى تَشْهَدُوْنِ (٣٢) قَالُوْا نَحْنُ اُولُوْا قُوَّةٍ وَّ اُولُوْا بَاْسٍ شَدِيْدٍ ۙ وَّ الْاَمْرُ اِلَيْكِ فَانْظُرِيْ مَاذَا تَاْمُرِيْنَ (٣٣) قَالَتْ اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْيَةً اَفْسَدُوْهَا وَجَعَلُوْا اَعِزَّةَ اَهْلِهَا اَذِلَّةً ۚ وَكَذٰلِكَ يَفْعَلُوْنَ (٣٤) وَ اِنِّيْ مُرْسِلَةٌ اِلَيْهِمْ بِهَدِيَّةٍ فَنٰظِرَةٌۢ بِمَ يَرْجِعُ الْمُرْسَلُوْنَ (٣٥) فَلَمَّا جَآءَ سُلَيْمٰنَ قَالَ اَتُمِدُّوْنَنِ بِمَالٍ ۟ فَمَآ اٰتٰنِ َۧ اللهُ خَيْرٌ مِّمَّآ اٰتٰكُمْ ۚ بَلْ اَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ (٣٦) اِرْجِعْ اِلَيْهِمْ فَلَنَاْتِيَنَّهُمْ بِجُنُوْدٍ لَّا قِبَلَ لَهُمْ بِهَا

وَ لَنُخْرِجَنَّهُمْ مِّنْهَا اَذِلَّةً وَّ هُمْ صٰغِرُوْنَ (۳۷) قَالَ يٰاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَاْتِيْنِيْ بِعَرْشِهَا قَبْلَ اَنْ يَّاْتُوْنِيْ مُسْلِمِيْنَ (۳۸) قَالَ عِفْرِيْتٌ مِّنَ الْجِنِّ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۚ وَ اِنِّيْ عَلَيْهِ لَقَوِيٌّ اَمِيْنٌ (۳۹) قَالَ الَّذِيْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ يَّرْتَدَّ اِلَيْكَ طَرْفُكَ ؕ فَلَمَّا رَاٰهُ مُسْتَقِرًّا عِنْدَهٗ قَالَ هٰذَا مِنْ فَضْلِ رَبِّيْ ۖ لِيَبْلُوَنِيْ ءَ اَشْكُرُ اَمْ اَكْفُرُ ؕ وَمَنْ شَكَرَ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ رَبِّيْ غَنِيٌّ كَرِيْمٌ (۴۰) قَالَ نَكِّرُوْا لَهَا عَرْشَهَا نَنْظُرْ اَتَهْتَدِيْ اَمْ تَكُوْنُ مِنَ الَّذِيْنَ لَا يَهْتَدُوْنَ (۴۱) فَلَمَّا جَآءَتْ قِيْلَ اَهٰكَذَا عَرْشُكِ ؕ قَالَتْ كَاَنَّهٗ هُوَ ۚ وَ اُوْتِيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِيْنَ (۴۲) وَ صَدَّهَا مَا كَانَتْ تَّعْبُدُ مِنْ دُوْنِ اللّٰهِ ؕ اِنَّهَا كَانَتْ مِنْ قَوْمٍ كٰفِرِيْنَ (۴۳) قِيْلَ لَهَا ادْخُلِي الصَّرْحَ ۚ فَلَمَّا رَاَتْهُ حَسِبَتْهُ لُجَّةً وَّكَشَفَتْ عَنْ سَاقَيْهَا ؕ قَالَ اِنَّهٗ صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيْرَ ؕ قَالَتْ رَبِّ اِنِّيْ ظَلَمْتُ نَفْسِيْ وَ اَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ (۴۴٪)

TRANSLATION: When he *(Sulaymaan υ)* **inspected** *(took count of)* **the birds** *(of his army and could not find a bird called Hudhud)* **he said, "Why do I not see Hudhud** *(the hoopoe bird)***? Is he among the absentees?"** *(When Sulaymaan υ discovered that Hudhud was absent without leave, he said,)* **"I shall surely punish him severely or slaughter him unless he comes to me with a proper explanation." It was only a short while thereafter when Hudhud** *(arrived and, presenting his reason for being away, he)* **said, "I have knowledge of something about which you have no knowledge. I have just returned from Saba** *(Sheba, a place in Yemen)* **with confirmed** *(true/accurate)* **news. I have discovered that a woman** *(a queen)* **rules over them** *(the people of Saba)* **who has been given everything** *(that other rulers have)***.** *(In addition to this,)* **She also has a magnificent** *(beautifully decorated)* **throne. I found her and her people prostrating to** *(worshipping)* **the sun instead of Allaah. Shaytaan has** *(tremendously)* **beautified their actions** *(Shirk and sin)* **for them and** *(thereby deceptively)* **prevented them from the right path** *(from worshipping Allaah)***, because of which they are not rightly guided** *(and are steeped in Shirk)***. They do not prostrate before Allaah, Who can expose the hidden things in the heavens and the earth, and who knows what you hide and what you disclose** *(and Who is therefore most worthy of being worshipped)***. Allaah is the One besides Whom there is no other Ilaah. He is the Rabb of the glorious throne** *(which is far superior to any throne of this world)***." He** *(Sulaymaan υ)* **said** *(to Hudhud)***, "We shall soon see whether you have spoken the truth or whether you are from the liars. Take this letter of mine and throw it to them. Then turn away from them** *(out of sight but within earshot)* **and see what reply they give."** *(When Hudhud dropped the letter into the queen's lap, she opened it, read its contents and)* **She said, "O ministers! An honourable letter has been thrown** *(given)* **to me. It is from Sulaymaan and it says, 'Bismillaahir Rahmaanir Raheem** *("I begin with the name of Allaah, the Most Compassionate, the Most Merciful.")***.'** *(It says further,)* **'Do not be arrogant against me** *(by refusing to come)* **and come to me in submission** *(obedience)***.'"** *(Sulaymaan υ summoned them so that he could convey to them the message of Towheed.)* **She said, "O ministers! Advise me in my matter, for I shall never decide any matter until you are present with me** *(until I have your support)***." They replied, "We are people of great might and fierce fighters** *(and are therefore prepared to fight Sulaymaan)***, but** *(ultimately)* **the decision rests with you. Therefore you decide what commands you wish to issue** *(We will support you in any decision you take)***." She said, "Verily when kings enter any town** *(as victors)***, they ruin it and humiliate** *(abuse)* **its**

noble people. This is what they *(Sulaymaan υ and his army)* **will do** *(should we fail to conquer them)*. *(Let us therefore take no drastic action until we ascertain their strength and know whether Sulaymaan υ is a Nabi or just another king. To discover all of this,)* **I shall send a gift to them and then see with what** *(news)* **the messengers** *(taking the gift)* **return** *(If Sulaymaan υ refuses to accept the gift, he must certainly be a Nabi, otherwise not)*.**"** **When the** *(queen's)* **messenger came to Sulaymaan** υ *(with the gift)*, **he** *(Sulaymaan υ)* **said, "Do you wish to assist** *(bribe)* **me with wealth?** *(I have no need for your wealth because)* **What** *(wealth)* **my Rabb has given me is better than what He has given you. It is you people who are pleased about your gift** *(because you have love for the treasures of this world, while I do not. I do not want your wealth, but desire that you become Mu'mineen)*.**"** *(Addressing the queen's messengers, Sulaymaan υ said,)* **"Return to them** *(with the gift)*. *(Tell them that if they refuse to submit,)* **We shall certainly march against them with an army** *(so powerful)* **that they will have no defence against. We shall then certainly** *(have no option but to)* **expel them from there** *(from Saba)* **in shame, while they are humbled** *(defeated)*.**"** *(When the message reached the queen and her people, they decided to comply with Sulaymaan υ's instruction and they left for his kingdom.) (Meanwhile)* **He** *(Sulaymaan υ)* **said, "O courtiers! Which of you can bring her throne to me before they come to us in submission?" A giant of the Jinn said, "I shall bring it to you before you stand up from your place** *(after terminating this gathering)*. **Indeed I am strong** *(capable)* **and trustworthy** *(reliable and honest)* **for such a task** *(I shall not betray your trust)*.**"** *(However,)* **Someone** *(whose identity cannot be proven beyond doubt)* **who possessed knowledge of the Book** *(the Zaboor)* **said, "***(Before you stand up from your place is a long time because)* **I shall bring it to you before you can even blink your eye."** *(True to his word, the throne was present before the batting of an eye and)* **When he** *(Sulaymaan υ)* **saw it placed firmly in his presence, he said, "This is from the grace** *(favours)* **of my Rabb to test whether I will be grateful or ungrateful. Whoever is grateful shows gratitude only for his own good** *(because he will receive the benefit of showing gratitude)*. *(On the other hand,)* **Whoever is ungrateful, then indeed my Rabb is Independent** *(not in need of his gratitude)*, **Bountiful** *(and can easily bestow the same favours on others)*.**"** **He** *(Sulaymaan υ)* **said, "Disguise her throne for her so that we may see whether she is rightly guided** *(whether she is intelligent enough to recognise her throne)* **or from among those who are not guided aright** *(in this manner, it may be ascertained whether she will be able to understand the message of Towheed or not)*.**"** **When she arrived, she was asked, "Is your throne something like this?" She replied, "It seems like this is the very one. We were informed from before** *(we arrived that you are Allaah's Rasool)* **and** *(we had therefore already)* **submitted."** *(The above proved that she was an intelligent woman, but)* **What she worshipped instead of Allaah** *(her involvement in worshipping the sun)* **had prevented her** *(from worshipping Allaah)*. **She** *(had grown accustomed to worshipping the sun because she)* **was from a nation of Kaafiroon** *(and had not received the message of Towheed earlier)*. *(To prove to her that man cannot depend only on his intelligence and senses and needs divine guidance,)* **She was told, "Enter the palace." When she saw it** *(the glass palace built over water)*, **she thought it was a pool of deep water and exposed her calf** *(as she lifted her dress to wade through the water)*. **He** *(Sulaymaan υ)* **said** *(to her)*, **"***(This is not a pool of water but)* **It is a palace that is** *(meticulously)* **constructed from** *(an array of clear)* **glass** *(built over water, which is so clear that the glass is almost invisible and only the water can be seen)*.**"** *(Realising that she needed guidance from Allaah)* **She said, "O my Rabb! I have surely oppressed my soul** *(by worshipping the sun which, according to my intelligence and senses, seemed to be the greatest power)*. *(However,)* **I**

(now) **submit with Sulaymaan υ to Allaah, the Rabb of the universe** *(because I realise that my intelligence and my senses alone cannot tell me everything and often deceives me)*.**"**

Marriage to the Queen

The Qur'aan ends the story at this juncture and does not state any more. Authentic Ahadeeth also provide no further details. When someone asked the renowned Muhaddith Hadhrat Ibn Uyaynah رحمه الله whether Hadhrat Sulaymaan υ married the queen of Saba, he replied that since the Qur'aan ended the story with her words "**I submit with Sulaymaan υ to Allaah, the Rabb of the universe**", we need not delve any further into the subject.

The Muhaddith Ibn Asaakir رحمه الله has narrated from Hadhrat Ikramah رحمه الله that Hadhrat Sulaymaan υ did marry her and then send her back as governor over her area. He then occasionally visited her in Yemen, where he had three palaces built for her just like his own. And Allaah knows best.

Haaroot and Maaroot

During the time of Hadhrat Sulaymaan υ, the Bani Israa'eel believed that the Jinn possessed knowledge of the unseen. They were also misled by the Shayaateen to believe that Hadhrat Sulaymaan υ wielded command over the Jinn and other creation because his powers of witchcraft. When he learnt about this, **Hadhrat Sulaymaan υ collected all the manuscript of witchcraft and had then buried beneath his throne so that no one would dare to get them.** He also issued a decree stating that he would execute anyone who practised witchcraft or who believed that the Jinn possess knowledge of the unseen. However, **the Jinn retrieved these manuscripts after Hadhrat Sulaymaan υ passed away** and used this to spread the rumour that Hadhrat Sulaymaan υ was indeed a witchcraft

practitioner. It was then the Jinn taught witchcraft to the people and the practice of magic started to become rife amongst people.

Without a Nabi to guide them, the Bani Israa'eel fell deep into witchcraft and were convinced that the Jinn possessed knowledge of the unseen. Allaah then sent two angels to them, called Haaroot and Maaroot. These two angels had knowledge of the secrets of certain names of Allaah in the Torah, which had tremendous effects. However, unlike witchcraft, the effects caused by these pure names of Allaah were devoid of any evil. By teaching these names of Allaah to the Bani Israa'eel, the people were capable of differentiating between what was pure and what was witchcraft. The angels made it clear to the Bani Israa'eel that since they had been taught to tell the difference, they would be guilty of Kufr if they ever reverted back to witchcraft. The coming of the angels was therefore a test for the people to ascertain whether it would be the pure teachings of the Torah that they will follow or the vile teachings of the Shayaateen. However, the Bani Israa'eel failed the test and started to employ the new knowledge for their ulterior and evil gains.

The Qur'aan and Ahadeeth do not speak of the famous story of Zuhra, which contains some details of Haaroot and Maaroot. Allaama Ibn Katheer رحمه الله and other scholars have stated that this story is amongst the many Israelite stories narrated by Hadhrat Ka'b Ahbaar and which then became popular amongst the Muslims. They have no source in the Ahadeeth.[257]

In the Words of the Qur'aan

Relating the incident of Haaroot and Maaroot, verses 101-103 of Surah Baqarah state:

---

[257] Tafseer Ibn Katheer (Vol.1 Pg.141).

وَلَمَّا جَآءَہُمْ رَسُوْلٌ مِّنْ عِنْدِ اللهِ مُصَدِّقٌ لِّمَا مَعَہُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ * كِتٰبَ اللهِ وَرَآءَ ظُہُوْرِہِمْ كَاَنَّہُمْ لَا يَعْلَمُوْنَ (١٠١) وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ * وَمَآ اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ ہَارُوْتَ وَمَارُوْتَ ط وَمَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَآ اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ط فَيَتَعَلَّمُوْنَ مِنْہُمَا مَا يُفَرِّقُوْنَ بِہٖ بَيْنَ الْمَرْءِ وَزَوْجِہٖ ط وَمَا ہُمْ بِضَآرِّيْنَ بِہٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللهِ ط وَيَتَعَلَّمُوْنَ مَا يَضُرُّہُمْ وَلَا يَنْفَعُہُمْ ط وَلَقَدْ عَلِمُوْا لَمَنِ اشْتَرٰىہُ مَا لَہٗ فِى الْاٰخِرَةِ مِنْ خَلَاقٍ ط وَلَبِئْسَ مَا شَرَوْا بِہٖ اَنْفُسَہُمْ ط لَوْ كَانُوْا يَعْلَمُوْنَ (١٠٢) وَلَوْ اَنَّہُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللهِ خَيْرٌ ط لَوْ كَانُوْا يَعْلَمُوْنَ (١٠٣)

TRANSLATION: When a messenger *(Rasulullaah ρ)* **comes to them from Allaah, confirming that** *(Torah)* **which is with them, a party of those given the Book** *(the Torah)* **throw the Book of Allaah behind their backs as if they have no knowledge** *(they pretend that they know nothing about what the Torah says about the arrival of Rasulullaah ρ)*. **They** *(the Jews)* **go by what the Shayaateen advertised during the reign of Sulaymaan υ** *(that Sulaymaan υ practised black magic and was therefore a Kaafir)*. **Sulaymaan υ never committed kufr, but the Shayaateen were Kuffaar by teaching black magic to the people. They also taught them what** *(principles of black magic)* **was revealed to the two angels Haaroot and Maaroot in Babylon** *(Allaah sent these two angels to teach black magic so that people could save themselves from its harms)*. **The two never taught anyone without first advising them, "We are merely a test** *(for you)*, **so do not commit kufr** *(by misusing the knowledge of black magic)*.**" So they learnt from the two of them such things by which they could separate a man from his wife. However, they can never harm anyone with it** *(with black magic)* **without Allaah's command** *(permission)*. **They learnt things** *(black magic practices)* **that are harmful to them** *(in the Aakhirah)* **and which did them no good. Without doubt, they** *(the Jews)* **knew that there is no share in the Aakhirah** *(in Jannah)* **for the one who purchased** *(practised)* **it** *(black magic)*. **Evil indeed is the price for which they have sold their souls** *(sold their share of Jannah)*. **If only they knew** *(if only they understood the true results of their actions, they would not have traded their good fortune in the Aakhirah for the short-lived pleasures of this world)*. **If they** *(the Jews)* **had Imaan** *(believed in Muhammad ε and the Qur'aan)* **and adopted Taqwa** *(thereby staying away from sins like black magic)*, **the reward with Allaah is best for them. If only they knew** *(If they understood that Allaah's reward is better, they would have never lived as they did)*.

The Demise of Hadhrat Sulaymaan υ

Hadhrat Dawood υ had initiated the reconstruction of Baytul Muqaddas, but passed away before it could be completed. It was subsequently completed by his

son Hadhrat Sulaymaan υ. **Imaam Suddi reports that in gratitude for the completion of the construction, Hadhrat Sulaymaan υ had 12000 cows and 12000 goats slaughtered and fed to the people.**

Like all the Ambiyaa عليهم السلام, Hadhrat Sulaymaan υ was also informed that his death was imminent. However, there was some work that the Jinn were required to do, but had not completed. Hadhrat Sulaymaan υ knew well that if he was not present, they would never complete it. He therefore entered his chamber where he engaged in Ibaadah and stood with the support of a staff. The chamber was made of crystal and he could be seen standing inside. The Jinn who were busy with the work therefore saw him standing all the while as they worked. They therefore continued working for as long as he remained there, whereas his body remained standing with the aid of the staff even after he had passed away. **It was only after a year that the staff gave way and his body fell to the ground.** They then regretted that they had not known earlier about his death since it would have saved them a year's toiling.

Because the Jinn had the ability of travelling great distances in a short period of time, they had access to information that humans could not know until only much later. When they then informed humans of what they knew, people believed that they had knowledge of the unseen. The Jinn also propagated this belief which was clearly false because none but Allaah has knowledge of the unseen. It was when Hadhrat Sulaymaan υ passed away without anyone knowing that people came to realise that the Jinn really had no knowledge of the unseen.

Imaam Baghawi رحمه الله has written that Hadhrat Sulaymaan υ passed away at the age of 53 and ruled for 40 years. He therefore ascended to the throne at the

age of 13. It was during his 4th year in power that he started the reconstruction of Baytul Muqaddas.

In the Words of the Qur'aan

Verse 14 of Surah Saba states:

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلٰى مَوْتِهٖٓ اِلَّا دَآبَّةُ الْاَرْضِ تَاْكُلُ مِنْسَاَتَهٗ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ اَنْ لَّوْ كَانُوْا يَعْلَمُوْنَ الْغَيْبَ مَا لَبِثُوْا فِى الْعَذَابِ الْمُهِيْنِ (١٤)

TRANSLATION: When We decreed death for him *(Hadhrat Sulaymaan υ as he stood watch over the Jinn constructing something)***, it was only the termites that made them aware of his death by eating his staff** *(thereby causing his body to fall without the support of the staff)***. When he fell, it became evident to the Jinn that if they had knowledge of the unseen** ***(as some claimed)*****, they** *(would have known of his death a long time ago and)* **would not have remained in a humiliating punishment.** *(Had they known of his death, they would not have punished themselves by continuing the hard work. This incident made it clear to the people that the Jinn do not possess knowledge of the unseen.)*

Lessons and Conclusions

Figurative Interpretations do a Disservice to the Truth

Hadhrat Sulaymaan υ was the first and last Nabi who wielded control over an army of man, Jinn, birds, animals and all creatures on earth. Allaah makes this clear in Surah Naml, where Allaah states, "**Sulaymaan υ's army of Jinn, men and birds were gathered for him** *(to march)* **and they were** *(so many in number that they had to be)* **restrained** *(so that order may be maintained among their ranks)*".[258]

There are people nowadays who say that the Jinn mentioned in this verse refer to strong and tough people from the mountains, whom Hadhrat Sulaymaan υ used for manual labour. They also say that the birds refer to horsemen, who are referred to as birds because they are considerably faster than the infantry. They state further that the 'giant of a Jinn' mentioned in the Qur'aan refers to an extremely strong and powerful man while Hudhud was a human messenger.

However, these are feeble interpretations of words that need no metaphorical explanations. The Qur'aan refers to these being as Jinn and birds because this was exactly what they were. People acquainted with Arabic know well that the words "Jinn" and "birds" refer to precisely these things and are not use metaphorically to refer to particular kinds of humans. **They may be used metaphorically only when there is a definite reason for a metaphorical interpretation, which is clearly absent in these verses. This is the case with all languages.**

---

[258] Surah Naml, verse 17.

Had the Qur'aan intended a metaphorical meaning, it would have stated, “Sulaymaan υ’s army of Jinn and birds from amongst men were gathered for him”. When normal Arabic text is capable of conveying its intended meaning, why should the Qur'aan not be able to?

When a person really wants to believe in the truth, he will be convinced when he it is shown to him. However, when he wishes to remain stubborn, nothing will sway him and he will still refuse to accept. Be this as it may, it is worse still if a person goes a step further and starts to distort the explicit words and meanings of the Qur'aan to support his rejection. May Allaah save us from this. Aameen.

Hudhud

Some people claim that Hudhud was not a bird, but the name of one of the officers of Hadhrat Sulaymaan υ’s army. They have no historical sources to prove this other than the notion that some people used the names of birds and animals as their own. Such a belief conflicts with the explicit words of the Qur'aan. As stated earlier, there is no reason to regard Hudhud as a figurative description of a scout or messenger.

Furthermore, Hadhrat Sulaymaan υ warned that if Hudhud did not provide a good reason for his absence, he would be slaughtered. People may be executed or even crucified as punishment for a crime, but nor slaughtered as birds and animals are. If this is ever done, it would take hard-hearted tyrant to do it. A Nabi of Allaah would never do this.

If Hudhud was a person, why would Hadhrat Sulaymaan υ instruct him to '*throw*' the letter to the queen. This would have been most inappropriate and disrespectful, especially when letters are delivered between sovereigns. In fact, even common people would not '*throw*' letters to each other. Of course, the instruction is perfectly understandable if it is given to a bird.

The Queen of Saba

Arab historians write that Saba was the title of one of the forefathers of the Qahtaani tribe, whose name was Abdush Shams. However, the Torah states that his real name was Saba. He was a courageous and powerful leader, who led his people to many conquests, thereby laying the foundation of the Saba Empire. This nation rose to power 1000 years before Hadhrat Isa υ and had their capital in eastern Yemen. The name of their capital city was Ma'aarib, which was located approximately 55 miles northeast of the present day capital of Sana'a. The rise of the nation of Saba people started after the fall of the Ma'een dynasty.

The kingdom started with the city of Saba, after which it spread eastwards until it encompassed Hadramaut and westwards until it included part of the eastern coast of Africa. Many fortresses were constructed in the region until the empire started to fade in 550 B.C.

The queen of Saba mentioned in Qur'aan was Bilqees according to Israelite narrations and it is by this name that she is known in Islaamic historical texts. The Ethiopians who claim to be descendants of Hadhrat Sulaymaan υ and Bilqees refer to her as Maakida in their language.

The people of Saba (Sheba) worshipped the sun and regarded the sun to be the highest god. However, the Qur'aan makes it clear that the queen repented and accepted Allaah as her deity. The Qur'aan and Ahadeeth do not mention whether Hadhrat Sulaymaan υ married her or not. When someone asked the renowned Muhaddith Hadhrat Ibn Uyaynah رحمه الله whether Hadhrat Sulaymaan υ married the queen of Saba, he replied that since the Qur'aan ended the story with her words "**I submit with Sulaymaan υ to Allaah, the Rabb of the universe**", we need not delve any further into the subject.

The Muhaddith Ibn Asaakir رحمه الله has narrated from Hadhrat Ikramah رحمه الله that Hadhrat Sulaymaan υ did marry her and then send her back as governor over her area.

Making Images and Sculptures

Describing the tasks that the Jinn accomplished for Hadhrat Sulaymaan υ, the Qur'aan states, "**As he** *(Sulaymaan υ)* **pleased, they** *(the Jinn)* **would construct for him huge buildings, sculptures, dishes the size of dams and large pots which** *(were so heavy that they)* **could not be moved from their place**".[259] Amongst the things they made for Hadhrat Sulaymaan υ were:

1. *Mahaareeb*, the plural of *Mihraab* is translated as 'huge buildings' and refers to all tall structures, including the likes of fortresses, Masaajid and monuments
2. *Tamaatheel*, the plural of *Timthaal* is translated as sculptures and may also refer to images of both animate and inanimate objects. These may be made of stone, clay, wood or any other material. Some historical reports indicate that the throne of Hadhrat Sulaymaan υ was decorated with images of birds

[259] Surah Saba, verse 13.

3. *Jifaan,* the plural of *Jafnah* is translated as dishes and refers mostly to water containers
4. *Jawaab,* the plural of *Jaabiya* is translated as dams and may also refer to ponds
5. *Qudoor,* the plural of *Qidr* is translated as pots
6. *Raasiyaat,* is translated as objects (pots in this case) that cannot be moved from their place. This was because of their sheer size and weight because they were carved from solid rock

Hadhrat Sulaymaan υ required large utensils and pots because of the number of guests he regularly entertained. **It is said that he would have thousands of guests at a time.**

Some people suffering the effects of westernisation have used this verse to prove the permissibility of images and sculptures of animate objects. They say that it should be permissible because a great Nabi of Allaah had these made without any objection stated in the Qur'aan. This deduction is flawed for the following two reasons:

1. The word *Timthaal* refers to an image of something in nature, regardless of whether it is animate or not. The Arabic dictionary *Lisaanul Arab* described it as something made to resemble any of the creation of Allaah. The Tafseer *Kashaaf* also states that it may represent something animate or inanimate. Since the Qur'aan does not describe the images or sculptures, one cannot be certain about what they were. They must have been images of decorative inanimate objects such as flowers, sceneries, etc and not of humans and animals

2. **There are many authentic Ahadeeth confirming that creating images of animate objects have been prohibited by Rasulullaah ρ. These Ahadeeth**

state that people creating these images are cursed by Allaah and will suffer terrible punishment. Some of these Ahadeeth are:

- Hadhrat Abu Juhayfah τ reports that Rasulullaah ρ cursed people who create images

- Hadhrat Abdullaah bin Abbaas τ reports that he heard Rasulullaah ρ say, “Whoever creates an image in this world will be constrained to breathe life into it on the Day of Qiyaamah, but will be unable to do so.”[260]

- Hadhrat Abdullaah bin Mas’ood τ reports that he heard Rasulullaah ρ say that the people who will be punished most severely on the Day of Qiyaamah will be those who created images[261]

- Hadhrat Abdullaah bin Umar τ reports that Rasulullaah ρ said, “The people who create images will be punished on the Day of Qiyaamah when they will be told, ‘Give life to that which you have created!’”[262]

- Hadhrat Abu Zur’ah رحمه الله reports that he once accompanied Hadhrat Abu Hurayrah τ to a house where they saw a person making pictures. Hadhrat Abu Hurayrah τ remarked, “I have heard Rasulullaah ρ say that Allaah says, ‘Who can be a greater wrong-doer than the person who tries to copy my creation? Let them try to create a single grain or a fly!”[263] Narrations in Ahmed and Muslim add that this was the house of Marwaan, who was the governor of Madinah

- Hadhrat Aa’isha رضي الله عنها reports that Hadhrat Ummu Salamah رضي الله عنها and Hadhrat Ummu Habeebah رضي الله عنها once described to Rasulullaah ρ the pictures they saw in the churches in Abyssinia. To this, Rasulullaah ρ

[260] Bukhaari.
[261] Bukhaari.
[262] Bukhaari.
[263] Bukhaari.

remarked, "It was common amongst those people to make places of worship out of the graves of pious people and to make these pictures there. These people will be the worst of creation in Allaah's sight on the Day of Qiyaamah."[264]

- Hadhrat Ali τ reports that Rasulullaah ρ was once attending a funeral when he said, "Who will volunteer to patrol through Madinah and break every idol he sees, level every grave he sees and destroy every picture he sees?" A man volunteered, but soon lost courage and returned without accomplishing the task out of fear for the people of Madinah. Hadhrat Ali τ then volunteered and Rasulullaah ρ bade him to proceed. He returned after a while and reported, "O Rasulullaah ρ! I have broken every idol I saw, levelled every grave I saw and destroyed every picture I saw." Rasulullaah ρ then said, "Whoever makes any of these things henceforth has rejected that which Muhammad ε has been sent with."[265]

- Hadhrat Sa'eed bun Abil Hasan رحمه الله reports that he was once with Hadhrat Abdullaah bin Abbaas τ when someone approached him and asked, "O Ibn Abbaas! I make images by hand and earn my living thereby. What is your opinion about this?" Hadhrat Abdullaah bin Abbaas τ replied, "I have heard Rasulullaah ρ say that Allaah will continue punishing the person who creates images until he breathes life into it." This made the man turn pale. Hadhrat Abdullaah bin Abbaas τ then said, "If you need to earn your living in this manner then create images of trees or other inanimate objects."[266]

- Hadhrat Aa'isha رضي الله عنها reports, "I once bought a pillow that was decorated with pictures. When Rasulullaah ρ returned home, he remained standing at the door without entering. Noticing that he was upset with something, I immediately said, 'O Allaah! I repent for any sin that I may have committed.' Rasulullaah ρ asked, 'What type of a pillow is this?' I replied, 'This pillow if for you to recline against'. Rasulullaah ρ then remarked, 'The people who made those pictures will be punished

---

[264] Bukhaari and Muslim.
[265] Ahmed, Muslim and Nasa'ee.
[266] Bukhaari and Muslim.

on the Day of Qiyaamah and told to give life to the images they have created.'[267]

- Hadhrat Aa'isha رضي الله عنها also reports that she once hanged a curtain over her door which was decorated with some pictures. When Rasulullaah ρ returned home and he saw it, his face reddened and he immediately removed the curtain. Thereafter, he said, "Amongst the people who will receive the worst of punishments on the Day of Qiyaamah will be those who try to create that which Allaah had created."[268] Another narration explains that the curtain had pictures of horses.[269]

- Hadhrat Abdullaah bin Umar τ reports that Hadhrat Jibra'eel υ once promised to meet Rasulullaah ρ, but did not arrive. Concerned about his absence, Rasulullaah ρ left the house to look for him. Rasulullaah ρ found Hadhrat Jibra'eel υ outside the house and asked why he did not come in. Hadhrat Jibra'eel υ replied, "We (angels) do not enter a house in which there are pictures and dogs." Upon investigation, it was found that there was a little puppy beneath the bed.[270]

Apart from these narrations quoted in the most authentic Ahadeeth compilations of Bukhaari and Muslim, there are also many others found in Ahmed, Abu Dawood, Nasa'ee, Tirmidhi, Ibn Maajah, Mu'atta, etc that highlight the prohibition of making images. Hereunder we shall quote some narrations from the lives of the Sahabah ψ:

- Hadhrat Umar τ once said to the Christians, "We cannot enter your churches because you have pictures in them."[271]
- It is reported that although Hadhrat Abdullaah bin Abbaas τ performed salaah in a church, he never performed salaah in a church that had pictures in it[272]

---

[267] Bukhaari and Muslim.
[268] Bukhaari and Muslim.
[269] Nasa'ee.
[270] Bukhaari.
[271] Bukhaari.
[272] Bukhaari.

- Hadhrat Ali τ once said to his student Abul Hayyaaj Asadi رحمه الله, "Should I not dispatch you on the duty Rasulullaah ρ sent me to accomplish? The duty is that you destroy every statue you see, that you level to the ground every grave that it raised and that you wipe out any picture you may see."[273]

It is on account of these many Ahadeeth that the Ulema of the Ummah unanimously agree that creating images and pictures of animate objects is not only Haraam, but a very serious sin. It represents an attempt to copy the creation of Allaah, which anger Him. This is the opinion of eminent scholars such as Imaam Maalik رحمه الله, Imaam Abu Haneefah رحمه الله, Imaam Sufyaan Thowri رحمه الله, Hadhrat Ibn Seereen رحمه الله, Hadhrat Sa'eed bin Jubayr رحمه الله, Hadhrat Saalim bin Abdullaah رحمه الله, Hadhrat Hadhrat Ikrama bin Khaalid رحمه الله and many others.

More details can be sourced in *Fat'hul Baari* (Vol.10 Pg.300), *Umdatul Qaari* and Imaam Nawawi رحمه الله's commentary of Muslim (Vol.14 Pg.81). This discussion makes it evident that there is no difference of opinion amongst the scholars on this matter and this will not change by the opinions of anyone else.

Addressing some Misconceptions

1. Some people draw a distinction between creating images and photography, saying that photography is not the same because it is merely a reflection of the original printed on paper. The say that it is the same as a reflection in a mirror.

Such people are grossly mistaken because the Shari'ah does not distinguish between the different means of creating images. Therefore, hand drawn

[273] Muslim and Nasa'ee.

images and photographs have the same status in Islaam, regardless of the manner by which it was created. Both are regarded as images. In fact, the photograph is more worthy of being called an image or a picture than hand drawn images because they are closer in semblance to the original. The difference is not whether one can be called an image or not, but only in the manner of creation. The photograph will therefore also be classified as an image and the creator of the photograph will also be guilty of the sin of image creation.

Likening the photograph to a reflection is an argument that does not make sense to anyone since a reflection is just a reflection and nothing else. Never does anyone refer to a reflection as a photograph or vice versa. This does not even happen casually. How foolish is this ploy to disregard the explicit prohibition of the Qur'aan and Ahadeeth!

2. Another common misconception is that image making has been prohibited in the Shari'ah only because it eventually leads to idol worship. Therefore, people argue, the prohibition will cease to apply when this fear is absent. This is an erroneous belief since the Qur'aan and Ahadeeth do not hinge the prohibition upon this fear.

In fact, even if this argument is deeded viable, one only needs to see how rampant idolatry is in this world to note that this fear is almost a reality. Eastern countries are drowning in idol worship and even the Christians are steeped in it, judging by the many statues of Jesus and Mary that they idolise. Idol worship is so widespread in the world today that even the Muslims are not safe from it. How can one then say that there is no fear of idol worship?

3. Another common misconception is that only such pictures are forbidden that are related to idol worship. People who believe this say that pictures that are intended for amusement and as remembrance are therefore not Haraam. Such people seem to believe that Allaah and His Rasool ρ have left mankind to decide the definition of Halaal and Haraam. They think that man has the prerogative of deciding what he wants to declare Halaal and Haraam. It is preposterous beliefs like these that erode the very foundations of the Shari'ah.

After believing in Allaah and Rasulullaah ρ, it is the duty of every Mu'min to adhere to the directives issued by Allaah and Rasulullaah ρ and not to accept only what they fathom as good and disregard what does not appeal to them. Such people need to consider the fact that creating images leads not only to idol worship, but to many other evils.

Some of the Harms of Picture Making

The trend of following carnal passions had played a tremendous role in promoting imagery. The pornographic industry is a stark example of this fact. The graphic nudity that is splashed on billboards all over the world is another example of the harms that is created by creating images. With the aid of these images, immorality and nudity have permeated the hearts of common man and the harms of this are not veiled to anyone.

Images are used as propaganda machines to stir enmity and hatred between nations and to influence the minds of people to commit sin. It is all too evident in today’s times to see that imagery has not been prohibited in the Shari'ah only to guard against idol worship.

There are some people who cite the examples of some innocent pictures and then claim that since they are harmless, it will be permissible to make pictures. These people have either forgotten or duped into forgetting that the directive given b Rasulullaah ρ in this regard is not temporary or superficial, but comprehensive and explicit. The harms are evident. Furthermore, as Muslims we are constrained to follow the clear directives of the Shari'ah and not question or criticise them.

Another reason for the prohibition is that creating the forms of animate objects is the prerogative of Allaah, Who is the Creator and Fashioner of forms. Allaah has created the multitudes of creation without any two species being alike. He has even created many forms and types within a species and within subcategories of a species. No one else has the ability to create as Allaah does. When a person creates an image or sculpture in the semblance of Allaah’s creation, it is as if he is claiming to do as Allaah does. As a result, he will be challenged to complete the task and breathe life into it as well on the Day of Qiyaamah. This is, of course, impossible.

One may consult one’s Ulema further with regard to further details.

An Intelligent Creature

The incident concerning Hadhrat Sulaymaan υ in the Valley of Ants highlights the fact that even the tiniest of creatures have some intelligence. **It will therefore be wrong to believe that the insects and animals have no intelligence whatsoever.** In fact, the research of etymologists reveals that creatures such as ants do possess profound intelligence, judging by their organisational, constructional and other skills.

In fact, Hadhrat Ibn Atiyya رحمه الله had stated that ants have sound intellect, with an advanced and acute sense of smell that allows them to smell an object upon the ground when they are beneath. They also split any seed they are storing into two parts so that it does not sprout while they have it in storage for the winter months.[274]

Although the ant appears to be just a simple and humble creature, it is extremely hard-working and will never be found sitting idle. Experts have pointed out that ants are very similar to man in the following respects:

- They have servants
- They rear other creatures for their food and benefit
- They have armies to fend off enemies
- They practice agriculture
- After harvesting their produce, they store them in special facilities for protection

The creature that the ants rear are a type of worm, from which they derive a liquid they use to feed their young. In fact, there is a type of ant in Australia that even feeds its honey-like liquid to other ants in the colony. These ants hang on the walls within the nest since they are too heavy to move with the loads of liquid they carry within their bellies. When the worker ants get hungry, they approach these ants and get their food from them.

The ants also guard their stores of food very carefully. If the stores happen to get wet and are in danger of decaying, the ants will collectively carry the food to the ground to dry in the sun.

---

[274] Qurtubi.

These are just glimpses of the amazing life Allaah has created, which tell volumes of His tremendous power. All praise belongs to Allaah Who is the Best of Creators.

Sayyiduna Ayyoob υ

Hadhrat Ayyoob υ in the Qur'aan

Hadhrat Ayyoob υ is mentioned in four Surahs of the Qur'aan:

1. Surah Nisaa: verse 163
2. Surah An'aam: verse 84
3. Surah Ambiyaa عليهم السلام: verses 83, 84
4. Surah Saad: verses 41-44

Although the first two of these Surahs only mention his name, the other two mention brief details about the fact that he experienced gruelling tests. However, despite facing calamities of all types, he never complained to Allaah and bore everything with utmost patience. Allaah then enshrouded him with His mercy and alleviated all his hardships. Praising him in the Qur'aan, Allaah says, "**What a fine slave! He was certainly penitent**".[275]

Introduction

There are two primary sources from which we receive information about the nation of Hadhrat Ayyoob υ and the period during which he was sent as a Nabi. These are (1) the Torah and (2) ancient historical texts. These details are not mentioned in the Qur'aan or in authentic Ahadeeth since these do not form part of the essential lessons that the Qur'aan strives to relate. The Qur'aan relates the accounts of the Ambiyaa عليهم السلام to offer advices, admonitions and their message.

[275] Surah Saad, verse 44.

Of course, we will provide some historical background to the incidents related in the Qur'aan since these also have their benefits.

Books of history cite the name of Hadhrat Ayyoob υ as Yubaab. Researchers maintain that this was another name by which he was known. Some say that this is the Hebrew equivalent of the Arabic Ayyoob. Hadhrat Moulana Aazaad رحمه الله has written that Hadhrat Ayyoob υ was from the progeny Yaqtaan and was a contemporary of either Hadhrat Ibraheem υ, Hadhrat Is'haaq υ or Hadhrat Ya'qoob υ. Scholars of the Torah believe that Hadhrat Ayyoob υ was Arab. The historian Ibn Asaakir has written that Hadhrat Ayyoob υ lived close to the time of Hadhrat Ibraheem υ and was a contemporary of Hadhrat Loot υ who followed the Shari'ah of Hadhrat Ibraheem υ.[276] **The Egyptian historian Ibn Najjaar has written that Hadhrat Ayyoob υ lived 100 years before Hadhrat Ibraheem υ.** And Allaah knows best.

Ibn Asaakir writes that Hadhrat Ayyoob υ was the son of Hadhrat Loot υ's daughter, while Qaadhi Baydaawi رحمه الله stated that Hadhrat Ayyoob υ was the son of Hadhrat Ya'qoob υ's daughter Layya or the great grandson of Hadhrat Yusuf υ (grandson of Hadhrat Yusuf υ's son Ifraaheem from his daughter Rahmah). This seems to be the opinion of Imaam Bukhaari رحمه الله as well because he speaks of Hadhrat Ayyoob υ after Hadhrat Yusuf υ in his chapter concerning the Ambiyaa عليهم السلام (which is before he speaks of Hadhrat Moosa υ).

What all scholars agree upon is that Hadhrat Ayyoob υ was Arab and that he lived between the periods of Hadhrat Ya'qoob υ and Hadhrat Moosa υ.

---

[276] *Fat'hul Baari* (Vol.6 Pg.326).

Although the Qur'aan does not furnish details about the life of Hadhrat Ayyoob υ, it makes the point very clear that he was a Nabi of Allaah and had been one blessed with tremendous wealth and many children. However, he was tested by the loss of everything he possessed, together with utter loss of health as well. However, he continued to be grateful to Allaah and never complained. The most he uttered concerning his adversities was, "**Difficulty has certainly afflicted me and You are the Most Merciful of those who show mercy** *(so remove my difficulty by Your mercy)*".[277] So much was his regard for Allaah that he did not even attribute his difficulties to Allaah.

Allaah eventually instructed him to strike his foot on the ground and to bath in the water that gushed forth from the spot. This restored his health, after which Allaah replaced all that he possessed and gave him even more on account of his perseverance. His story of patience and gratitude became proverbial and is a sterling lesson for all to come until the Day of Qiyaamah.

Allaah says, "*(After curing him from the disease,)* **We gifted him with his family and as many of them in addition** *(twice as many)*, **as a mercy from Us and a reminder for people of intelligence** *(to remind them that Allaah rewards the patient ones and restores their losses)*".[278] According to Mufassireen such as Ibn Katheer رحمه الله, Hasan رحمه الله and Qataadah رحمه الله, Allaah brought back to life everything of his that had died and restored what he had together with more of the same. Others like Imaam Raazi رحمه الله and Ibn Hayyaan رحمه الله are of the opinion that Allaah replaced him with double of what he had without bringing back was had been lost. Nonetheless, both interpretations fit the words of the verse.

---

[277] Surah Ambiyaa عليهم السلام, verse 83.
[278] Surah Saad, verse 43.

Describing the incident of Hadhrat Ayyoob υ in the Qur'aan, Allaah says in verses 83-84 of Surah Ambiyaa عليهم السلام:

وَ اَيُّوْبَ اِذْ نَادٰى رَبَّهٗ اَنِّىْ مَسَّنِىَ الضُّرُّ وَ اَنْتَ اَرْحَمُ الرّٰحِمِيْنَ (۸۳) فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ وَّ اٰتَيْنٰهُ اَهْلَهٗ وَ مِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَ ذِكْرٰى لِلْعٰبِدِيْنَ (۸۴)

TRANSLATION: And *(remember)* **when Ayyoob υ prayed to his Rabb** *(when he lost his wealth and children and was afflicted with a disease)* **saying, "Difficulty has certainly afflicted me and You are the Most Merciful of those who show mercy** *(so remove my difficulty by Your mercy)***." So We answered his prayer and removed the difficulty that beset him. We then gave him** *(back)* **his family** *(and his wealth)* **and as many more in addition as a special mercy from Us and as a remembrance for the worshippers** *(so that by his story people can always remember that patience brings immense rewards)***.**

Verses 41-43 of Surah Saad states:

وَاذْكُرْ عَبْدَنَاۤ اَيُّوْبَ ۘ اِذْ نَادٰى رَبَّهٗۤ اَنِّىْ مَسَّنِىَ الشَّيْطٰنُ بِنُصْبٍ وَّ عَذَابٍ (۴۱) اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّ شَرَابٌ (۴۲) وَ وَهَبْنَا لَهٗۤ اَهْلَهٗ وَ مِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَ ذِكْرٰى لِاُولِى الْاَلْبَابِ (۴۳)

TRANSLATION: Remember Our slave Ayyoob υ. *(It is well worth mentioning that)* **When** *(he was suffering from a severe disease after losing all his wealth and children)* **he called his Rabb saying, "Verily Shaytaan has afflicted me with pain and difficulty."** *(When Allaah intended to*

cure him from the disease, Allaah addressed him saying,) **"Strike your foot on the ground.** *(When he did as commanded, Allaah caused a spring to gush forth from the ground. Allaah then said to him,)* **This is cold water** *(Use it for)* **for bathing and drinking** *(after which you will be cured from the disease)*.**"** *(After curing him from the disease,)* **We gifted him with his family and as many of them in addition** *(twice as many),* **as a mercy from Us and a reminder for people of intelligence** *(to remind them that Allaah rewards the patient ones and restores their losses).*

Fulfilling an Oath

Hadhrat Ayyoob υ was deserted by all of his friends and family when he fell ill, except for his faithful wife, who remained by his side all along. She nursed him through his illness and remained constantly in his attendance. One day she was overcome with pity for him and uttered some words that seemed to be a complaint to Allaah. These words angered Hadhrat Ayyoob υ greatly and he took an oath saying that he would punish her with 100 lashes if he ever recovered from his illness.

Imaam Ahmed رحمه الله has quoted from Hadhrat Abdullaah bin Abbaas τ that during the period when Hadhrat Ayyoob υ was being nursed by his wife, Shaytaan paid them a visit in the disguise of a doctor. When the wife asked Shaytaan if he knew of a cure, Shaytaan told her that he would provide one on condition that when Hadhrat Ayyoob υ was cured, she would thank him (Shaytaan) by saying, "It was you who cured my husband." In her desperation, she promised him that she would do so. After she related the incident to Hadhrat Ayyoob υ, he informed her that she had been tricked by Shaytaan and then reprimanded her for falling prey to his ploy. It was then that he took an oath saying that he would punish her with 100 lashes if he ever recovered from his illness.

Whatever the incident was, the dilemma that Hadhrat Ayyoob υ faced when he was cured was how he would fulfil this oath. While it was wrong to break the oath, it was also wrong to lash someone who had sacrificed so much for him.

Allaah then solved his dilemma by instructing him to gather a hundred twigs, bind them together and then strike her once with it. In this manner, he was released from the oath and no harm came to her.

In the Words of the Qur'aan

Describing this episode in the Qur'aan, verse 44 of Surah Saad states:

وَ خُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ ؕ اِنَّا وَجَدْنٰهُ صَابِرًا ؕ نِعْمَ الْعَبْدُ ؕ اِنَّهٗۤ اَوَّابٌ (۴۴)

TRANSLATION: Take a handful of *(a hundred)* **twigs to hit** *(her lightly)* **with** *(it once only)***, and** *(by doing this)* **do not breach your oath." Verily, We found him** *(Ayyoob υ)* **to be patient** *(throughout the course of his suffering)***. What a fine slave! He was certainly penitent.**

Hadhrat Ayyoob υ was tested over a period of 13 years. While all his friends and family deserted him, there remained two friends who visited him every day. One day, the one said to the other, "It appears that Ayyoob has committed some sin because of which he is suffering in this manner." When the other person reported this to Hadhrat Ayyoob υ, he became very worried and pleaded to Allaah in all earnestness (fearing that the man may be right). It was then that Allaah instructed him to strike his foot on the ground and to bath in the water that gushed forth from the spot.

After taking the bath, he walked out of the room in perfect health. Unable to recognise him because he looked so well, his wife asked, "My ailing husband was lying in this room. Where is he?" Hadhrat Ayyoob υ assured her that it was him

whom had been cured by the grace and mercy of Allaah. Allaah then transformed the wheat he had with him into gold and the barley into silver.[279]

Imaam Bukhaari رحمه الله has quoted from Hadhrat Abu Hurayrah τ that Rasulullaah ρ said, "While (the Nabi) Ayyoob υ was taking a bath naked golden locust started to rain down from the sky. As he started to collect them in his robe, his Rabb called to him saying, 'O Ayyoob! Have I not given you enough to have no need for this that you see?' Ayyoob υ replied, 'I swear by Your honour that you certainly have. However, I can never not be in want of Your blessings (*Barakah*).'" Ibn Abi Haatim has also related this from Hadhrat Abdullaah bin Abbaas τ.

Hadhrat Wahab bin Munabbih رحمه الله has stated that Hadhrat Ayyoob υ suffered this illness for three years, while Hadhrat Hasan Basri رحمه الله states that it was seven years.[280]

Narrations from the Torah state that Hadhrat Ayyoob υ lived for a further 140 years after his recovery and saw four generations of his progeny.

---

[279] *Fat'hul Baari* (Vol.6 Pg.326).
[280] Tafseer Ibn Katheer (Vol.3 Pg.188).

Lessons and Conclusions

People who Experience the Harshest of Tests

It has always been the practice of Allaah from bygone times that people who are closest to Allaah are put through the most difficult tests. When these people exercise patience through these tests, the very hardships they suffered become a means for the elevation of their ranks in this world as well as in the Aakhirah.

Rasulullaah ρ explained it in the following words, "The people who face the most difficult tests are the Ambiyaa عليهم السلام, followed by the pious ones, then those most like them and those most like them."[281]

Rasulullaah ρ also said, "A person is tested in proportion to the level of his Deen (religiousness). If his Deen is firm, the tests are made more gruelling."[282]

The incident of Hadhrat Ayyoob υ clearly depicts this.

Perseverance and Fortitude

While it is not very difficult to express gratitude to Allaah when one has been blessed with wealth and other bounties of this world, what proves to be difficult is to exercise patience without a word of complaint when one suffers hardship

[281] Tafseer Ibn Katheer (Vol.3 Pg.188).
[282] Tafseer Ibn Katheer (Vol.3 Pg.188).

and difficulties. To persevere with fortitude during such trying times is a true test of a person’s belief and faith in Allaah. When a person during such trying times holds firm and continues to exercise patience and express gratitude, then he soon falls into the lap of Allaah’s mercy and is showered with Allaah’s grace. Again, the incident of Hadhrat Ayyoob υ makes a perfect example.

The Value of Loyalty

Amongst the most precious bounties one can be blessed with is to have the unwavering loyalty of one’s spouse. The Ahadeeth of Rasulullaah ρ has given the glad tidings of Jannah for the wife who remains loyal to her husband. Such loyalty is truly appreciated when a husband suffers such calamities and hardships that find none else to stand by his side and assist him apart from his wife.

The wife of Hadhrat Ayyoob υ stood by him and gave him such love and compassion that when the time came for him to fulfil his oath, a special concession was made for her benefit. Such is the regard that even the Shari'ah accords to a loyal wife.

Creating Concessions in the Shari'ah

As discussed earlier, Hadhrat Ayyoob υ faced a great dilemma when he was cured concerning his oath. While it was wrong to break the oath, it was also wrong to lash someone who had sacrificed so much for him. Allaah then solved his dilemma by instructing him to gather a hundred twigs, bind them together and then strike her once with it. In this manner, he was released from the oath and no harm came to her.

If concessions such as these are not properly understood, people will soon transgress the limits of the Shari'ah and may even enter the dangerous waters of Kufr. This is because ulterior motives are quick to fool a person. This expedient manner of fulfilling the oath was not intended as a loophole to avoid an obligation, but was intended to avoid harm coming to his wife. This is therefore the principle to be followed when some expediency needs to be created in any matter of the Shari'ah. Such concessions are allowed in the Shari'ah when the intention is to avoid harm coming to oneself or someone else. They are not allowed when the intention is to escape an obligation or to legalise a prohibition.

For example, a man may give his wealth as a gift to his wife before the year passes so that he does not have to pay zakaah. Thereafter, his wife hands it back to him before the coming year expires so that she also does not need to pay zakaah. In this manner, years will pass with neither spouse paying anything as zakaah because neither possessed the wealth for a complete year. Such a scheme will be sinful because the intention is to avoid a Fardh (obligatory). Little do they realise that Allaah can never be fooled by this. May Allaah save us from such tomfoolery.

When the Fuqahaa write the chapters called *Kitaabul Hiyal* in their books, containing such concessions and schemes, they by no means intend to circumvent the codes of the Shari'ah. The intention is only to avoid harm coming to people or to avoid ugly situations. It needs to be noted that such schemes can only be made by qualified people such as the Fuqahaa. And Allaah knows best.

Losing Faith

Allaah makes it evident in the Qur'aan that when righteous people like Hadhrat Ayyoob υ are faced with calamities, they never formulate negative opinions about Allaah and never lose faith in Him. They continue to persevere and make du'aa to Allaah, pinning all their hopes in Him. When the help of Allaah is not immediate, they never lose hope and continue supplicating to Him and trusting in Him without stretching their hands out to anyone else. They know that Allaah will soon respond and alleviate the difficulties. This is what Hadhrat Ayyoob υ did throughout the many long years of suffering.

Praising Hadhrat Ayyoob υ in the Qur'aan, Allaah says, "**What a fine slave! He was certainly penitent**".[283]

A Reminder for Man

A man must never forget Allaah in prosperity and never lose faith in Him during times of adversity. He must realise that all these conditions come from Allaah. Man is constrained by the decree of Allaah, but Allaah is not. Allaah can change condition whenever He wills. Man therefore needs to trust in Allaah all the time, as Hadhrat Ayyoob υ did. He maintained the same level of gratitude when he was afflicted by the calamities as he had maintained when he was steeped in prosperity. Allaah therefore replaced him with more than he initially had.

Allaah says, "*(After curing him from the disease,)* **We gifted him with his family and as many of them in addition** *(twice as many)*, **as a mercy from Us and a reminder for people of intelligence** *(to remind them that Allaah rewards the patient ones and restores their losses)*".[284]

---

[283] Surah Saad, verse 44.
[284] Surah Saad, verse 43.

Sayyiduna Yunus υ

Hadhrat Yunus υ in the Qur'aan

Hadhrat Yunus υ is mentioned in 6 Surahs of the Qur'aan. While his name is mentioned in four Surahs, his titles of Dhun Noon and Saahibul Hoot (man of the fish) are mentioned in the other two. These Surahs are:

1. Surah Nisaa: verse 163
2. Surah An'aam: verse 87
3. Surah Yunus: verse 98
4. Surah Ambiyaa عليهم السلام : verses 87, 88
5. Surah Saaffaat: verses 139, 148
6. Surah Qalam: verses 48-50

While Surah An'aam only mentions his name in a list of other Ambiyaa عليهم السلام, the other Surahs provide some glimpses of his story. These glimpses concern his life as a Nabi.

Introduction

Muslim historians all agree that Hadhrat Yunus υ was the son of Matta and this name is mentioned in a narration of Bukhaari. Christian historians claim that his father's name was Yunaa and that he lived between the years 860 and 784 B.C.

Hadhrat Yunus υ belonged to the Bani Israa'eel, but was sent to Iraq to guide the Assyrian people. The capital of the Assyrian people at the time was Nineveh, the

ruins of which are still evident today on the eastern banks of the Tigris River. It is close to Mosul and called Yunus Nabi.

Haafidh Ibn Hajar رحمه الله has written that the period during which Hadhrat Yunus υ lived is difficult to identify. The Qur'aan states that the population of Nineveh at the time was over 100000, while a narration in Tirmidhi specifies that it was 120000.

The Story of Hadhrat Yunus υ in the Light of the Qur'aan and Ahadeeth

Although the Qur'aan speaks briefly of the story of Hadhrat Yunus υ, the Ahadeeth provide further details. It is stated that the people of Nineveh to which he was sent were idol worshippers and he spend a long period of time trying to preach to them. However, just like the many nations before them, they rejected the message of Towheed and even mocked at him. **When they collectively resolved not to believe, Allaah told him to warn the people that they would be afflicted by a severe punishment after three days.**

The leaders of the community knew that Hadhrat Yunus υ never lied and since this was the first time he had issued such a warning, they realised that this may be their end. They therefore convened and decided to watch what he does. If he left them, then the warning was certainly true, but if he did not, they had nothing to fear.

The night before the third day dawned, Hadhrat Yunus υ left the city by the command of Allaah and had travelled a distance by the time morning arrived. The punishment came as a dark cloud and started to draw close to the city, when the people started to panic. They knew that their destruction was imminent if

they did not believe in what Hadhrat Yunus υ taught them. However, they were unable to find him, so they immediately repented for their past and declared their Imaan. With humility and sincere repentance, their men, women and children all gathered in a nearby field and pleaded to Allaah to forgive them. Allaah accepted their repentance and removed the punishment. Some narrations state that this took place on the day of Aashura (10th of Muharram).

When Hadhrat Yunus υ saw that the punishment had been removed, he was hesitant to return to the city because he would be executed for lying to them about the punishment. Little did he realise that they had all accepted Imaan. He therefore decided to leave the area since he could think of no way of saving himself from execution.

He therefore headed for the Euphrates River, where he boarded a boat that was full of people. As they boat reached midway across the river, it suddenly stopped and would not move at all despite the efforts of the crew. The crew then made an announcement that since the boat sailed and stopped by the will of Allaah it appeared that Allaah had stopped it because there was a runaway slave on board. They pleaded to the guilty person to give himself up so that the rest of them may not suffer on his account.

Realising that he was the one who ran away without the permission of his Master Allaah, Hadhrat Yunus υ declared that he was the runaway slave and should therefore be thrown overboard. However, seeing his pious and noble countenance, the people refused to accept that he could be the guilty one. They eventually decided to draw lots to determine who would be thrown overboard. When the lots were drawn, **Hadhrat Yunus υ's name was drawn all three times and the people were left with no other choice.**

Although Hadhrat Yunus υ did not commit a sin, he was guilty of an inappropriate action by leaving without Allaah's permission and this is regarded as a crime for someone of his calibre.

Nonetheless, he was cast overboard close to bank so that he could swim to safety. However, Allaah had decided differently. While the boat started to sail on its way, a gigantic fish swam up to Hadhrat Yunus υ and swallowed him whole.

Mufassireen report from Hadhrat Abdullaah bin Mas'ood τ that Hadhrat Yunus υ spent forty days in the belly of the fish, during which period, he travelled to the bottom of the water and also to many distant places. Some Mufassireen write that he spent seven days, other say it was three days, while some say it was only a few hours.

While he was in the belly of the fish, Hadhrat Yunus υ supplicated to Allaah and said, "**There is no Ilaah but You** *(O Allaah)*. **You are Pure. I have certainly been from among the wrongdoers** *(so please forgive me and remove me from this fish)*". Allaah accepted his plea and instructed the fish to deliver him to the bank, which it promptly did.

Hadhrat Abdullaah bin Mas'ood τ reports that because of his stay in the fish's belly, the body of Hadhrat Yunus υ had become soft and sensitive just like that of a newborn fledgling. Extremely weak and suffering exposure, he lay on the water bank unable to move. Allaah then made a tree grow over him for shade and instructed a mountain goat to come to him every morning an evening so that he could drink its milk. When his strength had returned, he was instructed to return

to Nineveh. Upon returning, he was ecstatic to learn what had happened and that his years of preaching had borne pristine fruit.[285]

In the Words of the Qur'aan

Relating the story in different parts, the Qur'aan has the following to say:

Verse 98 of Surah Yunus states:

فَلَوْ لَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَا اِيْمَانُهَا اِلَّا قَوْمَ يُوْنُسَ ؕ لَمَّا اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِى الْحَيٰوةِ الدُّنْيَا وَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ (٩٨)

TRANSLATION: There has been no nation who accepted Imaan *(just before Allaah's punishment struck them)***, then their Imaan profited them** *(because they were saved from Allaah's punishment)***, except the nation of Yunus υ. When they accepted Imaan, We turned away from them a punishment of disgrace in this worldly life and We granted them enjoyment for a while** *(for as long as they lived afterwards)***.**

Verses 87-88 of Surah Ambiyaa عليهم السلام state:

وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِى الظُّلُمٰتِ اَنْ لَّآ اِلٰهَ اِلَّآ اَنْتَ سُبْحٰنَكَ ۖ اِنِّىْ كُنْتُ مِنَ الظّٰلِمِيْنَ ۚ (٨٧) فَاسْتَجَبْنَا لَهٗ ۙ وَ نَجَّيْنٰهُ مِنَ الْغَمِّ ؕ وَكَذٰلِكَ نُـْۨجِى الْمُؤْمِنِيْنَ (٨٨)

[285] Tafseer Ibn Katheer has narrated the incident in this manner.

TRANSLATION: And *(do not forget)* **the person of the fish** *(Yunus υ)* **when he left** *(the town)* **in anger** *(without requesting permission from Us)* **and thought that We would not straiten things for him.** *(However, when a large fish swallowed him,)* **He prayed in the darkness** *(of its belly)* **saying, "There is no Ilaah but You** *(O Allaah)*. **You are Pure. I have certainly been from among the wrongdoers** *(so please forgive me and remove me from this fish)*.**" So We responded to his du'aa and rescued him from distress** *(suffocation, by causing the fish to spit him out)*. **Thus** *(as We rescued him)* **do We rescue the Mu'mineen** *(from difficulties)*.

Verses 139-148 of Surah Saaffaat read:

وَ اِنَّ يُوْنُسَ لَمِنَ الْمُرْسَلِيْنَ (١٣٩)ط اِذْ اَبَقَ اِلَى الْفُلْكِ الْمَشْحُوْنِ (١٤٠)لا فَسَاہَمَ فَكَانَ مِنَ الْمُدْحَضِيْنَ (١٤١)ج فَالْتَقَمَہُ الْحُوْتُ وَ ہُوَ مُلِيْمٌ (١٤٢) فَلَوْلَآ اَنَّہٗ كَانَ مِنَ الْمُسَبِّحِيْنَ (١٤٣)لا لَلَبِثَ فِيْ بَطْنِہٖٓ اِلٰى يَوْمِ يُبْعَثُوْنَ (١٤٤)ج فَنَبَذْنٰہُ بِالْعَرَآءِ وَ ہُوَ سَقِيْمٌ (١٤٥)ج وَ اَنْۢبَتْنَا عَلَيْہِ شَجَرَةً مِّنْ يَّقْطِيْنٍ (١٤٦)ج وَ اَرْسَلْنٰہُ اِلٰى مِائَةِ اَلْفٍ اَوْ يَزِيْدُوْنَ (١٤٧)ج فَاٰمَنُوْا فَمَتَّعْنٰہُمْ اِلٰى حِيْنٍ (١٤٨)ط

TRANSLATION: Yunus υ **was certainly from the Ambiyaa.** *(Remember the time)* **When** *(after losing hope of his people accepting Imaan)* **he left** *(the town without Allaah's command and headed)* **for the laden ship. They drew lots and** *(each time)* **he** *(Yunus υ)* **was of the losers.** (Consequently, he was cast overboard.) **Then** (when he fell into the ocean) **a** (large) **fish swallowed him** (whole) **for he was blameworthy** (guilty of leaving the town without first waiting for Allaah's command)**. If he were not from those who glorify Allaah he would have remained in its** (the fish's) **belly until the day people are resurrected.** (However, We rescued him from the fish and) **We cast him on a barren shore, and he was ill** (after spending a long time in the fish's belly)**. We then caused a creeper to grow over him** (to shade him as he regained his strength)**. Then We sent him** (to preach) **to a nation of a hundred thousand or more.** (During Yunus υ's absence from his town) **They** (the people of his town) **accepted Imaan and We allowed them to enjoy themselves** (to live) **for a while** (rather than suffer punishment as Yunus υ thought)**.**

Verses 48-50 of Surah Qalam state:

فَاصْبِرْ لِحُكْمِ رَبِّکَ وَ لَا تَكُنْ كَصَاحِبِ الْحُوْتِ ۘ اِذْ نَادٰى وَ هُوَ مَكْظُوْمٌ (ؕ۴۸) لَوْ لَآ اَنْ تَدٰرَكَهٗ نِعْمَةٌ مِّنْ
رَّبِّهٖ لَنُبِذَ بِالْعَرَآءِ وَ هُوَ مَذْمُوْمٌ (۴۹) فَاجْتَبٰهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِيْنَ (۵۰)

TRANSLATION: So *(O Rasulullaah ρ)* **be patient with the decision of your Rabb** *(to postpone the punishment)* **and do not be** *(hasty for the punishment to come immediately)* **like the person of the fish** *(Yunus υ)* **who called** *(to Allaah for help)* **as he was suppressing his grief** *(while in the stomach of the fish)*. **If the grace of his Rabb did not reach him, he would have been cast on to the bare shore in a blameworthy condition** *(without assistance because he had been guilty of leaving his town without Allaah's permission)*. *(However, Allaah shaded him on the shore and provided food for him there.)* **His Rabb selected him and made him among the righteous.**

The Demise of Hadhrat Yunus υ

While some Mufassireen state that Hadhrat Yunus υ passed away in Nineveh where he lived, others state that he passed away in the city of **Khaleel in Palestine, which is the resting place of many Ambiyaa** عليهم السلام**.** Research scholars agree with the first opinion because historians agree that after returning to the people of Nineveh, Hadhrat Yunus υ lived amongst them for the rest of his life, guiding and teaching them.

Lessons and Conclusions

Reminders of the Punishment of Allaah

The story of Hadhrat Yunus υ teaches the profound lesson that this life is extremely precious and if it is not valued and spent in negligence, the consequences will be impossible to redress. People are reminded that a time will certainly come when repentance will be useless. This time is either when Allaah's punishment is before a person or when a person is about to die.

The people of Hadhrat Yunus υ were fortunate to repent when the signs of punishment started to arrive and were saved from it. This was a moment when Imaan was beneficial and not declared too late. In this is clear lesson for all Kuffaar nations to learn and take heed.

Addressing a Misconception

Speaking about Hadhrat Yunus υ, Rasulullaah ρ once said, "None of you should ever say that I am better than Yunus bin Matta."[286] Although it is unanimously accepted that Rasulullaah ρ was the best of all the Ambiyaa عليهم السلام, Rasulullaah ρ intended to warn people against thinking less of Hadhrat Yunus υ. This is because some people may be given to undermine the noble status of Hadhrat Yunus υ when reading his story.

The Presence of the Ambiyaa عليهم السلام Amongst People is a Sign of their Fortune

[286] Bukhaari.

When the nation of a Nabi υ continues rejecting his message, the Nabi υ eventually seeks to be separated from them and the punishment of Allaah arrives. They are then given a grace period of three days within which time they have two choices:

1. They may either accept Imaan before the punishment arrives and be spared
2. They may persist upon their deviation and be destroyed by the punishment. This was the path that the people of Hadhrat Nooh υ, the Aad, the Thamud, the people of Hadhrat Loot υ and others took.

The only nation that was wise enough to adopt the first choice was the nation of Hadhrat Yunus υ, who have become an example to others; if only they would take heed.

A Delicate Matter

Allaah treats His Ambiyaa عليهم السلام differently from common people because they are in direct contact with Allaah. They know exactly what pleases Allaah and what displeases Him and are therefore obliged to do everything strictly according to the instructions from Allaah. This applies especially to their task of propagating the message of Allaah. Therefore, when they hasten to do anything unilaterally, they will be required to account for it, regardless of how insignificant the act may be. In fact, they are taken to task so severely for this that an outsider would think that they have committed a grave sin.

However, it has always been the trait of these noble personalities that they would immediately repent in earnest upon the slightest warning and beg for Allaah's forgiveness. Allaah appreciates this and forgives them, thereby adding to their status and honour. Someone who reads the Qur'aan when he is unaware

of this may well fall into the misconception that the Ambiyaa عليهم السلام committed sins. Of course, this could not be further from the truth.

Sayyiduna Dhul Kifl υ

Hadhrat Dhul Kifl υ in the Qur'aan

Hadhrat Dhul Kifl υ has been mentioned in two Surahs of the Qur'aan only by his name in a list of other Ambiyaa عليهم السلام. The Qur'aan does not mention any details about him. However, there are narrations in the books of Tafseer that shed some light upon his life.

Allaah mentions in verse 85-86 of Surah Ambiyaa عليهم السلام:

وَ اِسْمٰعِيْلَ وَ اِدْرِيْسَ وَ ذَا الْكِفْلِ ؕ كُلٌّ مِّنَ الصّٰبِرِيْنَ (۸۵) وَ اَدْخَلْنٰهُمْ فِىْ رَحْمَتِنَا ؕ اِنَّهُمْ مِّنَ الصّٰلِحِيْنَ (۸۶)

TRANSLATION: And *(remember also)* **Ismaa'eel υ, Idrees υ and Dhul Kifl υ. They were all from the patient ones. We admitted them all into Our mercy. They were indeed from the righteous.**

Allaah also says:

وَ اذْكُرْ اِسْمٰعِيْلَ وَ الْيَسَعَ وَ ذَا الْكِفْلِ ؕ وَكُلٌّ مِّنَ الْاَخْيَارِ ﴿۴۸﴾

TRANSLATION: *(In addition to the above,)* **Remember Ismaa'eel υ, Yasa υ and Dhul Kifl υ. They were all from the very best** *(of creation)*.[287]

A Lengthy Narration

Since the Qur'aan does not provide details of the life of Hadhrat Dhul Kifl υ, the Ahadeeth also do not contain much information either. Therefore, all that can be said with certainty about him is that he was one of Allaah's chosen messengers who was sent to guide some nation and, like all the Ambiyaa عليهم السلام, must have suffered hardships and trials. Allaah rewarded him by enveloping him in His mercy and including him in the list of the esteemed Ambiyaa عليهم السلام.

However, the famous Mufassir Ibn Jareer رحمه الله has reported a detailed narration from the famous Taabi'ee Imaam Mujaahid رحمه الله, which provides insight into his life. Ibn Abi Haatim رحمه الله has also quoted narrations from Hadhrat Abdullaah bin Abbaas τ and Hadhrat Abu Moosa Ash'ari τ concerning him. Although the narrations are *Munqati*, they do share many commonalities in the story and are worth narrating.

[287] Surah Saad, verse 48.

The literal meaning of the name Dhul Kifl is ‘one who has a large share’, meaning a large share of good character and good habits. This was a title and is used as his name in the Qur'aan. Some Mufassireen state that his name was Bishr and that he was the son of Hadhrat Ayyoob υ, who was blessed with Nubuwwah after him.

Allaama Aalusi رحمه الله writes that according to the Ahlul Kitaab, his real name was Hizqi’eel and lived during the year 597 B.C. He was sent to guide the people a colony that Nebuchadnezzar had established for the slaves of the Bani Israa'eel, called Tilabeeb. He suffered much harassment in the course of his Da’wah here, which was then multiplied when he started to preach to the leaders of Jerusalem. It is therefore possible that he received the title of Dhul Kifl because of the tremendous amount of patience he had to endure.

The lengthy narration of Imaam Mujaahid رحمه الله states that When Hadhrat Yasa υ grew old, he thought to himself, “I wish I could appoint someone worthy of continuing my duty after me.” He therefore called people to him and said to them, “I wish to appoint someone as my successor, but he needs to fulfill three conditions; (1) He should fast every day, (2) pray every night and (3) never lose his temper.”

When an unknown man volunteered, Hadhrat Yasa υ repeated the conditions and sought assurance that he would fulfill them. The man assured him that he would fulfill them, but Hadhrat Yasa υ turned him back on that day. When he repeated the same announcement the second day and all others kept quiet, the same man volunteered yet again. Hadhrat Yasa υ therefore appointed him as his successor.

Once the man was appointed successor, Iblees gathered Shayaateen and instructed them do all they could to make the man break his undertaking. However, as much as they tried, they could not get him to forsake the fasting, the Ibaadah or get him to lose his temper. Eventually Iblees decided to do it himself. He therefore disguised himself as an unkempt old man and approached the man at the time of siesta. Since the man did not sleep all night, he did not get any sleep except during the time of siesta. When Iblees knocked the door and the man asked who it was, Iblees said: "A poor old man who has been wronged!" The pious man got up and opened the door. Iblees started telling him the story, saying, "There has been a dispute between my people and I and they have perpetrated every injustice to me." He then prolonged the story until the time for siesta had passed by. The man then said, "Come see me in the evening and I will address your problem then."

However, when he went to his court that evening and looked for the old man, he was nowhere to be seen. The next morning when he was again judging people's disputes, he waited yet again for the old man, but he did not turn up. However, when it was time for siesta and he went home to sleep, the old man arrived and knocked the door. "Who is at the door?" he asked. "The old man who has been wronged," came the reply. He opened the door and said, "Did I not tell you that you should come to me when I sit in my court?" The old man replied, "My people are the worst of people. When they knew that you are sitting in the court, they told me that they would give me my right, but when you left your court, they again refused to do so." He then continued talking until the time for siesta ended. The man then said, "You may go now, but ensure that you come to me when I am in court this evening. I will then settle this dispute between you and your people." The old man then left with apologies and prayers for the man.

Since he was unable to get any rest for two consecutive days, the man was exhausted. He then went to his court and again waited for the old man. However, the old man was not there. The same thing happened in the morning when he sat in his court. The man thought that the old man had perhaps come to some settlement with his people, so because he was feeling drowsy and tired that afternoon, he said to one of his household: "Do not let allow anyone in because I desperately need to have some sleep today." However, the old man appeared again at his usual time and knocked the door. When the person watching the door refused to open because of the instruction, the old man said, "I had been coming to him for the past two days for my need and he told me to come at this time."

However, the person at the door insisted that he would not permit anyone in. A moment later, the people in the house were startled to see the old man inside the house, knocking on the man's room door. When the man opened his room door and saw the old man there, he shouted to his house people, asking why they had let the man in. They assured him that they had not. Noticing that they were truthful since the door was still locked, he immediately realized who the old man was. He therefore said, "O enemy of Allaah! You must be Iblees!" The old man replied, "Yes, I am. When my army and I failed at every attempt, I resorted to this last effort to get you to lose your temper. However, you have frustrated me yet again."

Allaah therefore called him Dhul Kifl, because he took the responsibility of doing something and he fulfilled it.

Critique

Because this narration of Imaam Mujaahid رحمه الله does not have a sound chain of narrators, it will not be regarded as anything more than a story. Neither can it be

used as Tafseer of the Qur'aan, nor can it be used to prove anything about his life. This narration describes Hadhrat Dhul Kifl υ as a pious man and not a Nabi. However, this will be deemed incorrect because the Qur'aan includes his name in the list of Ambiyaa عليهم السلام.

Hadhrat Shah Abdul Qaadir رحمه الله has written that Hadhrat Dhul Kifl υ was the son of Hadhrat Ayyoob υ and had to suffer imprisonment because he took the burden of someone else's responsibility for the pleasure of Allaah. And Allaah knows best.

Lessons and Conclusions

Was Hadhrat Dhul Kifl υ Gautama Buddha?

While some people are of the opinion that Dhul Kifl was the title of Hadhrat Hizqeel υ, there are some who hold the strange opinion that Dhul Kifl was really the title of Gautama Buddha. The reason for this is that the capital of Gautami was Kuppal, which is translated into Arabic as Kifl. Therefore, they maintain, Dhul Kifl means the person from Kifl/Kuppal or the chief of Kifl/Kuppal. They say that although his original teachings were about Towheed and Islaam, they were later corrupted.

However, this opinion is mere speculation, which has no grounds in history. Of course, new research is being unveiled all the time and if anyone can prove from the Qur'aan and Ahadeeth or from reliable historical sources that some person mentioned in the Qur'aan actually referred to some historical figure, there will be no need to reject it. Nevertheless, there exists nothing concrete to support the theory of Hadhrat Dhul Kifl υ being the Buddha since it is based on mere speculation.

This certainly does not rule out the fact that Allaah has sent warners to every nation, as stated in verse 24 of Surah Faatir, "***A warner*** (who cautioned people about the consequences of kufr) ***passed in every nation***"**.**

The Qur'aan also makes it clear that each and every Nabi has not been made mention of when it says, "*(O Rasulullaah ρ!)* **Verily We have sent many Rusul before you.**

Of them there are those whose narratives We have related to you, as well as those whose narratives We have not related to you".[288]

Furthermore, the Qur'aan exhorts us to believe in all the Ambiyaa عليهم السلام and to say, "**We make no distinction between one and another messenger**".[289] In the light of these verses, it would be incorrect for us not to believe in any of the Ambiyaa عليهم السلام if we are certain that the figure is a Nabi. We therefore would believe in a Nabi when it is proven that he was indeed a Nabi. **However, in the case of the Buddha being Hadhrat Dhul Kifl υ, there is no convincing proof.** It would therefore be more wrong for us to believe in someone being a Nabi when he was not.

The Narration of Kifl

Imaam Ahmed رحمه الله quotes from Hadhrat Abdullaah bin Umar τ, who said that he heard Rasulullaah ρ say, "Kifl was a man of Bani Israa'eel who never shied away from committing a sin. A beautiful woman (once) came to him (on an errand) and he coaxed her to let him perform the immoral act with her for sixty Dinaars. After he had given her the money and he sat down with her to perpetrate the immoral act, she began to tremble and shake violently in fear. He asked her why she was behaving in this manner when she had agreed to the act. She said that it was because she had never committed the sin before. "Why then did you agree to it?" he questioned. She told him that it was because of her destitution and the fact that her children were starving.

Kifl immediately left her, thinking that if she was capable of fearing Allaah when she was in such desperation, why should he not do so when Allaah had blessed him with so much. He then said to her, "Go away from here! That money too

---

[288] Surah Mu'min, verse 78.
[289] Surah Baqarah, verse 285.

belongs to you. I swear by Allaah that after this night I will never disobey Allaah." He then spent the night repenting to Allaah in great remorse.

It then happened that he died that very night. In the morning there was an inscription on his door, which read, "Surely, Allaah has forgiven Kifl."

Hadhrat Abdullaah bin Umar τ said that he had heard this Hadith more than seven times from Rasulullaah ρ.

Allaama Ibn Katheer رحمه الله has stated that this Hadith is classified as *Ghareeb*. **However, there is no harm in narrating it since no injunctions of Deen are extracted from it.** The purpose of narrating this is to make it clear that this person from the Bani Israa'eel was not the Nabi Hadhrat Dhul Kifl υ, as many people think. The confusion exists because of the similarity of name. **However, while the one is Dhul Kifl, the other is just Kifl.**

Another reason proving that they were not the same person is that Hadhrat Dhul Kifl υ was a Nabi and it is unanimously accepted that the Ambiyaa عليهم السلام never committed sins even before declaring their Nubuwwah. They remained pure before just as they were after. A Nabi can never be described as someone who never shied away from sin. One should therefore not confused Hadhrat Dhul Kifl υ with the man Kifl.

Sayyiduna Uzayr υ

Hadhrat Uzayr υ in the Qur'aan

The Qur'aan mentions only the name of Hadhrat Uzayr υ, making it clear that he was never the son of Allaah, as the Jews claimed. This claim is as false as the claim of the Christians that Hadhrat Isa υ is the son of Allaah. It is only in this singular verse of the Qur'aan that his name is mentioned. Allaah says:

وَقَالَتِ الْيَهُوْدُ عُزَيْرُ ابْنُ اللهِ وَقَالَتِ النَّصٰرَى الْمَسِيْحُ ابْنُ اللهِ ؕ ذٰلِكَ قَوْلُهُمْ بِاَفْوَاهِهِمْ ۚ يُضَاهِئُوْنَ قَوْلَ الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ؕ قٰتَلَهُمُ اللهُ ۚ اَنّٰى يُؤْفَكُوْنَ (٣٠)

Lineage

The famous Muslim historian Ibn Asaakir has written that the father of Hadhrat Uzayr υ was a man named Jarwa, while the book of Ezra states that his name was Khalqiyaa. Although historians differ about the name sin his lineage, they all agree that Hadhrat Uzayr υ was from the progeny of Hadhrat Haaroon υ.

Introduction

The tyrant king Nebuchadnezzar lived during the middle of the seventh century before Hadhrat Isa υ. He was a powerful foe and conquered all the neighbouring countries in quick succession; he eventually launched his offensives against Palestine and soon overran Jerusalem and all the surrounding areas. Not only did he destroy the cities, but he also took the Bani Israa'eel to Babylon as slaves in

great humiliation. **He destroyed all copies of the Torah until the Bani Israa'eel were left with none.** This all happened after the demise of Hadhrat Sulaymaan υ.

The Bani Israa'eel were forced to live in Babylon for seventy years, during which time they lost their Deen, their culture and had even forgotten their language of Hebrew. Hadhrat Uzayr υ was a young lad living with the rest of the Bani Israa'eel in Babylon during those years. He then declared his Nubuwwah at the age of forty and continued to guide the Bani Israa'eel until after their freedom from Babylon until they started to rebuild Baytul Muqaddas.

After securing their freedom from Babylon and returning to Baytul Muqaddas, the Bani Israa'eel were concerned about regaining the Torah, which they had lost. It was then that Hadhrat Uzayr υ gathered the Bani Israa'eel together. **Some narrations from the sources of the Bani Israa'eel state that two flames descended from the heavens at the time and settled within his chest. He then started to recite the Torah to them from beginning to end as they wrote it down.** This miraculous deed caused the Bani Israa'eel to develop an even greater admiration for Hadhrat Uzayr υ. However, as time went on, this admiration soon gave way to such adoration that a group from the Bani Israa'eel started to regard him to be the son of Allaah. They said that whole they depended on the tablets and scripts of the Torah to know what it contained; Hadhrat Uzayr υ was able to recite it word for word by memory. This, they said, was only possible for someone who was the son of Allaah (Allaah forbid!).

An authentic narration states that when an ant once bit one of the Ambiyaa عليهم السلام, he burnt the entire heap. Allaah rebuked him for punishing them all because

of the crime of one of them. Imaam Mujaahid رحمه الله, Hadhrat Hasan Basri رحمه الله and Hadhrat Abdullaah bin Abbaas τ all say that this Nabi was Hadhrat Uzayr υ.[290]

A Qur'aanic Incident Concerning Hadhrat Uzayr υ

Surah Baqarah relates that man riding his donkey was once passing by the ruins of a town, when he thought to himself, "**How shall Allaah restore life to this after its death**". Allaah then caused the man to die at the very place, where he remained dead for a hundred years. Allaah then brought him back to life after a hundred years had passed and asked him how long he thought he had slept. Since he remembered passing by the area during midday and the sun started to set when asked the question, he estimated that he had probably been there for a day or a part of a day. Allaah then told him to look at his food, which was still fresh and then to look at his donkey, which had died and had already decomposed into a skeleton. Allaah then brought it to his attention that Allaah can preserve things in their original state (like the food) when He wills and also cause other things (like the donkey) to decompose into nothing. When he then looked at the city which was in ruins, he saw that it was rebuilt and teeming with life and activity. This was how Allaah demonstrated to him how Allaah is capable of bringing things back to life.

In the Words of the Qur'aan

Allaah says in verse 259 of Surah Baqarah:

اَوْكَالَّذِىْ مَرَّ عَلٰى قَرْيَةٍ وَّهِىَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا ۚ قَالَ اَنّٰى يُحْىٖ هٰذِهِ اللّٰهُ بَعْدَ مَوْتِهَا ۚ فَاَمَاتَهُ اللّٰهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهٗ ؕ قَالَ كَمْ لَبِثْتَ ؕ قَالَ لَبِثْتُ يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ اِلٰى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۚ وَانْظُرْ اِلٰى حِمَارِكَ وَلِنَجْعَلَكَ اٰيَةً لِّلنَّاسِ وَانْظُرْ اِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوْهَا لَحْمًا ؕ فَلَمَّا تَبَيَّنَ لَهٗ ۙ قَالَ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ (٢٥٩)

---

[290] *Al Bidaayah wan Nihaayah*, Tabari.

TRANSLATION: Or *(did you not see)* **the like of him who, on passing by a locality** *(Baytul Maqdas)* **that lay overturned on it roofs** *(had fallen to utter ruin)*, **exclaimed** *(in a lamenting tone)*, **"How shall Allaah restore life to this after its death** *(after its destruction)***"? So Allaah** *(demonstrated His power to him and)* **caused him to die for a hundred years, then brought him back to life asking him, "How long have you remained** *(dead)***?" He replied, "I remained** *(dead)* **for a day or a part of a day."** *(He said this because his soul was taken during the morning and it was towards sunset a hundred years later that he was brought back to life.)* **Allaah said, "No, you have remained** *(dead)* **for a hundred years. Just look at your food and drink which have not rotted** *(despite the long period of time)*. **And look at your donkey!** *(So he looked at it and saw that its body had long decomposed and its bones lay scattered about.)* **And** *(We have done this)* **so that We make you a sign** *(a lesson)* **to mankind** *(to prove the possibility of resurrection)*. **Look** *(also)* **at the bones,** *(and see)* **how We arrange them and cover them with flesh."** *(So Allaah put all the donkey's bones together, covered them with flesh and skin and brought the donkey back to life.)* **When the matter became apparent to him he said, "I know** *(I now have first-hand knowledge)* **that Allaah is Able to do all things."**

Critique of the Narration

The above verse of the Qur'aan does not name the man or the town in question. As stated earlier, **the objective of the stories narrated in the Qur'aan is to teach valuable lessons. Knowing the finer details such as names and places are unnecessary to this objective.** The above verse is therefore explicit in the lessons it endeavours to teach.

To grasp the full meaning of this verse, it is necessary to study the context. The preceding verses make it clear that the Protecting Friend of the Mu'mineen is Allaah, Who removes them from darkness and brings them into the light. On the other hand, it is the Shayaateen who assist the Kuffaar and disobedient ones, removing them from the light and dragging them into the darkness. The Qur'aan then proceeds to narrate three incidents. Two concern Hadhrat Ibraheem υ, while this one is narrated in between.

The first of the incidents narrates how Nimrood argued with Hadhrat Ibraheem υ about who Allaah is?, claiming that he also wielded the same power as Allaah. However, despite the fact that the responses of Hadhrat Ibraheem υ rendered Nimrood speechless, he refused to submit and preferred to remain loyal to his Shayaateen friends, thereby forever remaining in the darkness.

The next two incidents (this being the first) concerns two pious servants of Allaah who had accepted Allaah as their friend. As a result, they were guided to the light when Allaah removed the veils of the unseen from before them and demonstrated to both of them exactly how is able to bring the dead back to life.

The manner in which Allaah spoke to the man in the verse indicates that he was certainly a Nabi. However, it needs to be noted that the question posed by the Nabi ("**How shall Allaah restore life to this after its death**") was not one of denial, **but one of wonderment and only to be able to see exactly how revival of the dead and ruined takes place.** Having such insight into such events is necessary for the Ambiyaa عليهم السلام, since they would need to preach to the people.

Hadhrat Ali τ, Hadhrat Abdullaah bin Abbaas τ and Hadhrat Abdullaah bin Mas'ood τ have all stated that the man referred to in this verse was Hadhrat Uzayr υ. Another narration states that he was a Nabi by the name of Hadhrat Armiya υ, whom Allaah had sent to rebuild Baytul Muqaddas. When he saw the state of ruin that it was in, he said the statement quoted in the verse. When he then saw the new city after a hundred years, he was astounded by the sight and exclaimed, "**I know** *(I now have first-hand knowledge)* **that Allaah is Able to do all things**".[291] This was a natural exclamation of amazement when one sees something wonderful. It is like exclaiming, "Subhaanallaah!" or "Allaahu Akbar!"

[291] *Ruhul Ma'aani* .

Dispelling a Misconception

Some Jewish scholars nowadays claim that statement of the Qur'aan is erroneous because the Jews do not regard Hadhrat Uzayr υ to be the son of Allaah.

This claim by the Jews is misleading. It is easy for people who have travelled extensively to point out that even today in Palestine there are Jews who claim that Hadhrat Uzayr υ was the son of Allaah. Just as the Roman Catholics make statues of Hadhrat Isa υ, so do these people make statues of Hadhrat Uzayr υ and do the same with it as the Christians do.

Demise

Lengthy narrations from the likes of Hadhrat Ka'b Ahbaar رحمه الله, Hadhrat Wahab bin Munabbih رحمه الله and Hadhrat Abdullaah bin Salaam τ make it evident that Hadhrat Uzayr υ had the Torah rewritten in Iraq and it was in one of the cities of Iraq called Saa'ir where he passed away. Some other reports suggest that his grave is in Damascus. And Allaah knows best.

Lessons and Conclusions

A Servant Remains a Servant Regardless of his Status

It needs to be noted that as a servant of Allaah gets closer to Allaah and his status continues to escalate, he will always remain Allaah's servant regardless of the heights he reaches. It is impossible for him to ever become the son of Allaah because of his closeness to Allaah. Allaah is Pure and Exalted from being a father. When someone performs a miraculous feat, people fall into the misconception that the person must surely be Allaah in a human form, a partner to Allaah or His son (Allaah forbid!). Little do they realise that these miraculous feats are signs from Allaah to display His power. The people involved are merely acting as mediums, with the miracle being a means to prove their truthfulness. Had it not been for the power of Allaah, these people would also be as helpless as anyone else.

Discussing the miraculous birth of Hadhrat Isa υ, Allaah declares in the Qur'aan, "**Verily the likeness of Isa** υ *(who was created without a father)* **with Allaah is as the likeness of Aadam** υ *(who was created with neither a father nor a mother)*. **He** *(Allaah)* **created him** *(Aadam υ)* **from clay then said to him, "Be!" and he became** *(a living man)*. *(Therefore, just as none regard Aadam υ to be a god because he was born without parents, Isa υ should also not be regarded as a god)*".[292]

Scholars have made it clear with their statement: "A slave remains a slave no matter how high he ascends, while a master remains a master no matter how low he descends."

[292] Surah Aal Imraan, verse 59.

Sayyiduna Zakariyya υ

Hadhrat Zakariyya υ in the Qur'aan

The name of Hadhrat Zakariyya υ is mentioned in the following four Surahs of the Qur'aan:

1. Surah Aal Imraan: verses 37-41
2. Surah An'aam: verse 85
3. Surah Maryam: verses 2-11
4. Surah Ambiyaa عليهم السلام: verses 89-90

Lineage

The Zakariyya mentioned in the Torah is not the Hadhrat Zakariyya υ mentioned in the Qur'aan. The Zakariyya (Zachariah) mentioned in the Torah lived during the reign of Darius. The Torah states, "It was in the 8th month of Darius's second year that the word of God reached Zachariah, the son of Barachias (Barkhiyyah), who was the son of Addo (also spelt Ido)."

The Persian king Darius lived approximately 500 years before Hadhrat Isa υ and ascended the throne of Persia in the year 521 B.C. The Zakariyya referred to in the Qur'aan was Hadhrat Zakariyya υ, who was the guardian of Hadhrat Isa υ's mother Maryam رضي الله عنها. He was therefore a contemporary of Hadhrat Isa υ and also the father of Hadhrat Yahya υ. Therefore, the Zakariyya (Zachariah) in the Torah was someone else.

Historians differ about the name of the father of Hadhrat Zakariyya υ and Haafidh Ibn Hajar رحمه الله, Allaama Ibn Katheer رحمه الله and the historian Ibn Asaakir have listed various opinions. What is certain, however, is that he was from amongst the descendants of Hadhrat Sulaymaan υ.

His Life

Some parts of the life of Hadhrat Zakariyya υ have been mentioned in the Qur'aan and much has also been reported in the records of history. There were priestly men from each tribe of the Bani Israa'eel who were specially appointed to enact the rituals that took place in Masjidul Aqsa. These men were greatly revered by the people and worked in turns. Amongst them was the Nabi Hadhrat Zakariyya υ, who is listed amongst the high-ranking Ambiyaa عليهم السلام in the Qur'aan, which states:

وَ زَكَرِيَّا وَ يَحْيٰى وَ عِيْسٰى وَ اِلْيَاسَ ؕ كُلٌّ مِّنَ الصّٰلِحِيْنَ (٨٥)

TRANSLATION: And *(We also guided and rewarded)* **Zakariyya υ, Yahya υ, Isa υ and Ilyaas υ, all of whom were from the righteous** *(servants of Allaah)*.[293]

The Book of Luke in the Bible names him as a priest when it states, "In the days of King Herod of Judea, there was a priest named Zechariah, who belonged to the priestly order of Abijah. His wife was a descendant of Aaron, and her name was Elizabeth. Both of them were righteous before God, having lived blamelessly according to all of the commandments and regulations of the Lord."

[293] Surah An'aam, verse 85.

However, the Gospel of Barnabus clearly states that he was a Nabi when it admonishes the people for assassinating him between the temple and the altar. Allaama Ibn Katheer رحمه الله states that Hadhrat Zakariyya υ was indeed from the progeny of Hadhrat Dawood υ and his wife Eesha (Elizabeth) was from the progeny of Hadhrat Haaroon υ.

It has always been the practice of the Ambiyaa عليهم السلام to earn their own living even though they were kings so that the people should never have to bear the burden of supporting them. It is for this reason that the Qur'aan quotes them as saying to the people, "**I do not ask you for any payment for this** *(for preaching Towheed to you)***. My payment** *(reward)* **is the responsibility of Allaah, the Rabb of the universe**".[294]

A Hadith from Hadhrat Abu Hurayrah τ in Muslim makes it evident that Hadhrat Zakariyya υ earned his living as a carpenter.

There was pious man from the progeny of Hadhrat Sulaymaan υ by the name of Imraan bin Naashi. He and his wife Hanna bint Faaqood were childless. She therefore made a vow to devote the child she bears to the service of the Masjid. When a daughter was born to her, her husband had already passed away. The child therefore had to be handed over in custody to one of the priests appointed to serve the Masjid. The priests all clamoured to have custody of this blessed little girl, so lots had to be drawn to decide who will have the privilege. Each time lots were drawn, it was drawn in favour of Hadhrat Zakariyya υ. He was also best suited to be her guardian because his wife Eesha was the real sister of Hanna. Hadhrat Maryam رضي الله عنها therefore grew up in the care of her maternal aunt. Details concerning the story of Hadhrat Maryam رضي الله عنها will Inshaa Allaah be mentioned in the discussion of Hadhrat Isa υ.

---

[294] Surah Shu'araa, verse 109.

When Hadhrat Maryam رضي الله عنها came of age, Hadhrat Zakariyya υ allocated a room close to the Masjid for her to use as a place of seclusion for the purpose of Ibaadah. One day he noticed that there was fruit in her room, which was not in season[295]. When he asked her where the fruit had come from, she replied that it was from Allaah, Who provides as He pleases (and is not restricted to seasons).

In the Words of the Qur'aan

The above episode is related in the Qur'aan in the following words:

Allaah says in verse 44 of Surah Aal Imraan:

ذٰلِکَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْکَ ؕ وَمَا کُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اَيُّهُمْ يَکْفُلُ مَرْيَمَ ۪ وَمَا کُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ (۴۴)

TRANSLATION: These are from the narrations of the unseen that We inspire you with *(O Muhammad ε).* **You were not present with them** *(with Zakariyya υ and the other caretakers of Baytul Maqdas)* **when they cast their pens** *(into the river as a form of drawing lots to determine)* **who will be the guardian of Maryam. You were not** *(also)* **present with them when they disputed** *(about who should care for her)***.**

Verse 37 of Surah Aal Imraan states:

وَّکَفَّلَهَا زَکَرِيَّا ۚؕ کُلَّمَا دَخَلَ عَلَيْهَا زَکَرِيَّا الْمِحْرَابَ ۙ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يٰمَرْيَمُ اَنّٰى لَکِ هٰذَا ؕ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ (۳۷)

TRANSLATION: ...and *(Allaah)* **placed her in the custody of Zakariyya υ. Whenever Zakariyya υ went into the chamber** *(her room where she lived and worshipped Allaah)***, he found food by her** *(including fruit that was not in season)***. He said, "O Maryam, from where did you**

[295] The food refers to out of season fruit according to Imaams Mujaahid, Ikramah, Sa'eed bin Jubayr, Dahhaak, Qataadah and Ibraaheem Nakha'ee رحمهم الله.

get this?" She replied, "It is from Allaah. Allaah provides for whom He pleases without count *(without limit, in a manner that is beyond one's comprehension and imagination)***."**

Du'aa for Children

Because he had no sons to succeed him, **Hadhrat Zakariyya υ** was concerned about who would guide the Bani Israa'eel after he passed away. **Ibn Katheer** رحمه الله **says that Hadhrat Zakariyya υ was 70 years old at the time, while Tha'labi states that he was 90 to 99 years of age. Because of his advanced age and the fact that his wife was barren, there appeared to be no hope of them ever begetting a child.**

However, when he saw that Allaah provided fruit for Hadhrat Maryam رضي الله عنها in manner that completely contradicted the norms, the realisation was renewed within him that Allaah can also grant him a child despite the fact that the natural odds seemed stacked against it. It was then that he made du'aa to Allaah saying, "**O my Rabb! My bones have weakened** *(aged)* **and my hair has turned white because of old age. I have never** *(before)* **been unfortunate** *(unsuccessful)* **in my du'aa to You** *(I therefore have great hopes that this du'aa will also be accepted)***. I fear for my relatives after me** *(I fear that they may forsake the Deen after I die)***. My wife is barren** *(unable to bear children)***, so grant me an heir** *(a son to help me in propagating the Deen)* **who can inherit** *(my knowledge)* **from me and inherit from the family of Ya'qoob** υ *(so that he can guide my people if they stray from their Deen)* **. And, O my Rabb, make him beloved unto You** *(by making him a person who practises the knowledge of Deen that he possesses)*".[296]

The du'aa of a Nabi is never self-centred. This du'aa of Hadhrat Zakariyya υ was made for the benefit of his people since they required someone to continue the work of reformation and Da'wah. This du'aa was therefore accepted by Allaah and an angel delivered the good news to him when he was engaged in Ibaadah

---

[296] Surah Maryam, verse 4.

that he shall beget a son by the name of Yahya. Hadhrat Zakariyya υ asked the angel how the du'aa would reach fulfilment since this could be done by his wife being cured made fertile or by him regaining the vigour of youth. The angel made it clear that the details were not important, but that it was certain that the child will be born because Allaah had decreed it. Furthermore, such a task, as strange as it may seem, was very easy for Allaah to accomplish.

Hadhrat Zakariyya υ then asked Allaah to show him a sign to indicate that the process has begun. **Allaah then informed him that the sign would be when he will be unable to talk to anyone for three days.** His only means of communication during the time would be by making gestures to people. When this sign appeared, he was to increase in glorifying and praising Allaah.

The day eventually arrived when he was unable to speak for three days. The people assumed that he was fasting since a fast of silence was a common form of Ibaadah during those days. During these days he continued to exert himself in Ibaadah and also managed to instruct the people using gestures and signs. This occurrence was a source of tremendous joy for him as well as for the Bani Israa'eel because it would ensure that they have someone after him to continue his efforts.

The above has been derived from the text of the Qur'aan and Ahadeeth. While there are many narrations from the Bani Israa'eel on the subject, we have omitted them since their veracity is not beyond doubt.

In the Words of the Qur'aan

This episode in the life of Hadhrat Zakariyya υ is related in the following verses of the Qur'aan:

Verses 1-11 of Surah Maryam state:

كٓهٰيٰعٓصٓ (١) ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا (٢) اِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا (٣) قَالَ رَبِّ اِنِّیْ وَهَنَ الْعَظْمُ مِنِّیْ وَ اشْتَعَلَ الرَّاْسُ شَيْبًا وَّ لَمْ اَكُنْۢ بِدُعَآئِكَ رَبِّ شَقِيًّا (٤) وَ اِنِّیْ خِفْتُ الْمَوَالِیَ مِنْ وَّ رَآءِیْ وَكَانَتِ امْرَاَتِیْ عَاقِرًا فَهَبْ لِیْ مِنْ لَّدُنْكَ وَلِيًّا (٥) يَّرِثُنِیْ وَيَرِثُ مِنْ اٰلِ يَعْقُوْبَ وَ اجْعَلْهُ رَبِّ رَضِيًّا (٦) يٰزَكَرِيَّآ اِنَّا نُبَشِّرُكَ بِغُلٰمِ اسْمُهٗ يَحْيٰی لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا (٧) قَالَ رَبِّ اَنّٰی يَكُوْنُ لِیْ غُلٰمٌ وَّكَانَتِ امْرَاَتِیْ عَاقِرًا وَّ قَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا (٨) قَالَ كَذٰلِكَ قَالَ رَبُّكَ هُوَ عَلَیَّ هَيِّنٌ وَّ قَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا (٩) قَالَ رَبِّ اجْعَلْ لِّیْ اٰيَةً قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَ لَيَالٍ سَوِيًّا (١٠) فَخَرَجَ عَلٰی قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰی اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّ عَشِيًّا (١١)

TRANSLATION: Kaaf Haa Yaa Ayn Saad *(only Allaah knows the meaning of these letters)*. *(This Surah makes)* **Mention of the mercy of your Rabb towards His slave** *(the Nabi)* **Zakariyya υ.** *(Mention is made of the time)* **When he** *(Zakariyya υ)* **secretly made du'aa** *(in a low tone at night)* **to his Rabb. He said** *(in his du'aa)*, **"O my Rabb! My bones have weakened** *(aged)* **and my hair has turned white because of old age. I have never** *(before)* **been unfortunate** *(unsuccessful)* **in my du'aa to You** *(I therefore have great hopes that this du'aa will also be accepted)*. **I fear for my relatives after me** *(I fear that they may forsake the Deen after I die)*. **My wife is barren** *(unable to bear children)*, **so grant me an heir** *(a son to help me in propagating the Deen)* **who can inherit** *(my knowledge)* **from me and inherit from the family of Ya'qoob υ** *(so that he can guide my people if they stray from their Deen)*. **And, O my Rabb, make him beloved unto You** *(by making him a person who practises the knowledge of Deen that he possesses)*.**"** *(In reply to his du'aa, Allaah sent an angel to him who said,)* **"O Zakariyya, We convey to you the good news of** *(the birth of)* **a son called Yahya. We have never named anyone like this before him** *(his name and his character were unique)*.**" He** *(Zakariyya υ)* **said, "O my Rabb! How will I have a son when my wife is barren** *(unable to bear children at 98 years of age)* **and I have reached the pinnacle of old age** *(at 120 years)* **?" He** *(the angel)* **said, "So it shall be** *(what Allaah wills will come to pass even though it seems astonishing)*. **Your Rabb declares, "It will be easy for Me. Indeed I have created you before whereas you were nothing** *(in a like manner, I can create anything even though the means are unavailable)*.**" He** *(Zakariyya υ)* **said, "O my Rabb! Appoint a sign for me** *(by which I may know that my wife has conceived)*.**" He said,**

"Your sign shall be that you will be unable to speak to people for three nights, even though you will be healthy *(your inability to speak will not be because of any disease)***." So** *(the day finally came when)* **he** *(Zakariyya υ)* **came to his people from the sanctuary** *(the place where he engaged in Ibaadah)* **and** *(unable to speak to them, he)* **gestured to them, "Engage in glorifying your Rabb morning and evening** *(as you normally do. However, additional thanks will now have to be expressed to Allaah because of the successor to be born)***."**

Verses 89-90 of Surah Ambiyaa عليهم السلام state:

وَزَكَرِيَّآ اِذْ نَادٰى رَبَّهٗ رَبِّ لَا تَذَرْنِىْ فَرْدًا وَّ اَنْتَ خَيْرُ الْوٰرِثِيْنَ (٨٩) فَاسْتَجَبْنَا لَهٗ وَ وَهَبْنَا لَهٗ يَحْيٰى وَ اَصْلَحْنَا لَهٗ زَوْجَهٗ اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَ يَدْعُوْنَنَا رَغَبًا وَّ رَهَبًا وَكَانُوْا لَنَا خٰشِعِيْنَ (٩٠)

TRANSLATION: And *(remember)* **when Zakariyya prayed** *(to Allaah saying,)***, "O my Rabb! Do not leave me childless when You are the Best** *(and only One)* **of** *(those who provide)* **Successors." So We responded to his du'aa, gifted him with** *(a son)* **Yahya υ and cured his wife** *(allowed her to bear children in her old age)***. Verily, they** *(the Ambiyaa mentioned above)* **would hasten to perform good deeds and prayed to Us in anticipation** *(of Our mercy)* **and in fear** *(of Our punishment)***. They were humble before Us.**

Verses 38-41 of Surah Aal Imraan state:

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهٗ قَالَ رَبِّ هَبْ لِىْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً اِنَّكَ سَمِيْعُ الدُّعَآءِ (٣٨) فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَآئِمٌ يُّصَلِّىْ فِى الْمِحْرَابِ اَنَّ اللّٰهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّٰهِ وَسَيِّدًا وَّحَصُوْرًا وَّنَبِيًّا مِّنَ الصّٰلِحِيْنَ (٣٩) قَالَ رَبِّ اَنّٰى يَكُوْنُ لِىْ غُلٰمٌ وَّقَدْ بَلَغَنِىَ الْكِبَرُ وَامْرَاَتِىْ عَاقِرٌ قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَآءُ (٤٠) قَالَ رَبِّ اجْعَلْ لِّىْٓ اٰيَةً قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَةَ اَيَّامٍ اِلَّا رَمْزًا وَاذْكُرْ رَّبَّكَ كَثِيْرًا وَّسَبِّحْ بِالْعَشِىِّ وَالْاِبْكَارِ (٤١)

TRANSLATION: At this point *(when it occurred to him that just as Allaah can supply Maryam with fruit that are out of season, He can give children to Zakariyya υ and his wife even though they had passed the age of bearing children)* **Zakariyya** υ **prayed to his Rabb saying, "My Rabb, grant me pure** *(pious)* **children from Yourself** *(by Your grace)*. **Without doubt You hear all prayers** *(and accept them)*." **So the angels** *(Hadhrat Jibra'eel υ)* **called to him while he stood praying in the chamber** *(the place where he worshipped Allaah)*, **"Allaah gives you the good news of Yahya who shall confirm the word from Allaah** *(will confirm the prophethood of Isa υ)* **and** *(who shall be)* **a leader, chaste** *(extremely abstinent from carnal passions)* **and a Nabi from the righteous." He said, "My Rabb, how can I have a son when old age has already reached me and my wife is barren** *(unable to bear children)*?" **He** *(Allaah or Jibra'eel υ)* **replied, "It** *(the matter)* **shall be such. Allaah does as He pleases** *(and none can deter Him)*." **He** *(Zakariyya υ)* **said, "O my Rabb, fix a sign for me** *(by which I may know that my wife has conceived)*." **Allaah said, "Your sign is that you shall be unable to talk to people for three days, except by indications** *(signs)*. **Remember your Rabb abundantly** *(express gratitude to Him)* **and glorify Him** *(worship Him)* **by night and day."**

Lessons and Conclusions

I Alone am Your Rabb

Surah Ambiyaa عليهم السلام relates the stories of several Ambiyaa عليهم السلام, starting with Hadhrat Ibraheem υ and ending with Hadhrat Isa υ. While some stories are brief, others have more detail. The Ambiyaa عليهم السلام mentioned are Hadhrat Ibraheem υ, Hadhrat Loot υ, Hadhrat Is'haaq υ, Hadhrat Ya'qoob υ, Hadhrat Nooh υ, Hadhrat Dawood υ, Hadhrat Sulaymaan υ, Hadhrat Ayyoob υ, Hadhrat Ismaa'eel υ, Hadhrat Idrees υ, Hadhrat Dhul Kifl υ, Hadhrat Yunus (Dhun Noon) υ, Hadhrat Zakariyya υ, Hadhrat Yahya υ and Hadhrat Isa υ.

After mentioning all of them, Allaah declares, "**I am your Rabb, so worship** *(serve and obey)* **Me**".[297] This verse emphasises the fact that all these Ambiyaa عليهم السلام were humans and the servants of Allaah without any resemblance with Allaah Himself. They were completely dependent on Allaah. They needed to stretch their hands before Him to beg for children and seek His assistance when suffering hardships. They needed Allaah to cure their illnesses and could not heal others without Allaah's assistance. Despite all the trials and hardships they suffered, they always turned to Allaah and He always came to their aid. Despite their greatness and the tremendous miracles they performed, they all worshipped Allaah Alone and taught only Towheed to the people.

[297] Surah Ambiyaa عليهم السلام, verse 92.

It is for this reason that Allaah concludes these episodes with the verse, "**This** *(system of beliefs that all the above Ambiyaa adopted)* **is indeed your religion, which is the one and only way and I am your Rabb, so worship** *(serve and obey)* **Me**".[298]

A Sunnah of the Ambiyaa عليهم السلام

Verse 37 of Surah Aal Imraan states that when Hadhrat Zakariyya υ passed by the room of Hadhrat Maryam رضي الله عنها and he saw fruit out of season, he asked her about it. She replied, "**It is from Allaah. Allaah provides for whom He pleases without count**". His attention turned from the means to the Creator of means he prayed to Allaah to grant him a child. This du'aa was accepted and the angels informed him of the good news. Despite the fact that the Ambiyaa عليهم السلام were the most pious and abstinent of people, they also desired to have children as all people do. In fact, the Ahadeeth relate similar incidents of other Ambiyaa عليهم السلام as well. This makes it evident that the desire for children does not conflict with piety.

However, it is not just an empty desire for children that one should have, but a desire for pious children. **It is for this reason that Hadhrat Zakariyya υ prayed for pure (pious) children who will fulfil all the injunctions and responsibilities of Deen.** People who believe that having a wife and children conflicts with piety and abstinence are far from the truth. **Imaam Qurtubi** رحمه الله **states, "The religion of Islaam has defined the desire for children as a Sunnah of the Ambiyaa** عليهم السلام **and the Siddeeqeen."**

A Fine Point

The incident of Hadhrat Zakariyya υ being blessed with a child reveals that Allaah gives those who ask from Him. However, Allaah also grants His favours to those who do not ask from. If Allaah gave only when people asked, then there would

[298] Surah Ambiyaa عليهم السلام, verse 92.

have been tremendous shortages in this world and people’s lives would be severely constrained.

When Hadhrat Zakariyya υ made du’aa for a child at the end of his life, his focus was upon the power of Allaah and not on the apparent means and resources, since these were all opposed to his wish.

Sayyiduna Yahya υ

Hadhrat Yahya υ in the Qur'aan

Hadhrat Yahya υ is mentioned in the same Surahs that speak about Hadhrat Zakariyya υ, viz. Surahs Aal Imraan, An'aam, Maryam and Ambiyaa. Hadhrat Yahya υ was the son of Hadhrat Zakariyya υ and the reply to the du'aa of a Nabi. **Allaah chose the name Yahya for him and this was the first time this name was ever used.** Apart from his name, Hadhrat Yahya υ was also blessed with certain specialties. These were:

1. ***Hukm*****:** This means that he was decisive when passing judgement, possessed deep insight into matters and always gave the correct opinion
2. ***Hannaan*****:** This means that he was very soft-hearted and even more compassionate towards people than their very own mothers
3. ***Hasoor*****:** This means that he exercised control over his carnal passions and was very abstinent and cautious. In fact, the thought of evil never crossed his mind.

His Life

According to historical reports, Hadhrat Yahya υ was six months elder than Hadhrat Isa υ. While it is commonly known that their mothers were sisters, there is a narration stating that they were cousins. Hadhrat Yahya υ was blessed with wisdom and knowledge from a young age and **professed his Nubuwwah at the age of thirty.** He then started to preach to the people in eastern Jordan, encouraging them to repent for their wrongs and to then reform themselves. It is said that he wore garments made of camel hairs and all he ate were birds caught in the forest and honey. He lived an ascetic life, encouraged people to fast and to pray and also prepared the way for the coming of Hadhrat Isa υ.

The principal task that Allaah charged Hadhrat Yahya υ was to inform people of the coming of Hadhrat Isa υ and to pave the way for his arrival. Like his father, Hadhrat Yahya υ was also amongst the high-ranking Ambiyaa عليهم السلام and a staunch adherent to the teachings of the Torah.

Unlike other children of his time, he would not engage in play and game. When called to play, he would tell the others, “I have not been created for play and amusement.” Allaah has declared that he would be blessed with peace and safety on three occasions when people are most vulnerable and in need of assistance. These three occasions are:

1. **At the time of birth,** when one is leaving the womb and entering this world
2. **At the time of death,** when one is leaving this world and entering the realm of Barzakh in the grave
3. **At the time of resurrection,** when one is leaving the Barzakh and entering the Aakhirah

Therefore, anyone blessed with the help of Allaah during these occasions is truly fortunate.

In the Words of the Qur'aan

The Qur'aan introduces Hadhrat Yahya υ in the following verses:

Verse 7 of Surah Maryam states:

يٰزَكَرِيَّآ اِنَّا نُبَشِّرُكَ بِغُلٰمِ اسْمُهٗ يَحْيٰى لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا (٧)

TRANSLATION: *(In reply to his du'aa, Allaah sent an angel to Hadhrat Zakariyyah υ, who said,)* **"O Zakariyya, We convey to you the good news of** *(the birth of)* **a son called Yahya. We have never named anyone like this before him** *(his name and his character were unique)*."

Verse 39 of Surah Aal Imraan states:

فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَآئِمٌ يُّصَلِّيْ فِى الْمِحْرَابِ اَنَّ اللهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللهِ وَسَيِّدًا وَّحَصُوْرًا وَّنَبِيًّا مِّنَ الصّٰلِحِيْنَ (٣٩)

TRANSLATION: So the angels *(Hadhrat Jibra'eel υ)* **called to him while he stood praying in the chamber** *(the place where he worshipped Allaah)*, **"Allaah gives you the good news of Yahya who shall confirm the word from Allaah** *(will confirm the prophethood of Isa υ)* **and** *(who shall be)* **a leader, chaste** *(extremely abstinent from carnal passions)* **and a Nabi from the righteous."**

Verses 89-90 of Surah Ambiyaa عليهم السلام state:

وَزَكَرِيَّآ اِذْ نَادٰى رَبَّهٗ رَبِّ لَا تَذَرْنِيْ فَرْدًا وَّ اَنْتَ خَيْرُ الْوٰرِثِيْنَ (٨٩) فَاسْتَجَبْنَا لَهٗ وَ وَهَبْنَا لَهٗ يَحْيٰى وَ اَصْلَحْنَا لَهٗ زَوْجَهٗ اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَ يَدْعُوْنَنَا رَغَبًا وَّ رَهَبًا وَكَانُوْا لَنَا خٰشِعِيْنَ (٩٠)

TRANSLATION: And *(remember)* **when Zakariyya prayed** *(to Allaah saying,)*, **"O my Rabb! Do not leave me childless when You are the Best** *(and only One)* **of** *(those who provide)* **Successors." So We responded to his du'aa, gifted him with** *(a son)* **Yahya** υ **and cured his wife** *(allowed her to bear children in her old age)*. **Verily, they** *(the Ambiyaa mentioned above)* **would hasten to perform good deeds and prayed to Us in anticipation** *(of Our mercy)* **and in fear** *(of Our punishment)*. **They were humble before Us.**

His Preaching

Hadhrat Haarith Ash'ari τ reports that Rasulullaah ρ said, "Allaah commanded Yahya bin Zakariyya υ to implement five commands and to order the Bani Israa'eel to implement them, but Yahya υ was slow in carrying out these commands. Isa υ said to Yahya υ, 'You were ordered to implement five commands and to instruct the Bani Israa'eel to implement them. So you may proceed to instruct them, or I will do it for you.' Yahya υ said, 'My brother! I fear that if you do it, I will be punished or the earth will be shaken under my feet.' Hence, Yahya υ called the Bani Israa'eel to Baytul Muqaddas, (and they arrived in large numbers) until they filled the Masjid. He started to address them by first thanking Allaah and praising Him. Then he said, 'Allaah ordered me to implement five commandments and that I should order you to adhere to them. (These are:)

1. That you worship Allaah alone and not associate any as partner with Him. The example of this command is the example of a man who bought a servant from his money with paper or gold. The servant started to work for the master, but was paying the profits to another person. Who among you would like his servant to do that? Allaah created you and sustains you, so you should therefore worship Him alone and not associate anything as partner to Him

2. I also command you to pray with devotion, for Allaah directs His attention towards His servant as long as the servant does not turn away. So when you pray, do not turn your heads to and fro

3. I also command you to fast. The example of it is the example of a man amongst a group of men. Because the man has some musk wrapped in a piece of cloth, all in the group smells the scent of the wrapped musk. Verily, the odour from the mouth of a fasting person is better before Allaah than the scent of musk

4. I also command you to give charity. The example of this is the example of a man who was captured by the enemy, who tied his hands to his neck and brought him forth to cut off his neck. He said to them, 'Can I pay a ransom for myself?'. He then ransomed himself with small and large amounts until he liberated himself

5. I also command you to always remember Allaah. The example of this deed is like that of a man who the enemy is tirelessly pursuing. He then takes refuge in a fortified fortress (and is safe from them). When the servant remembers Allaah, he will be resorting to the best refuge from Shaytaan"

Rasulullaah ρ then said, "And I instruct you with the five commandments that Allaah has given me. (1) Stick to the Jamaa'ah, (2) listen (to the truth), (3) obey (your leaders), (4) perform Hijrah (migration) and (5) strive in Jihaad for the sake of Allaah. Whoever abandons the Jamaa'ah for even the distance of a hand span, he will have removed the tie of Islaam from his neck until he returns. Whoever uses the slogans of the Period of Ignorance will be among those kneeling in Jahannam."

Someone then asked, "O Rasulullaah ρ! Even if he prays and fasts?" Rasulullaah ρ replied, "Yes, even if he prays, fasts and claims to be Muslim (he will still be headed for Jahannam)."[299]

Muslim historians have reported from Israa'eeli narrations that Hadhrat Yahya υ used to spend most of his time in the loneliness of the desert, making do with the leaves and birds for food. It was after revelations started to come to him that he was instructed to preach to the people in the vicinity of the Jordan River and

[299] Ahmed, Tirmidhi and Ibn Maajah, as quoted in *Al Bidaayah wan Nihaayah* (Vol.2 Pg.52).

to inform them of the imminent arrival of Hadhrat Isa υ. This is also mentioned in the Bible.

Ibn Asaakir has reported from Hadhrat Wahab bin Munabbih رحمه الله that Hadhrat Yahya υ was so overwhelmed by his fear for Allaah that he wept very much, causing lines to be etched upon his cheeks because of the stream of tears.

It is reported that his father Hadhrat Zakariyya τ once found him in the forest and said, "Dear son! You are weeping here while we were worrying so much about you that I had to come out in search for you." Hadhrat Yahya υ replied, "Dear father! Did you not tell me that there is a valley between Jannah and Jahannam that cannot be crossed to gain access to Jannah without the tears shed for fear of Allaah?" When he heard this, Hadhrat Zakariyya τ also started to weep.

Martyrdom

The narrations of both Ibn Asaakir and Allaama Ibn Katheer رحمه الله concerning the death of Hadhrat Yahya υ have been questioned by scholars. Haafidh Ibn Hajar رحمه الله has quoted the narration of Haakim and added that it is also questionable. However, the narration quoted by the historian Tabari رحمه الله is worth mentioning here.

He reports that the Bani Israa'eel generally accepted the preaching of Hadhrat Yahya υ and would gather in large numbers to listen to him. However, his popularity was detested by the despotic King Herod of Judea, who feared that his kingdom should not fall to Hadhrat Yahya υ.

It then occurred that Herod's step brother died, leaving behind a young and beautiful wife, whom Herod fell in love with. She also loved him and the two agreed to marry. However, such a marriage was not permissible in the Israa'eeli religion and Hadhrat Yahya υ cautioned them not to proceed. He warned them of the punishment of Allaah should they go ahead. This infuriated Herod's lover so much that she convinced Herod to assassinate Hadhrat Yahya υ. Although Herod desperately wanted this, the overwhelming popularity of Hadhrat Yahya υ made him hesitate.

The lover then waited for the perfect opportunity, which did not take long to present itself. During the Herod's birthday celebration, her daughter entertained the royal court with a spectacular dance which made Herod very jubilant. In fact, he was so impressed by her that he asked her to make any request she wished. She then turned to her mother to ask what it was she should ask for. "Ask for the head of Yahya," her mother smiled. The girl looked up at Herod and said, "I would like the head of Yahya handed over to me in a platter." As reluctant as he was, Herod could not refuse the request and did as he was bidden.[300]

The most surprising aspect of this incident was that no one from the Bani Israa'eel made any protest when Herod assassinated Hadhrat Yahya υ.

Historians differ about where Hadhrat Yahya υ was assassinated. Some say that it took place in Baytul Muqaddas between the temple and the altar.

---

[300] Taareekh Tabari (Vol.2 Pg.45).

Hadhrat Sufyaan Thowri رحمه الله reports from Thamar bin Atiyya that seventy Ambiyaa عليهم السلام were martyred here.[301]

Qaasim bin Salaam reports from Hadhrat Sa'eed bin Musayyib رحمه الله that Hadhrat Yahya υ was martyred in Damascus. **There is a grave in the Umayyad Masjid in Damascus that is said to be the grave of Hadhrat Yahya υ,** which I have had the opportunity of visiting. And Allaah knows best.

Haafidh Ibn Asaakir رحمه الله reports from Zaid bin Waaqid that when a Masjid was being rebuilt in Damascus, he personally saw the head of Hadhrat Yahya υ when excavations took place close to the eastern side of the Mihraab. He noted that the face and even the hairs were perfectly intact and there was still fresh blood as if he had been martyred just then.[302] However, it is still not certain where the exact location of his martyrdom was.

When Hadhrat Isa υ learnt about the martyrdom of Hadhrat Yahya υ, he started to preach publicly. The Qur'aan makes it clear that together with their rebellion and insolence, the Jews were guilty of even assassinating their Ambiyaa عليهم السلام.[303]

Ibn Abi Haatim has reports from Hadhrat Abu Ubaydah bin Jarraah τ that **Rasulullaah ρ said, "In a single day the Bani Israa'eel murdered 47 Ambiyaa عليهم السلام and 170 pious men who instructed them to do good and forbade them from evil."**

---

[301] Tafseer Ibn Katheer (Vol.2 Pg.55).
[302] Tafseer Ibn Katheer (Vol.2 Pg.55).
[303] Surah Aal Imraan, verse 21.

Hadhrat Wahab bin Munabbih رحمه الله related that after the Jews killed Hadhrat Yahya υ, they turned towards his father Hadhrat Zakariyyah υ to kill him as well. He managed to squeeze through a crack in a tree and hide himself. When they were unable to find him, Shaytaan led them to the hiding place. Rather than getting him out of the tree to execute him, the wretched people started to saw through the tree until both the tree and the noble Nabi of Allaah υ were cut in two.

Meeting Hadhrat Yahya υ on the Night of Mi'raaj

In the narration describing the Mi'raaj, Imaam Bukhaari رحمه الله has quoted from Rasulullaah ρ that when he reached the second heaven, he met Hadhrat Yahya υ and Hadhrat Isa υ, who were cousins (sons of sisters). Hadhrat Jibra'eel υ informed Rasulullaah ρ who they were and asked him to greet them both. Rasulullaah ρ then greeted them and they replied to his greeting and said, "Welcome to a pious brother and a pious Nabi."

Lessons and Conclusions

The Worst of People

None can be worse than one who kills an innocent person who never harms anyone and has no desire for the wealth or property of another. For from this, the person killed is one who devotes all his time and energies to the reformation of the people without asking them for anything in return. When Hadhrat Abu Ubaydah τ asked Rasulullaah ρ who would be the one most deserving of Allaah's punishment on the Day of Qiyaamah, Rasulullaah ρ replied, "The person who kills a Nabi or a person who enjoins evil and forbids good."

The Jews are the only people on historical records who have mass murdered their Ambiyaa عليهم السلام. Allaah says about them, "**they disbelieved in Allaah's Aayaat and used to kill the prophets unjustly**".[304]

Good Opinions

A person should never lose hope in the mercy of Allaah. Even when one has prayed incessantly to Allaah without seeing any results, he must not give up hope. Losing hope in Allaah's mercy is a trait of Kufr. In fact, people of the past were put through such torturous trials and hardships that even their Ambiyaa عليهم السلام eventually wondered when the help perform Allaah would arrive. Allaah makes it clear that the help of Allaah is always close at hand. When they maintain their hopes in Allaah and always have a favourable opinion of Him, their difficulties are soon removed and they feel as if they have a new life altogether.

[304] Surah Baqrah, verse 61.

It is with this favourable opinion in Allaah that Hadhrat Zakariyya υ prayed, “**I have never** *(before)* **been unfortunate** *(unsuccessful)* **in my du’aa to You** *(I therefore have great hopes that this du’aa will also be accepted)*”.[305] Despite having all odds stacked against him, he did not lose hope in Allaah and was soon blessed with what he wanted.

[305] Surah Maryam, verse 4.

The People of the Orchard

Surah Qalam describes the evil characteristics and actions of the Mushrikeen, particularly those of one of the Mushrikeen leaders in Makkah by the name of Waleed bin Mughiera. The Surah then proceeds to relate an incident that occurred in the times before concerning some people who owned and orchard. They became so proud about their property that they did not want to fulfill the rights of Allaah that were due from them. Eventually, they lost everything they had and it was only then that their eyes opened to the reality.

The lesson to the people of Makkah was for them to start realising that it was Allaah Who blessed them with all they had and if they did not fulfil the rights of the many bounties from Allaah and did not believe in the Nab sent to them, they will also be losers in this world as well as in the Aakhirah.

Hadhrat Sa'eed bin Jubayr رحمه الله reports that this incident occurred in the Yemeni town of Harwaan, approximately 6 miles from the city of San'aa. There lived a man from the Ahlul Kitaab there who was very wealthy and also very generous. Together with always lending a helping hand to the poor and needy, he would also grant them a share from his crop every time he harvested. For this reason, many poor people always gathered at his orchard at the time of harvesting.

After the man passed away, his three sons inherited all his wealth and property. However, they decided not to give any of the harvest to the poor, thinking that they had large families to care for and did not want to leave them destitute. They therefore did not announce the day of harvesting and decide to harvest the crops as early as possible so that no one would even know that they had

harvested until they were done. Despite all their planning, they forgot to say Inshaa Allaah.

In the meanwhile, Allaah had decided otherwise and their crops were destroyed the previous night. Some narrations state that a hot wind blew that night, which caused the crops to catch alight and burn to the ground. When the brothers reached the orchard the following morning, they were so shocked to notice the ruin that met them that they thought they had somehow lost the way and arrived at a different place. However, when reality struck them, they lamented the loss of their crops. One of them then reminded of how they had forgotten Allaah and they began to chastise themselves for their evil intentions.

These verses also address the common misnomer that the Mushrikeen of Makkah had when they professed to be accepted in the sight of Allaah because they had wealth and worldly prosperity. They therefore told the Mu'mineen that they were accursed in the sight of Allaah because they were poor.

In the Words of the Qur'aan

Verses 17-33 of Surah Qalam state:

اِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَآ اَصْحٰبَ الْجَنَّةِ ۚ اِذْ اَقْسَمُوْا لَيَصْرِمُنَّهَا مُصْبِحِيْنَ (١٧ۙ) وَلَا يَسْتَثْنُوْنَ (١٨) فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَ هُمْ نَآئِمُوْنَ (١٩) فَاَصْبَحَتْ كَالصَّرِيْمِ (٢٠ۙ) فَتَنَادَوْا مُصْبِحِيْنَ (٢١ۙ) اَنِ اغْدُوْا عَلٰى حَرْثِكُمْ اِنْ كُنْتُمْ صٰرِمِيْنَ (٢٢) فَانْطَلَقُوْا وَ هُمْ يَتَخَافَتُوْنَ (٢٣ۙ) اَنْ لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِيْنٌ (٢٤ۙ) وَّ غَدَوْا عَلٰى حَرْدٍ قٰدِرِيْنَ (٢٥) فَلَمَّا رَاَوْهَا قَالُوْا اِنَّا لَضَآلُّوْنَ (٢٦ۙ) بَلْ نَحْنُ مَحْرُوْمُوْنَ (٢٧) قَالَ اَوْسَطُهُمْ اَلَمْ اَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُوْنَ (٢٨) قَالُوْا سُبْحٰنَ رَبِّنَآ اِنَّا كُنَّا ظٰلِمِيْنَ (٢٩) فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ (٣٠) قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا طٰغِيْنَ (٣١) عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ (٣٢) كَذٰلِكَ الْعَذَابُ ؕ وَ لَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ (٣٣٪) اِنَّ لِلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنّٰتِ النَّعِيْمِ (٣٤)

TRANSLATION: Verily We have tested them *(the Mushrikeen of Makkah whose wealth and children caused them to become arrogant)* **as We tested the people of the orchard** *(a few brothers who owned an orchard)* **when they swore that they will pluck the fruit** *(very early)* **in the morning** *(so that they would not have to give any of the produce to the poor who usually gathered there for a share)* **but they did not say, "Insha Allaah"** *("If Allaah wills")*. **So a visitation** *(a disaster)* **from your Rabb swept over their orchard as they slept. So their orchard had become like a harvested crop by the morning** *(completely bare, without any produce whatsoever)*. *(Unaware of what had happened the previous night,)* **They** *(the brothers)* **called to each other in the morning** *(and said to each other)* **"Leave early for the plantation if you wish to pluck the harvest." As they walked** *(towards the orchard)*, **they whispered to each other saying, "No needy person should ever enter your presence today." They proceeded with the thought that they had the power to withhold** *(the produce from others)*. **When they** *(arrived at the orchard and)* **saw the orchard** *(completely devastated)* **they exclaimed, "We must have lost the way** *(This cannot be our orchard!)* **!"** *(When they realised that the orchard was indeed theirs, they said,)* **"No** *(we have not lost the way)*! **We are the destitute** *(needy)* **ones** *(who have lost everything)*." **The good one among them said, "Did I not tell you** *(not to stop giving charity to the poor)*. **Why do you now not** *(repent and)* **glorify Allaah?" They said, "Glorified is our Rabb!** *(O Allaah forgive us because)* **We** *(admit that we)* **were wrong doers indeed."** *(Thereafter, like most people do during times of distress,)* **They turned to each other pinning the blame on one another.** *(When they finally realised that they were all to be blamed,)* **They cried, "Woe be to us! We have** *(all)* **certainly transgressed! We hope that our Rabb will replace for us something better than our orchard** *(either in this world or in the Aakhirah)*. **Indeed we have confidence in our Rabb** *(that He will forgive us)*." **Such is the punishment** *(of Allaah in this world for the sinners)*. **However, the punishment of the Aakhirah is much more severe. If only they** *(people in general)* **knew** *(this)*.

Lessons and Conclusions

A Profound Lesson to Learn

People who wish to boats about their wealth and overlook the rights they owe to Allaah and to their fellow men should fear facing the same end as these people of the orchard. However, Allaah always allows people a period of grace to reform themselves before taking any action. When they fail to heed during this grace and use it only to prove that they are right, then the bounties are soon snatched away from them and they face destitution. They then become a lesson for others to heed. At this final stage neither their remorse nor Imaan is of any avail.

Rights of One's Wealth

As Allaah states in the Qur'aan, He has given some people more sustenance and wealth than others. However, no person should assume that the wealth he has is his to do with it as he pleases. He must understand that he owes some of it back to Allaah and to his fellow mankind in the form of compulsory and optional charity. Failure to fulfill these rights will result in an end similar to the brothers in this story.

The Example of the Two Men

After relating the incident of the men of the cave, Surah Kahaf proceeds to narrate the incident of two friends who lived in the days long before the Qur'aan was revealed. The incident tells of how the one turned out to be successful ultimately, while the other did not.

Some scholars believe that the incident is merely an example and did not really happen. They say that it is a hypothetical scenario depicting the behavior of the Mushrikeen of Makkah when they mocked and scoffed at the Mu'mineen. There is therefore a lesson for them in this.

However, the majority of scholars including Allaama Ibn Katheer رحمه الله say that the incident is a true account of what happened, just as the incident of the men of the cave was real. Apart from the account given in the Qur'aan, there are no other references to this incident in the Ahadeeth or in the books of history.

The verse before this narrative states, "**For these people** *(who have Imaan and who do good)* **shall be eternal Jannaat beneath which rivers flow. There they will be adorned with gold bangles, they will wear green garments** *(made)* **of fine silk and raw silk and they will recline on couches.** *(Jannah is)* **A fine reward indeed, and the best of resting-places!"**[306]
Thereafter, the incident concludes by making it evident that those who choose to reject the belief in the Aakhirah will suffer ruin in this world as well as in the next. They continue to think that their prosperity in this world is a sign of their good fortune and that the lack of wealth that the Mu'mineen have in this world is a sign of their wretchedness However, they fail to realise that their worldly

[306] Surah Kahaf, verse 31.

prosperity will soon come to an end and that the Mu'mineen will soon be enjoying a life of splendour and honour in the Aakhirah.

Allaah cites the example of a man who had been given an abundance of wealth in this world, but he is a haughty Kaafir who refuses to acknowledge that everything he had has come from Allaah. He maintains that there will be no reckoning in the Aakhirah and, if there happens to be reckoning, he will enjoy even more wealth and luxury there.

His friend is a Mu'min, but a poor person with no worldly wealth to his name. He advises is wealthy Kaafir friend not to be obsessed by his wealth and never to believe that this will last forever. Just as Allaah gave him everything, Allaah can easily take it all away again. This is exactly what happened thereafter when the plantation of the Kaafir was destroyed in a calamity and he was left wringing his hands in remorse and grief. Some narrations state that a hot wind blew at night, which caused the crops to catch alight and burn to the ground.

In the Words of the Qur'aan

Verses 32-44 of Surah Kahaf state:

وَاضْرِبْ لَهُمْ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِاَحَدِهِمَا جَنَّتَيْنِ مِنْ اَعْنَابٍ وَّ حَفَفْنٰهُمَا بِنَخْلٍ وَّ جَعَلْنَا بَيْنَهُمَا زَرْعًا (۳۲) كِلْتَا الْجَنَّتَيْنِ اٰتَتْ اُكُلَهَا وَلَمْ تَظْلِمْ مِّنْهُ شَيْئًا ۙ وَّ فَجَّرْنَا خِلٰلَهُمَا نَهَرًا (۳۳) وَّكَانَ لَهٗ ثَمَرٌ ۚ فَقَالَ لِصَاحِبِهٖ وَ هُوَ يُحَاوِرُهٗۤ اَنَا اَكْثَرُ مِنْكَ مَالًا وَّ اَعَزُّ نَفَرًا (۳۴) وَ دَخَلَ جَنَّتَهٗ وَ هُوَ ظَالِمٌ لِّنَفْسِهٖ ۚ قَالَ مَاۤ اَظُنُّ اَنْ تَبِيْدَ هٰذِهٖۤ اَبَدًا (۳۵) وَّمَاۤ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّ لَئِنْ رُّدِدْتُّ اِلٰى رَبِّىْ لَاَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا (۳۶) قَالَ لَهٗ صَاحِبُهٗ وَ هُوَ يُحَاوِرُهٗۤ اَكَفَرْتَ بِالَّذِىْ خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوّٰىكَ رَجُلًا (۳۷) لٰكِنَّاۡ هُوَ اللّٰهُ رَبِّىْ وَ لَاۤ اُشْرِكُ بِرَبِّىْۤ اَحَدًا (۳۸) وَلَوْلَاۤ اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللّٰهُ ۙ لَا قُوَّةَ اِلَّا بِاللّٰهِ ۚ اِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَالًا وَّ وَلَدًا (۳۹) فَعَسٰى رَبِّىْۤ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ وَ يُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيْدًا زَلَقًا (۴۰) اَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيْعَ لَهٗ طَلَبًا (۴۱) وَاُحِيْطَ بِثَمَرِهٖ فَاَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلٰى مَاۤ اَنْفَقَ فِيْهَا

وَہِیَ خَاوِیَۃٌ عَلٰی عُرُوۡشِہَا وَیَقُوۡلُ یٰلَیۡتَنِیۡ لَمۡ اُشۡرِکۡ بِرَبِّیۡۤ اَحَدًا (۴۲) وَلَمۡ تَکُنۡ لَّہٗ فِئَۃٌ یَّنۡصُرُوۡنَہٗ مِنۡ دُوۡنِ اللّٰہِ
وَمَا کَانَ مُنۡتَصِرًا (۴۳ؕ) ہُنَالِکَ الۡوَلَایَۃُ لِلّٰہِ الۡحَقِّ ؕ ہُوَ خَیۡرٌ ثَوَابًا وَّ خَیۡرٌ عُقۡبًا

TRANSLATION: Relate to them the example of two men *(one a Mu'min and the other a Kaafir)***. We had granted one of them** *(the Kaafir)* **two orchards of grapes** *(two vineyards)* **surrounded by date palms and** *(in addition to this, We had)* **grown a plantation** *(of crops)* **between the two. Both orchards bore fruit and We did not withhold anything from him. We even caused a river to gush forth between the two** *(so that irrigation was easy for him)***. He also had** *(an abundance)* **of fruit** *(other types of wealth)***. While speaking** *(boasting)* **to his companion** *(the Mu'min)***, he** *(the Kaafir)* **said, "I have more wealth than you and my people are dominant** *(my family and I are more respectable in society and have a larger following)***."** *(Accompanied by his Mu'min companion,)* **He** *(the Kaafir)* **entered his orchard as an oppressor unto himself** *(by committing kufr, he oppressed himself by inviting Allaah's anger)* **and said, "I do not suppose that this garden will ever be destroyed. And I do not suppose that Qiyaamah will ever arrive. If I should ever be returned to my Rabb** *(if Qiyaamah ever comes)* **I shall certainly find a better place of return** *(if Allaah has given this to me in this world, I can only expect better in the Aakhirah if it ever does come)***." As they spoke, his companion** *(the Mu'min)* **told him, "Do you disbelieve in Him Who has created you** *(your father Aadam υ)* **from sand, then** *(the rest of mankind)* **from a drop** *(of sperm)* **and then perfected** *(your development until He grew)* **you as a man? But** *(if you refuse to believe, I am content to assert that)* **He is my Rabb and I shall not ascribe anyone as partner to Him. When you enter your garden, why do you rather not say, '*Maashaa Allaah La Quwwata illaa billaah*'** *("Only what Allaah wills shall happen and all might is with Allaah". Allaah gives and takes as and when He pleases. By saying this, you will be acknowledging that all you have is from Allaah and that you should be praising Him instead of boasting)* **? If you think that** *(you are closer to Allaah because of your wealth and that I am not because)* **I have less wealth and children than you then** *(remember that the things of this world are temporary and)* **the time is close when My Rabb shall grant me better than your orchard** *(either in this world or in the Aakhirah)* **and** *(the possibility is great that my Rabb may)* **send to your garden a calamity** *(a thunderbolt)* **from the sky,** *(which will burn everything)* **turning it into an empty plain or** *(the possibility is just as great that)* **its water would sink into the depths of the earth** *(causing everything to dry up by the morning)***, after which you will be unable to even look for it** *(you will be unable to get any water to revive your orchards)***." So his fruit** *(all his wealth)* **was engulfed** *(destroyed by a disaster)* **and he began to wring his hands** *(in sorrow)* **for what he had invested in it. They** *(the vineyards)* **had collapsed on their trellises and he said, "If only I had not ascribed any partner to my Rabb!" He had no troops** *(no power)* **to assist him against** *(the punishment of)* **Allaah, neither could he avenge himself. At times like this** *(as well as on the Day of Qiyaamah)***, assistance** *(power)* **is only from Allaah, the True** *(Ilaah)***. He is the best for reward** *(for none can reward as He does and His rewards are everlasting)* **and the best in the end.**

Lessons and Conclusions

Warnings and Advice

This incident is an extremely thought provoking comparison between the Mushrikeen of Makkah and the Mu'mineen. The Mushrikeen were so proud and arrogant that they did not want to even hear the message of truth from Rasulullaah ρ. If they had to listen to it for some reason, they made the condition that none of the poor Muslims be in the gathering with them because sitting with them would be below their dignity. Because they believed that their wealth would last forever, they poked fun at the poor Muslims and looked down at them.

Using the parable, the Qur'aan therefore spells out in a wonderful fashion that ultimate success will fall to the lot of the poor Mu'mineen, while the arrogant Mushrikeen will be the ultimate losers. This is exactly what transpired afterwards.

Acknowledging the Bounties of Allaah

It is the characteristic of a true Mu'min to acknowledge that the wealth and prosperity he has comes from Allaah. For this reason, he will rather humble himself before Allaah instead of displaying pride and arrogance. He attributes all he has to Allaah and not to his personal achievements. This was the advice that the Mu'min told his Kaafir friend when he said, "**When you enter your garden, why do you rather not say, '*Maashaa Allaah La Quwwata illaa billaah*'** *("Only what Allaah wills shall happen and all might is with Allaah". Allaah gives and takes as and when He pleases. By saying this, you will be acknowledging that all you have is from Allaah and that you should be praising Him instead of boasting)***?**"

Rasulullaah ρ said that the phrase "*Laa Howla wa laa Quwwata illaa Billaah*" (There is no power and might but with Allaah) is the key to Jannah. This is an acknowledgement from a person that there is no power to do good and no might to abstain from evil except with the help of Allaah. The person who is convinced about this possesses the keys to Jannah and will certainly enter it.

The People of the Village

The Qur'aan relates a brief account of the people of the village to whom Allaah sent two Ambiyaa عليهم السلام. These Ambiyaa عليهم السلام preached Towheed to the people and guided them to do what is right. When the people refused to believe in these two Ambiyaa عليهم السلام and rejected their message, Allaah sent yet another Nabi to assist them. **The three of them then worked together to convince the people that they were the messengers of Allaah,** but the people jeered and mocked at them, telling them that they were no better than the rest of the people.

These Ambiyaa عليهم السلام swore on oath that they were indeed the messengers of Allaah, sent to convey the message of Towheed to them. However, the people accused them of bringing misfortune to them by dividing the community and causing dissension. The people eventually threatened to cause grievous harm or even kill the Ambiyaa عليهم السلام if they did not desist from their preaching. The Ambiyaa عليهم السلام told the people that it was them who were bringing ill fortune to themselves by disobeying Allaah and sinning.

However, there was a good man in the town who did his best to convince the people that they should believe in the Ambiyaa عليهم السلام and do as they said. He told the people that these were people who wished them well and exerted themselves without taking any remuneration for the efforts. He bade the people to believe in the Allaah Who created them from nothing and will resurrect them from the dead on the Day of Qiyaamah. He impressed upon them that if Allaah decreed any harm to come his way, there was nothing that their idols could do to avert it.

However, this only infuriated the people into such frenzy that they martyred him. Allaah says about him thereafter, "**It was said** *(to him after his death)*, **"Enter Jannah." He said, "If only my people had known the reason why my Rabb had forgiven me and made me from among the honoured ones** *(If they knew this, they would surely have followed my example)***!"**[307]

Thereafter, Allaah says, "**We did not** *(go through the effort to)* **send any army against his nation after him, nor were We going to. It was only a single scream** *(that was needed to punish them,)* **after which they were** *(all destroyed like a light that is)* **suddenly extinguished** *(in an instant)*".[308]

It appears that the people martyred the three Ambiyaa عليهم السلام as they had threatened to do.

In the Words of the Qur'aan

Verses 13-23 of Surah Yaaseen relate the incident in the following words:

وَاضْرِبْ لَهُمْ مَّثَلًا اَصْحٰبَ الْقَرْيَةِ ۘ اِذْ جَآءَهَا الْمُرْسَلُوْنَ (١٣) اِذْ اَرْسَلْنَآ اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوْٓا اِنَّآ اِلَيْكُمْ مُّرْسَلُوْنَ (١٤) قَالُوْا مَآ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ۙ وَ مَآ اَنْزَلَ الرَّحْمٰنُ مِنْ شَيْءٍ ۙ اِنْ اَنْتُمْ اِلَّا تَكْذِبُوْنَ (١٥) قَالُوْا رَبُّنَا يَعْلَمُ اِنَّآ اِلَيْكُمْ لَمُرْسَلُوْنَ (١٦) وَمَا عَلَيْنَآ اِلَّا الْبَلٰغُ الْمُبِيْنُ (١٧) قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَ لَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ (١٨) قَالُوْا طَآئِرُكُمْ مَّعَكُمْ ؕ اَئِنْ ذُكِّرْتُمْ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ (١٩) وَ جَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ (٢٠) اتَّبِعُوْا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّ هُمْ مُّهْتَدُوْنَ (٢١) وَمَا لِيَ لَآ اَعْبُدُ الَّذِيْ فَطَرَنِيْ وَ اِلَيْهِ تُرْجَعُوْنَ (٢٢) ءَاَتَّخِذُ مِنْ دُوْنِهٖٓ اٰلِهَةً اِنْ يُّرِدْنِ الرَّحْمٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّيْ شَفَاعَتُهُمْ شَيْـًٔا وَّلَا يُنْقِذُوْنِ (٢٣)

---

[307] Surah Yaaseen, verses 26-27.
[308] Surah Yaaseen, verse 28-29.

TRANSLATION: Give them the example of the people of the village when the messengers *(prophets)* **came to** *(preach Towheed to)* **them.** *(It is worth mentioning the time)* **When We sent two** *(prophets)* **to them and the people rejected them, after which We reinforced them with a third** *(prophet)* **and they said** *(to the people)*, **"We have certainly been sent as messengers to you people." The people said, "***(How can you be prophets when)* **You are mere humans like ourselves** *(A prophet ought to be an angel)*. **Ar Rahmaan** *(Allaah)* **has not revealed anything, you are only lying** *(about your mission and message)*.**" They replied, "***(Whether you believe us or not,)* **Our Rabb knows that We have been sent as messengers to you people** *(and we will therefore continue with our mission)*. **Clear propagation is our only responsibility." The people said, "We augur evil from you** *(only evil can be expected from your presence here)*. **If you do not desist** *(stop preaching)*, **we will surely stone you and a painful punishment from us will definitely afflict you." The messengers said, "Your augury** *(premonition of evil)* **is with you** *(if any evil comes your way, it will only be as a result of you own wrong-doing)*. *(Do you augur evil only)* **Because you have been given advice?** *(This is foolish indeed because good advice should rather prompt you to augur good. However, you say such things because)* **You are but a transgressing nation." A man** *(from the same town)* **came running from the farthest end of the town saying, "O my people! Follow the messengers. Follow those who do not ask for any payment from you, and who are rightly guided** *(who are not selfishly motivated in any way)*. **Why should I not worship the One Who has created me, and to Whom you all shall return?** *(We have every reason to worship Allaah and would be foolish not to.)* **Why should I take others as Aaliha besides Him? If Ar Rahmaan intends any harm to reach me, their intercession will not help me in the least, nor can they rescue me** *(from punishment)*.**"** *(We therefore have no reason for worshipping them.) (Should I worship others besides Allaah,)* **I would then surely be in clear error. I have certainly believed in your Rabb** *(Allaah)*, **so listen to me** *(and obey the prophets)*.**"** *(However, instead of listening to him, the people killed him.)* **It was said** *(to him after his death)*, **"Enter Jannah." He said, "If only my people had known the reason why my Rabb had forgiven me and made me from among the honoured ones** *(If they knew this, they would surely have followed my example)* **!" We did not** *(go through the effort to)* **send any army against his nation after him, nor were We going to. It was only a single scream** *(that was needed to punish them,)* **after which they were** *(all destroyed like a light that is)* **suddenly extinguished** *(in an instant)*.

More Details of the Incident

Considering the objective for which the Qur'aan has related the incident, what has been stated in the Qur'aan is sufficient for people of insight. This is just one of the millions of incidents discussing the clash between truth and falsehood that has occurred under the sky of the same earth. It makes no difference that the man was, what the city was or even whom the Ambiyaa عليهم السلام were. Such details do narrate that affect the lesson in the story. The incident has repeated itself so often where people have resorted to assassinating the very souls who had set out to guide them.

Nonetheless, Hadhrat Ka'b Ahbaar رحمه الله, Wahab bin Munabbih رحمه الله and Hadhrat Abdullaah bin Abbaas τ have reported that the incident took place in the city of Antioch in Shaam. The people of the city were ruled by a king named Intenees and they were all idol worshippers. **Allaah sent three Ambiyaa عليهم السلام to guide them towards Towheed, whose names were Saadiq, Sadooq and Shaloom.** These three saintly men were constantly engaged in Ibaadah outside the town, where they also occupied themselves with their trade of making cloth. This incident occurred a long time before the coming of Hadhrat Isa υ.

According to Hadhrat Qataadah رحمه الله, this occurred during the time of Hadhrat Isa υ, when he sent three of his disciples to Antioch. Their names were Sham'oon, Yuhanna and Paulus. However, when they refused to listen to them, a carpenter by the name of Habeeb exhorted them to listen. It was then that they killed him and then desecrated his body by trampling upon it.

Allaah then destroyed the city with a scream from Hadhrat Jibra'eel υ, as described in the verses.

Critique

This incident quoted by Ibn Is'haaq is regarded to be an Israa'eeli narration since there is no chain of narrators that can be traced. In fact, even Ibn Is'haaq himself does not quote any chain of narrators and merely states, “It has reached me that…”

Allaama Ibn Katheer رحمه الله has stated that the towns referred to in the first and second narrations were amongst the four Christian towns that were regarded to be the headquarters of Christianity during their respective eras. These towns were Al Quds, Antioch, Alexandria and Rome. These places were important centres of Christianity for the following reasons:

1. Al Quds (Jerusalem) was the hometown of Hadhrat Isa υ
2. The people of Antioch were the first people of any town who accepted the message of Hadhrat Isa υ all at once
3. Alexandria was the first town that allowed all denominations of the Christian priesthood to live in their town. As a result, the pope, cardinals, bishops and all classes of Christian priesthood lived there in peace
4. Rome (Italy) was important because it was the capital of Alexander the Great’s kingdom and he was responsible for reorganising the Christian religion.

The possibility of Antioch being the city referred to in this incident seems farfetched because there are no narrations to indicate that the city was ever destroyed. Another objection raised by Hadhrat Qataadah رحمه الله other than this one is that it would be farfetched to assume that the men sent for the guidance of the people of the city were disciples of Hadhrat Isa υ since the words of the Qur'aan indicate that they were Ambiyaa عليهم السلام. Such indications are found in the phrases:

- **We sent two to them**
- **We reinforced them with a third**
- **...they said** *(to the people)*, **"We have certainly been sent as messengers to you people.**
- **The people said, "***(How can you be prophets when)* **You are mere humans like ourselves**

Tabraani has reports from Hadhrat Abdullaah bin Abbaas τ that Rasulullaah ρ said that there were three persons who were selected to be representatives of their respective Ambiyaa عليهم السلام:

1. Hadhrat Yusha υ was the representative of Hadhrat Musa ρ
2. The man of Yaaseen (Habeeb) was the representative of Hadhrat Isa υ
3. Hadhrat Ali τ was the representative of Rasulullaah ρ

However, the Muhadditheen have stated that this narration is unreliable because one of the narrators by the name of Husayn Ashqar has been discarded as a narrator of Ahadeeth.[309]

Although Imaam Bukhaari رحمه الله has not reported any narration in this regard, he had quoted this incident before the narrations concerning Hadhrat Isa υ. This indicates that, like Allaama Ibn Katheer رحمه الله, he also believed that this occurred prior to the coming of Hadhrat Isa υ.

Nonetheless, these details do not impact upon the lesson of the story, which is ample for the guidance of people with insight.

---

[309] *Fat'hul Baari*.

Lessons and Conclusions

Ar Rahmaan

When the three messengers preached to the people, they said, ""*(How can you be prophets when)* **You are mere humans like ourselves** *(A prophet ought to be an angel)***. Ar Rahmaan** *(Allaah)* **has not revealed anything, you are only lying** *(about your mission and message)*". Although the people were idol worshippers, yet this statement reveals that they knew about this unique attribute of Allaah. This indicates that they had received messengers before, but their faith had eroded over time. Allaah states, "**A warner** *(who cautioned people about the consequences of kufr)* **passed in every nation**."[310]

An Age-Old Misnomer

The Kuffaar and Mushrikeen have always objected to the fact that the Ambiyaa عليهم السلام were human beings. Therefore, they used this objection against all the Ambiyaa عليهم السلام from Hadhrat Nooh υ up to Rasulullaah ρ. Allaah quotes them in verse 7 of Surah Furqaan in the following words, "**they** *(also)* **say, "What is the matter with this Rasool that he eats food and walks in the marketplaces** *(like any ordinary human)* **? Why is an angel not sent with him to be a warner alongside him?""**.

Verse 6 of Surah Taghaabun reads, "**they said, 'Will a human** *(instead of an angel)* **guide us?'**".

Verse 94 of Surah Bani Israa'eel states, "**. The only factor that prevented people from accepting Imaan when guidance came to them was that they said, "Has Allaah sent a**

[310] Surah Faatir, verse 24.

human as a Rasool?" *(However, all the Ambiyaa were humans because they preached to humans)*".

In reply, Allaah states in the very next verse, "**Say** *(in reply to them)*, **"If there were angels walking peacefully on earth, We would have sent to them an angel from the skies as a Rasool** *(However, since there are humans on earth, We have sent a human because he can best relate to them)*.**"**"[311]

This objection was foolish because it can only be humans who can affiliate with and guide other humans. How can angels guide humans when human beings know well that humans have weaknesses that angels do not have?

Light in the Darkness

Wherever the darkness of evil and vice have engulfed people, there is always the light of good hidden somewhere, waiting to dispel the darkness. Therefore, **we see that even during the darkness of the time of Fir'oun, there was a good man from the people of Fir'oun who ran to warn Hadhrat Moosa υ about the danger to his life.** The same happened in the incident of the people of the village, when the carpenter ran from the far end of town to advise the people. Therefore, people engaged in the propagation of Deen should never lose hope and should bear in mind that here is always light at the end of every tunnel.

A Fundamental Truth

The incident of the people of the village highlights the fundamental truth that evil and falsehood will intensify its energies to match the intensifying energies of good and the truth. However, this never daunts the people of the truth since they are prepared to even sacrifice their lives for the cause of the truth.

---

[311] Surah Bani Israa'eel, verse 95.

A Yardstick to Identify Nubuwwah

When the man came running to advise his people, he said, "**Follow those who do not ask for any payment from you, and who are rightly guided** *(who are not selfishly motivated in any way)*". The yardstick he defined to identify a true Nabi is the following two attributes:

1. They never seek remuneration from the people for their efforts
2. Their words and deeds are always correct and harmonised

The man Habeeb knew that the messengers were of unblemished character and sought only the pleasure of Allaah as they tired themselves throughout the days and nights to guide people aright.

The Perfect Well Wisher

After Habeeb was martyred and had seen the tremendous reception he received in the next world, he said, "**If only my people had known the reason why my Rabb had forgiven me and made me from among the honoured ones** *(If they knew this, they would surely have followed my example)***!**"

This statement exemplifies the supreme level to which he wished well for his people. Even after they killed him in cold blood, he still wished that they had accepted the message so that they could have shared his good fortune. He did not curse them for the way they treated him, nor does he harbour any ill feelings. **Praising him in a Hadith, Rasulullaah ρ said, "He wished well for his people while alive and even after death."** May Allaah elevate his position in Jannah. Aameen.

The Realm of Barzakh

Allaah says, "**It was said** *(to him after his death)*, **"Enter Jannah." He said, 'If only my people had known the reason why my Rabb had forgiven me and made me from among the honoured ones** *(If they knew this, they would surely have followed my example)***!'**" This verse clearly proves the reality of the realm of Barzakh, which is the stage between this world and the Aakhirah. Neither is a person fully alive during this period, nor is he totally lifeless. In fact, he can hear sense and speak during this time. He can sense happiness and grief, as well as maintains some form of connection with the people in this world. Had this not been the case, how would the man have received the tidings of Jannah and then shown remorse over the plight of his people.

A Note to People Engaged in Tableegh

People engaged in Tableegh need to study the manner in which the three messengers addressed the people, together with the uncouth replies they received from them. It is also very necessary to study the manner in which Habeeb addressed and advised the people.

When the people refused to accept the messengers and accused them of lying because they were human beings and also because they had received no scripture, the messengers calmly replied by saying, "**"***(Whether you believe us or not,)* **Our Rabb knows that We have been sent as messengers to you people** *(and we will therefore continue with our mission)***. Clear propagation is our only responsibility**". What a composed and compassionate reply in the face of a harsh and hostile statement!

Three Very Fortunate Men

Imaam Mujaahid رحمه الله and Imaam Muqaatil رحمه الله have reported from historical narrations that there were three most fortunate men who believed in Rasulullaah ρ very early. These were:

1. **Habeeb the carpenter, who believed in Rasulullaah ρ 600 years before his arrived**
2. **The king Tubba Akbar who believed in Rasulullaah ρ by reading the previous scriptures**
3. **Waraqa bin Naufal (the cousin of Hadhrat Khadeejah رضي الله عنها), who believed in Rasulullaah ρ and pledged his support for him when Rasulullaah ρ first received revelation. His story is narrated in Bukhaari.**

NOTE: The monarchs of Yemen from the Himyar tribe were given the title of Tubba. The Tubba Akbar referred to here was the longest reigning king of them all and reigned approximately 700 years before the coming of Rasulullaah ρ. **Rasulullaah ρ said, “Never curse Tubba because he had accepted Islaam.”**

Sayyiduna Luqmaan the Wise τ

Introduction

Hadhrat Luqmaan The Wise τ is as famous amongst the non-Arabs as he is amongst the Arabs and he is also listed amongst the people who may have been a Nabi. There are conflicting reports concerning his lineage, but what is certain is that he was an extremely wise man. His wise sayings have been compiled and are famous.

The conflicting narrations concerning the lineage of Hadhrat Luqmaan τ stem primarily from the fact that ancient history has records of a good king from Arabia who was a descendant of the Thamud and who was also known as Luqmaan. Historians such as Ibn Jareer رحمه الله, Ibn Katheer رحمه الله and Suhayli رحمه الله all agree that Hadhrat Luqmaan τ was of African origin and lived as a slave of an Arab master. They state that his lineage was Luqmaan, the son of Anqaa, who was the son of Sandoon. It is also reported that he was Luqmaan, the son of Thaar, who was the son of Sandoon.

It has been stated that he hailed from the Nubian people of Sudan and was a short and stocky man[312], but a very pious and abstinent man whom Allaah had blessed him with tremendous wisdom and knowledge. Some say that he was a judge during the time of Hadhrat Dawood υ. Hadhrat Abdullaah bin Abbaas τ reports that Hadhrat Luqmaan τ was an African slave who was also a carpenter by trade.

[312] This has been reported from Hadhrat Jaabir bin Abdullaah τ as well.

Hadhrat Sa'eed bin Musayyib رحمه الله has stated that Hadhrat Luqmaan τ was a black Egyptian man with pouting lips. Although Allaah did not make him a Nabi, Allaah blessed him with a tremendous amount of wisdom and knowledge.

Hadhrat Abdur Rahmaan bin Harmalah رحمه الله reports that an Abyssinian man once posed some questions to Hadhrat Sa'eed bin Musayyib رحمه الله. Hadhrat Sa'eed رحمه الله said to him, "You should never be disheartened by the fact that you are an African because three great men were also African. They were Bilaal τ, Mahja the slave of Hadhrat Abdullaah bin Umar τ and Luqmaan the wise."[313]

Contrary to all these narrations, the famous historian Muhammad bin Is'haaq رحمه الله has stated that Hadhrat Luqmaan τ was an Arab, a descendant of the Aad tribe and a king. Wahab bin Munabbih has stated that when the king Shaddaad bin Aad died, he was succeeded by his brother Luqmaan bin Aad, who had been blessed with something that none other possessed. Allaah had blessed him with the discernment and insight of a hundred men. He was also the tallest man in his time.

As stated above, the difference of opinion concerning the identity of Hadhrat Luqmaan τ is substantial. This is due to the fact that there were no historical records kept during those times and all records were oral, making them unreliable because all people narrating the accounts were not equally capable in memorising and reporting. The accounts concerning Hadhrat Luqmaan τ have been found in the poetry of people such as Imru'ul Qais, Labeed, A'sha, Tarfa and others. It is based on the writings of these people that the author of *Ardhul*

---

[313] These narrations were quoted from Rowdhul Unf, Tafseer Ibn Katheer (Vol.3) and Taareekh Ibn Katheer (Vol.3)

Qur'aan Sayyid Sulaymaan Nadwi رحمه الله has determined that Hadhrat Luqmaan τ was a descendant of the Mu'mineen from the nation of Aad. After the Mu'mineen survived the punishment that destroyed the rest of the nation, they left with Hadhrat Hood υ and settled in Yemen. Hadhrat Luqmaan τ was then born amongst the royal family and became king. The Arabs had a booklet they called the Book of Luqmaan, which was a compilation of the wise sayings of Hadhrat Luqmaan τ.

It is reported in historical accounts that when a man by the name of Suwayd bin Saamit arrived in Makkah three years before the Hijrah, he heard the preaching of Rasulullaah ρ. He then exclaimed, "I have something with me that resemble what you speak." When Rasulullaah ρ asked him what it was, he produced the Book of Luqmaan. Rasulullaah ρ then requested him to read from it and he did. He then admitted that what Rasulullaah ρ had to say was certainly better than what was contained in the book.

Suwayd was known by the title of Kaamil (perfect) in Madinah because of his accomplishments, bravery and poetic skills. However, he was killed in the Bu'aath feudal battled before Rasulullaah ρ arrived in Madinah. His tribesmen believe that he had become a Muslim after meeting Rasulullaah ρ.[314]

Hadhrat Wahab bin Munabbih رحمه الله has also stated that Hadhrat Luqmaan τ was the son of Hadhrat Ayyoob υ's brother, while Hadhrat Muqaatil رحمه الله states that he was his sister's son. Tafssser Baydawi states that he lived long enough to even see the time of Hadhrat Dawood υ.

---

[314] Seerah of Ibn Hishaam (Vol.2 Pg.67), *Usudul Ghaabah* (Vol.2 Pg.378).

Hadhrat Qataadah رحمه الله narrates that someone once asked Hadhrat Luqmaan τ why he chose wisdom over Nubuwwah when he was given a choice between the two. Hadhrat Luqmaan τ replied, "Nubuwwah is a very greater responsibility. Had it been given to me without me having to choose, Allaah would have made it possible for me to fulfil the duty. However, if I choose it by my will, I will have to fulfil it by myself."[315]

The Qur'aan confirms that Hadhrat Luqmaan τ was indeed blessed with tremendous *Hukmah* (wisdom). The Arabic word *Hikmah* refers to wisdom, knowledge, intelligence, tolerance, Nubuwwah and the ability to pass sound judgement. Hadhrat Abu Hayyaan Andalusi رحمه الله has stated that *Hikmah* refers to speech that contains profound lessons, which affect the heart and which people remember in order to pass it on to others.

Hadhrat Luqmaan τ in the Qur'aan

There is a Surah in the Qur'aan named after Hadhrat Luqmaan τ. The Qur'aan does not concern itself with the lineage and identity of Hadhrat Luqmaan τ since this does not affect the words of wisdom that he imparted. What is evident from his words is that he was not the average person, but someone of high esteem.

The narration that the historian Ibn Is'haaq has narrated from Hadhrat Abdullaah bin Abbaas τ contains some of the statements of Hadhrat Luqmaan τ, but also does not provide details about whether he was a Nabi or not. It is for this reason that most Mufassireen are of the opinion that he was not a Nabi, but a pious Wali of Allaah. The Qur'aan praises him and quotes the advices he gave to his son, who was the most beloved of creation to him.

[315] Ibn Katheer.

Verses 12-19 of Surah Luqmaan state:

وَلَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ؕ وَمَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِىٌّ حَمِيْدٌ (١٢)
وَ اِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَهُوَ يَعِظُهٗ يٰبُنَىَّ لَا تُشْرِكْ بِاللّٰهِ ؕؔ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ (١٣) وَوَصَّيْنَا الْاِنْسَانَ
بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّ فِصٰلُهٗ فِىْ عَامَيْنِ اَنِ اشْكُرْلِىْ وَ لِوَالِدَيْكَ ؕ اِلَىَّ الْمَصِيْرُ (١٤) وَ
اِنْ جَاهَدٰكَ عَلٰى اَنْ تُشْرِكَ بِىْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۙ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا ۫ وَّاتَّبِعْ سَبِيْلَ
مَنْ اَنَابَ اِلَىَّ ۚ ثُمَّ اِلَىَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ (١٥) يٰبُنَىَّ اِنَّهَا اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ
فَتَكُنْ فِىْ صَخْرَةٍ اَوْ فِى السَّمٰوٰتِ اَوْ فِى الْاَرْضِ يَاْتِ بِهَا اللّٰهُ ؕ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ (١٦) يٰبُنَىَّ اَقِمِ الصَّلٰوةَ
وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَا اَصَابَكَ ؕ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ (١٧) وَلَا تُصَعِّرْ
خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِى الْاَرْضِ مَرَحًا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ (١٨) وَاقْصِدْ فِىْ مَشْيِكَ
وَاغْضُضْ مِنْ صَوْتِكَ ؕ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ (١٩)

TRANSLATION: We certainly granted *(great)* **wisdom to Luqmaan** *(inspiring him)* **to express gratitude to Allaah** *(for the knowledge and wisdom Allaah gave him)*. **Whoever is grateful to Allaah, expresses gratitude for his own benefit** *(because his gratitude benefits only himself when Allaah rewards him and increases His favours to him)*. **As for him who is ungrateful, Allaah is certainly Independent** *(not in need of his gratitude)*, **Most Worthy of praise** *(Allaah deserves praise regardless of whether man praises Him or not)*. *(The time deserves mention)* **When Luqmaan advised his son saying, "O my beloved son! Do not ascribe partners to Allaah. Without doubt, Shirk is the worst injustice** *(because it equates unworthy beings with Allaah)*.

We have given man ***(emphatic)*** instructions concerning his parents ***(to treat them kindly and to make every effort to please them)***. His mother ***(most deserves his respect and service because she)*** carried him ***(in her womb)*** in ***(a condition that she suffered)*** weakness upon weakness and ***(after his birth she still had to suckle him because)*** his weaning is in two years. ***(The emphatic instruction to man concerning his parents was)*** "Express gratitude to Me ***(first)*** and to your parents ***(next)***. ***(Do not neglect this instruction because)*** Your return will be to Me ***(in the Aakhirah when you will be taken to task for your disobedience)***."

(While you should always obey your parents, you may not obey them when they command you to do anything that violates the Shari'ah. Therefore,) **If they** *(your parents)* **force you to ascribe such partners to Me, about which you have no knowledge, then do not obey them but** *(this is no excuse to ill-treat them or to sever relations with them because you should still)* **cordially associate with them in this world. Follow the path of him who turns to Me. Thereafter,** *(after you*

have lived your life in this world,) **your return will be to Me** *(after death)* **and I will inform you of what you used to do** *(when I shall reward the good and punish the evil)*.

(Luqmaan also advised his son saying,) **"O my beloved son! If there has to be an action equivalent to the weight of a mustard seed** *(hidden)* **within a rock or** *(scattered somewhere)* **in the heavens or** *(somewhere)* **in the earth, Allaah would** *(locate it and)* **bring it** *(for reward or punishment in the Aakhirah)*. **Without doubt, Allaah is** *(the Knower of)* **the subtle** *(has knowledge of the most intricate and subtle details)*, **Informed** *(nothing is hidden from Him)*."

"O my beloved son! Establish salaah, instruct *(others to do)* **good, forbid** *(them from)* **evil and patiently endure whatever** *(difficulty)* **afflicts you. Verily, this** *(ability to bear difficulties with patience)* **is from among the most resolute of matters** *(demanding the most courage and determination)*. **Do not** *(out of pride)* **turn your face away from people** *(refusing to listen to them)* **and do not walk arrogantly on earth. Verily Allaah detests every arrogant boaster. Moderate your walk** *(be calm, composed and modest)* **and lower your voice** *(speak gently to people)*. **Indeed, the most hateful sound is the braying of a donkey** *(which ends in a high pitch that grates one's ears. People should therefore avoid speaking in this manner)*."

Summary of his Teachings

The most important of the wise advices that Hadhrat Luqmaan τ gave to his son was to avoid Shirk because this is an incredibly serious act of injustice, which distinguishes a Mu'min from a Mushrik. It is an act of great injustice because it equates other beings with Allaah, our Creator and Sustainer when they play no part in creation or sustaining. How can due be given to anyone else for what Allaah is solely responsible for? This is regarded to be the worst form of injustice and is therefore unpardonable.

A narration of Bukhaari states that the Sahabah ψ were very concerned when Allaah revealed the verse, "**Those who have Imaan and do not mix their Imaan with any injustice, only such people will have safety** *(from punishment and from worries)* **and only they are rightly guided**".[316] The Sahabah ψ asked, "O Rasulullaah ρ! There is no one who has not perpetrated some sort of injustice in their lives." Rasulullaah ρ

[316] Surah An'aam, verse 83.

replied, “That is not the meaning of the verse. Have you not read the statement of Luqmaan when he said, ‘**O my beloved son! Do not ascribe partners to Allaah. Without doubt, Shirk is the worst injustice**’”.

This means that the injustice referred to in the verse is Shirk, which will deny a person safety in the Aakhirah. It is evident that a person wishes the best for his children. While a person may want to deceive and mislead others, he will never do so for his own children. Therefore, the emphasis on avoiding Shirk was the best and sincerest advice Hadhrat Luqmaan τ could have given to anyone. This leads us to understand that Shirk is definitely the worse crime one can ever commit. This is because Shirk causes all other deeds to be worthless. Allaah says, “**The example of the one who ascribes partners to Allaah** *(the Mushrik)* **is like one who has fallen from the sky, to have his remains snatched up by birds or blown off to a distant place by the wind**”.[317]

It is sad that despite being saved from the scourge of Shirk, Mu'mineen today do not save themselves from the effects of Shirk and give no importance to saving themselves from it.

[317] Surah Hajj, verse 31.

Lessons and Conclusions

Allaah is the Knower and the Informed One

In his advice to his son, Hadhrat Luqmaan τ said, "**O my beloved son! If there has to be an action equivalent to the weight of a mustard seed** *(hidden)* **within a rock or** *(scattered somewhere)* **in the heavens or** *(somewhere)* **in the earth, Allaah would** *(locate it and)* **bring it** *(for reward or punishment in the Aakhirah)***. Without doubt, Allaah is** *(the Knower of)* **the subtle** *(has knowledge of the most intricate and subtle details)***, Informed** *(nothing is hidden from Him)*".

Whereas physical things hidden in the darkness of the earth or outer space will remain hidden to us, none of it escapes the knowledge of Allaah. Man can therefore never hope to hide anything from Allaah and will be held accountable for everything he does wrong. Allaah declares that on the Day of Qiyaamah, people "**will find their actions** *(which they carried out in the world)* **present** *(written in their records, regardless of how insignificant it may have been)*".[318]

The Fabric of Pride

Hadhrat Luqmaan τ said, "**Do not** *(out of pride)* **turn your face away from people**". The literal meaning of the Arabic word *Sa'ir* (صعر) is a condition afflicting the necks of camels, which causes them to keep their heads turned in one direction all the time. It is from this that the Arabs used the word to coin the phrase "turning your head like a camel", which refers to turning one's face away from people out of pride. **This is referred to in this verse. When people are afflicted with the illness of arrogance, they begin to turn their faces away from others because they regard others to be inferior to themselves.** If left unchecked, factors such as wealth, beauty, knowledge, fame, leadership, strength and lineage can create

[318] Surah Kahaf, verse 49.

pride within a person. However, a person can became an angel if he bears in mind that the power, grandeur and control that Allaah is much more superior.

Hadhrat Luqmaan τ also advised, "**and do not walk arrogantly on earth. Verily Allaah detests every arrogant boaster. Moderate your walk**". A person is considered arrogant and vain when he regards himself to be something of great worth and expresses this to others. It is then that he develops a gait of pride when walking so that people may consider him to be someone great. When this happens, it indicates that his head is truly swollen.

The Shari'ah encourages moderation in everything, even to extent of one's manner of walking because this will encourage humility. Walking with pride makes it evident to others that a person is obsessed with himself and looks down upon others. Allaah states in another verse, "**And do not walk haughtily on earth** *(strutting with your heads in the air)*. **You can certainly not tear the earth open** *(with your strutting)*, **nor can you reach the height of the mountains** *(by lifting your heads in the air. This proud manner of walking is therefore futile because you cannot achieve anything by it)*".[319]

On the contrary, when one walks moderately, it is a clear indication that he has humility and dignity within his heart. However, there are occasions when a proud person walks with his head lowered because his morale has been crushed by circumstances. Hadhrat Luqmaan τ therefore advised that one walks in the manner that the average person of dignity walks so that pride is not evident, nor the vanity of being a very humble person. This moderation in walking can be learnt from the following incidents of the Sahabah ψ:

[319] Surah Bani Israa'eel, verse 37.

- When Hadhrat Umar τ once saw a man walking with his head hanging very low, he called to him and said, "Lift up your head because Islaam is not ill."
- When he saw another man like this, Hadhrat Umar τ said to him, "Why are you portraying a negative impression of our Deen?"
- When Hadhrat Aa'isha رضي الله عنها once saw a man walking in a manner that he appeared to be utterly exhausted. When she enquired from others what the matter was, she was informed that he was one of the Qurraa (those very learned in the Qur'aan). To this, Hadhrat Aa'isha رضي الله عنها remarked, "Umar τ was the leader of the Qurraa, but his walk was energetic and his speech was loud and clear."

Describing the pious servants of Allaah, the Qur'aan states, "**Ar Rahmaan's bondsmen are those who walk on earth in humility**".[320] This describes a manner of walking that would give a stranger the impression of a dignified and calm person. When the Sahabah ψ described the walk of Rasulullaah ρ, they would state that he walked with firm steps, like a person who is walking downhill.

A person's walk is the first window to his character and disposition. It betrays whether the person is a criminal, a boastful person, a dignified man, a wealthy man, a poor man, a righteous man and any other type of person he may be. It is therefore seen that people have different manner so walking. May Allaah grant us all the ability to walk like His pious and righteous servants.

The Wisdom of Hadhrat Luqmaan τ

The words of Hadhrat Luqmaan τ were commonly quoted and related amongst the Arabs and are many in number. Amongst the many that have been quoted by the Sahabah ψ and Taabi'een are the following:

[320] Surah Furqaan, verse 63.

1. Wisdom and intelligence make a king out of a pauper
2. When attending a gathering, be sure to first greet with Salaam, sit at the end and do not say anything until you have first heard what is being said. If the people are engaged in the remembrance of Allaah, then join them. However, if they are wasting time, then leave them and seek better company
3. When Allaah has granted anyone a responsibility, then it is his bounden duty to fulfil it
4. Dear son! Fear Allaah, but never express this fear out of show so that people may respect you because of it. In that case, your heart will be guilty of a sin
5. Dear son! Never befriend an ignorant person because he would think that you are fond of his ignorant talk. You should also never ignore the dissatisfaction of an intelligent person, for this may cause him to leave you
6. You should know that the power of Allaah is upon the tongue of the intelligent ones
7. Dear son! There can be no regrets for remaining silent. If speech is silver, then silence is golden
8. Dear son! If you remain aloof from evil, it will remain aloof from you because evil can only arise from evil
9. Dear son! Never lose your temper because this kills the heart of even the most intelligent people
10. Dear son! Always speak kindly and display good character because this will cause you to become more beloved in the eyes of the people than those who are charitable towards them
11. Kind speech is at the root of intellect
12. You shall reap what you sow
13. Always show concern for your own friends as well as the friends of your father
14. When someone asked him who the most patient person was, he replied, "The one whose patience is not followed by hurt." When asked who the most knowledgeable person was, he replied, "The one who supplements his own knowledge with the knowledge of others." When asked who the best of people was, he replied, "The wealthy one." When the person then asked if he was referring to someone with monetary wealth, he clarified, "No. The wealthy one is he who, when he searches himself, he finds a wealth of good and is independent of others

15. When asked who the worst of people was, he replied, “The one who does not care that people would form a negative opinion of him when they see the evil he perpetrates
16. Dear son! It is best to entertain only the righteous ones at your table and seek counsel only from the true Ulema[321]

[321] Tafseer Ibn Katheer (Vol.3) and Taareekh Ibn Katheer (Vol.2)

The People of the Sabbath

The People of the Sabbath in the Qur'aan

The People of the Sabbath (*As'haabus Sabt*) have been mentioned in the following five Surahs of the Qur'aan:

1. Surah Baqarah, verses 65-66
2. Surah Nisaa, verses 47, 154
3. Surah Maa'idah, verse 60
4. Surah A'raaf, verses 163-166
5. Surah Nahl, verse 124

The Sabbath (Saturday)

It has been discussed previously that the Haneef religion chosen by Allaah had been propagated from the time of Hadhrat Ibraheem υ. The principles of this Deen were transmitted to the people of the world through the progenies of the two sons of Hadhrat Ibraheem υ, who were Hadhrat Is'haaq υ and Hadhrat Ismaa'eel υ. Although various injunctions of the Deen propagated by the various Ambiyaa عليهم السلام of the Bani Israa'eel may have differed according to the times, the principles of this Deen as well as the hallmarks remained the same.

However, the progeny of Hadhrat Israa'eel υ (Hadhrat Ya'qoob υ), who were known as the Bani Israa'eel were unnecessarily dogmatic in their practices and attracted harsh regulations to be placed upon them through this behaviour. An example of this is when they opposed the command of having Fridays specified

as a day of Ibaadah, as it had been from the time of Hadhrat Ibraheem υ. They insisted that Hadhrat Moosa υ get it changed to a Saturday. Although Hadhrat Moosa υ tried his best to convince them that they were being bigots and should adhere to the Deen of Hadhrat Ibraheem υ. He told them that they should not seek to alter something that distinguished them from others and which was chosen by Allaah.

However, when their persistence exceeded all bounds, Allaah revealed to Hadhrat Moosa υ that the Bani Israa'eel will henceforth be deprived of the blessings and good fortune of Friday and that Saturdays would be allocated to them. However, they were cautioned to show due regard for the sanctity of the Saturday by engaging only in worship and not in any trade, farming, hunting or fishing. The Bani Israa'eel managed to abide by this restriction for a while, but their baser selves soon got the better of them and they started to exercise negligence in the matter until they became divided amongst themselves on the issue.

In the Words of the Qur'aan

With reference to the division between them on this matter, verse 124 of Surah Nahl states:

اِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِيْنَ اخْتَلَفُوْا فِيْهِ ؕ وَ اِنَّ رَبَّکَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ (١٢٤)

TRANSLATION: Reverence of the Sabbath *(Saturdays)* **was ordained only for those** *(Jews)* **who differed about it** *(when some of them held the day sacred while others did not)*. **Undoubtedly your Rabb will decide between them on the Day of Qiyaamah concerning the matters about which they differed.**

Verse 154 of Surah Nisaa states:

قُلْنَا لَهُمْ لَا تَعْدُوْا فِى السَّبْتِ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا (١٥۴)

TRANSLATION: We also told them, "Do not overstep the limits of the Sabbath *(by doing what We have forbidden you from doing)* **!" and We took from them a firm pledge** *(which they failed to fulfil)*.

The Jews (Bani Israa'eel) opposed this injunction during the time of the Nabi Yarmiya υ (Jeremiah) between the years 628 and 586 B.C. when outside tribes used to arrive in Jerusalem on Saturday with their trading goods. Despite the warnings of their Nabi, the Jews failed to heed and continued to violate the sanctity of the Sabbath by trading. During the years 595 and 536 B.C. they again violated the Sabbath during the time of Hadhrat Hizqeel υ, despite his advices.

Rasulullaah ρ said, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. This (Friday) was their day the celebration which was made compulsory for them, but they differed about it. So Allaah gave us the guidance for it (Friday) and all the other people are behind us in this respect; the Jews' (holy day is) tomorrow (i.e. Saturday) and the Christians' (day is) the day after tomorrow (i.e. Sunday)."

Details of the Story

It was for a long period of time that the Bani Israa'eel managed to honour the sanctity of the Sabbath and abide by the restrictions imposed upon them. However, as time progressed, some individuals started to secretly violate the codes, after which more and more people joined in. Eventually, there were many people doing it publicly and even boasting about the schemes they devised to circumvent the restrictions. They were eventually punished for these crimes and humiliated in this very world. This is the broad picture.

If we discuss the situation in more detail, we need to mention that it was a while after the demise of Hadhrat Moosa υ that some of the Bani Israa'eel settled on the shores of the Bahr Qulzum. Historians believe that this may have been in the town of Ayla or Aylaat, which has now been converted into a port by the Jewish state of Israel and is close to the Jordanian port of Aqabah. Because they lived by the seaside, the people loved fishing, were fishermen by trade and caught and sold fish for their livelihood. They therefore engaged in their occupation of fishing for six days of the week and then devoted the Saturday to the Ibaadah of Allaah.

It was then that the test came. While the fish swam beneath the surface of the water throughout the week, they made themselves apparent during Saturdays, when they swam at the surface. When a group of people incline towards the disobedience of Allaah, Allaah creates opportunities for them to engage in disobedience so that it is made apparent from beneath the surface. It is then that they are taken to task when they fail to exercise restraint.

In this case, the fish became plentiful and very easy to catch during Saturdays, proving to be a tremendous temptation for the Jews. When some of them were unable to fight the temptation, they devised plans to catch the fish, while still appearing to abide by the restrictions of the Sabbath. Consequently, some of

them dug canals from the shore, which led to dams. They opened up the canals on Fridays so that the water flowing into them from the sea would carry the fish with it and deposit them into the dams. Unable to escape back upstream, the fish would be trapped in the dams and easily picked out on Sundays. Some others would cast their nets into the sea on Fridays and leave them in the water all of Saturday. By the time they hauled them in on Sunday, the nets would be full of fish.

The people boasted about these schemes of theirs and would not desist despite many warnings from their scholars. They argued that they were not engaging in fishing on the day of the Sabbath, but only on the day after. In this manner, they deceived themselves as well as many others. Eventually, they managed to persuade a large number of people into doing the same until the Sabbath was reduced to a day like any other.

Despite this decay in their society, there still remained a large group which did their best to dissuade the violators from their evil. When the people refused to heed the advice, the group of good doers fragmented into two factions. One faction declared that it was futile to continue advising the sinners since they refused to heed. They therefore stopped advising them and decided to await until the punishment from Allaah strikes them.

However, the other faction continued their efforts to reform the sinners, stating that they did so in order to be able to tell Allaah on the Day of Qiyaamah that they did their best in *Amr bil Ma'roof wan Nahy anil Munkar*. They refused to lose hope and fulfilled their duty. Mufassireen write that when this faction realised that the sinners would not heed, they severed all ties with them by disassociating and even stopping business dealings. In fact, some narrations state that they even divided the town in two so that they could remain physically

separated from the sinful ones. One day, they noticed that the section of the town occupied by the sinners was unusually silent. Upon investigation, they discovered that it was occupied only by apes and swine. **Hadhrat Qataadah** رحمه الله **writes that Allaah transfigured the youth of those people into apes and the elders into swine.** As they looked at them, they could recognise their relatives and acquaintances beneath the transfigured forms, but could do nothing for them. The transfigured people wept bitterly over their fate, but it was too late.

In the Words of the Qur'aan

Verses 163-166 of Surah A'raaf state:

وَسْئَلْهُمْ عَنِ الْقَرْيَةِ الَّتِيْ كَانَتْ حَاضِرَةَ الْبَحْرِ ۘ اِذْ يَعْدُوْنَ فِى السَّبْتِ اِذْ تَاْتِيْهِمْ حِيْتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَّيَوْمَ لَا يَسْبِتُوْنَ ۙ لَا تَاْتِيْهِمْ ۛ كَذٰلِكَ ۛ نَبْلُوْهُمْ بِمَا كَانُوْا يَفْسُقُوْنَ (١٦٣) وَ اِذْ قَالَتْ اُمَّةٌ مِّنْهُمْ لِمَ تَعِظُوْنَ قَوْمًا ۙ اللهُ مُهْلِكُهُمْ اَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيْدًا ؕ قَالُوْا مَعْذِرَةً اِلٰى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُوْنَ (١٦٤) فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ اَنْجَيْنَا الَّذِيْنَ يَنْهَوْنَ عَنِ السُّوْٓءِ وَاَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍ بَئِيْسٍ بِمَا كَانُوْا يَفْسُقُوْنَ (١٦٥) فَلَمَّا عَتَوْا عَنْ مَّا نُهُوْا عَنْهُ قُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ (١٦٦)

TRANSLATION: Ask them about the village that was at the seaside; *(ask them about the time)* **when they** *(the Jewish people of the village)* **failed to honour the Sabbath** *(they were prohibited from fishing on Saturdays, but failed to abide by the prohibition, as mentioned ahead)*. *(Ask them about the time)* **When their fish would be** *(so abundant that they were actually)* **visible from the surface** *(of the water)* **on Saturdays, but would not come** *(in such large numbers)* **on other days. In this manner did We test them because of their disobedience** *(the temptation of fishing on Saturdays tested their will-power to abide by Allaah's command)*. *(As a result, the community divided into three groups. One group violated the prohibition, a second refrained from fishing and also tried to stop the first group, whereas a third group refrained from fishing and also refrained from stopping the first group.)* **When a party of them** *(the third group)* **said** *(to the second group)*, **"Why do you advise people** *(the first group)* **whom Allaah shall destroy or afflict with a severe punishment?" They** *(the second group)* **replied,** "*(We are trying to stop them)* **To be absolved** *(excused)* **of guilt before your Rabb** *(so that Allaah does not ask us why we did not make an effort to stop them from sin)* **and so that they may abstain** *(from fishing and be saved from punishment)*." **When they** *(the first group)* **forgot** *(ignored)* **the advice given to them** *(by the second group)*, **We saved those who used to forbid evil** *(the second group)* **and**

We seized those who did wrong *(the first group)* **with a terrible punishment because of their disobedience.** *(Because they disliked violating Allaah's command, the third group were also saved from punishment.)* **When they transgressed** *(overstepped the limits of)* **that which they were prohibited from** *(doing)*, **We told them, "Become humiliated monkeys!"** *(They were then transformed into monkeys and lived like monkeys for three days before dying.)*

Verses 65-66 of Surah Baqarah state:

وَلَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِى السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ (۶۵) فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِيْنَ (۶۶)

TRANSLATION: You *(the people of the Bani Israa'eel)* **are certainly well aware of those from you who failed to honour the Sabbath** *(by fishing on Saturdays when they were prohibited from doing so)*. **So We told them, "Become hated and cursed monkeys!"** *(They were turned into monkeys and died after three days)* **We made it** *(their punishment)* **an example** *(an admonition)* **for those who were present before them as well as for those after them, and a lesson** *(a warning)* **for those who fear Allaah** *(because it is only such people who will heed the lesson)*.

Verse 60 of Surah Maa'idah states:

قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً عِنْدَ اللهِ ؕ مَنْ لَّعَنَهُ اللهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيْرَ وَعَبَدَ الطَّاغُوْتَ ؕ اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّ اَضَلُّ عَنْ سَوَآءِ السَّبِيْلِ (۶۰)

TRANSLATION: Say, "*(If you dislike us,)* **Shall I inform you of someone deserving worse punishment from Allaah?** *(They are)* **The ones whom Allaah has cursed, is angry with, some of whom He has transformed into monkeys and pigs and** *(those)* **who worship the**

Shaytaan *(by doing whatever he directs)***. These people are in the worst of positions** *(heading towards Jahannam)* **and have strayed the most from the right** *(straight)* **path."** *(The people being referred to here are the Jews.)*

Verse 47 of Surah Nisaa states:

يٰٓاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلِ اَنْ نَّطْمِسَ وُجُوْهًا فَنَرُدَّهَا عَلٰٓى اَدْبَارِهَآ اَوْ نَلْعَنَهُمْ كَمَا لَعَنَّآ اَصْحٰبَ السَّبْتِ ؕ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا (٤٧)

TRANSLATION: O Ahlul Kitaab! Believe in what We have revealed *(to Muhammad ε)***, which verifies what** *(revelation)* **is with you** *(in the Torah and Injeel concerning Towheed, Risaalah, Qiyaamah, etc)* **before We disfigure faces** *(completely changing their appearance)***, turning them around** *(into animals)***, or** *(before)* **We curse them as We had cursed the people of the Sabbath** *(see Surah Nisaa, verse 65 and Surah A'raaf verses 163-166)***. The decree of Allaah shall** *(certainly)* **come to pass.**

The Location of the Accursed Town

Surah A'raaf merely refers to the town as one that was located at the seaside. However, Mufassireen differ about the name of the town. Hadhrat Abdullaah bin Abbaas τ stated that it was the town of Madyan to which Hadhrat Shu'ayb υ was sent as a messenger. Hadhrat Ibn Zaid رحمه الله states that it was called Matnaa and was located between Madyan and Aynuna. Hadhrat Ikramah رحمه الله, Hadhrat Mujaahid رحمه الله as well as Hadhrat Abdullaah bin Abbaas τ in another narration state that it was a place called Ayla, located on the shore of the Bahr Qulzum. They state that Hadhrat Sulaymaan υ had made the town an important port for

both naval and trade purposes. Arab scholars suggest that the town was located on the road from Egypt to Makkah.[322]

Neither the religious nor historical books of the Jews speak about this incident at all. However, the manner in which the Qur'aan discusses it makes it evident that the Jews knew well about it. This is corroborated by the fact that although they were bent on finding every error in the Qur'aan, they did not once object to the reference the Qur'aan made to this incident.

When did this Occur?

The Qur'aan does not specify the period during which this incident occurred, nor does it name the Nabi υ alive at the time since these details are not pertinent to the lesson that the Qur'aan wishes to draw attention to. However, some Mufassireen such as Shah Abdul Qaadir رحمه الله have deduced from the indications in the Qur'aan that this occurred during the time of Hadhrat Dawood υ. It is the opinion of the author of Qasasul Qur'aan that it occurred in Ayla between the times of Hadhrat Moosa υ and Hadhrat Dawood υ when there was no Nabi in Ayla to guide the people. The duty of *Amr bil Ma'roof wan Nahy anil Munkar* therefore fell to the scholars of the Deen at the time. It is for this reason that the Qur'aan speaks only of these people and not of any Nabi υ. If it had occurred during the time of any Nabi such as Hadhrat Dawood υ, it would have been impossible for him to ignore the reformation of people who were to suffer the terribly humiliating punishment of transfiguration. Had he paid attention to their reformation, it would then be impossible for the Qur'aan to ignore his efforts and speak only of the efforts of a group of people engaged in *Amr bil Ma'roof wan Nahy anil Munkar*. It may therefore be accurately concluded that this incident did not take place during the time of Hadhrat Moosa υ or Hadhrat Dawood υ, but during a time when no Nabi was amongst the people.

---

[322] *Fat'hul Baari* (Vol.6).

The above is the opinion of the author of Qasasul Qur'aan, which I am disinclined to accept because not mentioning a Nabi does not necessarily imply the absence of a Nabi. In fact, the transfiguration of the nation was the direct result of the curse of a Nabi, as stated in verses 78 and 79 of Surah Maa'idah, where Allaah says, "**Those of the Bani Israa'eel who committed kufr were cursed on the tongues of Dawood υ and Isa the son of Maryam. That was because they were disobedient and they overstepped the limits** *(of their religion)*. *(Among the reasons for which they were cursed was that)* **They would never prevent each other from the evil that they used to carry out. Evil indeed was that which they did** *(not preventing each other from sinful acts)*. *(Failing to stop evil when able to do so is a major sin)*".

Now if this incident occurred between the periods of Hadhrat Moosa υ and Hadhrat Dawood υ as the author of Qasasul Qur'aan states, why would the people be cursed by Hadhrat Dawood υ? It therefore seems obvious that the incident occurred during his time, as stated by Shah Abdul Qaadir رحمه الله. And Allaah knows best.

Lessons and Conclusions

Some Pertinent Facts

With regard to the punishment that the people of the Sabbath received, Allaah says, "**We made it** *(their punishment)* **an example** *(an admonition)* **for those who were present before them as well as for those after them, and a lesson** *(a warning)* **for those who fear Allaah** *(because it is only such people who will heed the lesson)*".[323]

Scholars differ concerning the people referred to as "those after them". Some scholars such as Hadhrat Abdullaah bin Abbaas τ and Hadhrat Sa'eed bin Musayyib رحمه الله state that these were the inhabitants of the areas surrounding Ayla.

The author of *Ruhul Ma'aani* has pointed out a fine point in all of this. He writes that Allaah has ordained specific forms of Ibaadaat during specific times in order to eradicate innate evils within people. Therefore, people who do not adhere to the specific requisites of the Ibaadah will find that their capacity to do good will be diminished and they may be in danger of eventually deteriorating into the condition of the people of the Sabbath. It should then not be that they are also transfigured into heinous creatures by having the characteristics of such creatures being entrenched within them. People must therefore preserve their humanity through these prescribed acts of Ibaadah done in the prescribed manner.

[323] Surah Baqarah, verse 66.

In fact, some pious people have the ability of actually seeing a person in the form of the creature he resembled in behaviour. **For example, they will see a tyrant as a wolf and a person steeped in the filth of sin as a pig.** However, it needs to be borne in mind that these visions cannot be used to conclusively prove the sinful nature of any person.

Inverted Evolution

Mufassireen have no problem in offering a literal interpretation of the punishment suffered by the people who insolently violated the sanctity of the Sabbath. **They were physically transfigured into monkeys and swine and then died after three days.** They were therefore made to suffer an inverted or reversed evolution. It is indeed strange that some people believe in the theory of evolution and concede that their forefathers had been apes, but then refuse to believe in the inverted evolution stated in the case of the people of the Sabbath. If they believe that objects can escalate in their composition and structure, why is it difficult to believe that they can also deteriorate and revert to their former state?

Nonetheless, the reality of it all is that the transfiguration did occur and is substantiated by the inviolable words of the Qur'aan. Since this is not a matter to be decided by mere intellect and logic, but by a true account, there can be nothing more convincing than the words of the Qur'aan, especially when all the Mufassireen have interpreted them literally. It then does not matter that the event is one that is not commonly seen or experienced. The fact that something does not happen does not mean that it cannot happen. Furthermore, the fact that it is something unnatural makes it more of a lesson to be heeded. How would it serve as a deterrent to people if it did not actually happen?

Not only did the Qur'aan state that they were turned into apes, but it adds that they were turned into "**hated and cursed**" monkeys. These words would be relevant only if the transfiguration was literal. Although it has been reported from Imaam Mujaahid رحمه الله that the transfiguration referred a metaphorical transfiguration of the hearts and minds of these people, Allaama Ibn Katheer رحمه الله writes that this conflicts with the interpretation of the majority of Mufassireen. Therefore, what he was referring to in his statement was that the metaphorical transfiguration took place together with the physical transfiguration. And Allaah knows best.

Retribution According to Crime

A study of the Qur'aan will reveal that it has always been the system of Allaah to grant retribution according to the nature of the action. Therefore, when the people of the Sabbath violated the sanctity of the Sabbath in a manner that caused the sanctity to be completely effaced and 'transfigured', this was exactly what happened to them as well. Haafidh Ibn Katheer رحمه الله writes that although apes resemble humans in form, they are not humans. It is just as the people of Sabbath appeared to be Mu'mineen, but were really not so in their deeds.

"It is this Page that makes me Weep"

Hadhrat Ikramah رحمه الله was one of the most eminent students of Hadhrat Abdullaah bin Abbaas τ. He relates that he once saw Hadhrat Abdullaah bin Abbaas τ weeping bitterly as he held a copy of the Qur'aan in his lap. After waiting a while out of respect, Hadhrat Ikrama رحمه الله eventually approached his teacher when he could wait no longer. He greeted with the words of Salaam and then said, "May I be sacrificed for you! What is it that makes you weep so much?"

Hadhrat Abdullaah bin Abbaas τ replied, “It is this page that makes me weep.” When Hadhrat Ikrama رحمه الله looked at the page, he saw that it was a page from Surah A’raaf. “Do you know Ayla?” Hadhrat Abdullaah bin Abbaas τ asked. When Hadhrat Ikrama رحمه الله replied in the affirmative, Hadhrat Abdullaah bin Abbaas τ informed him that the Bani Israa'eel lived in the town of Ayla. On Saturdays the fish would be seen in large schools at the surface of the water, but during the other days, they would swim deep, making it very difficult to catch. After a while, Shaytaan inspired some of them with the thought that Allaah had forbidden only the eating of fish on Saturdays and not catching them. They therefore started to catch fish on Saturdays and then eat them the following day[324].

When this trend caught on, people of the truth advised them that catching fish as well as eating them was all prohibited. They warned them that violating the sanctity of the Sabbath would attract the wrath of Allaah and that they should immediately desist. However, the people ignored them. The following week, some of the people of the truth departed from the town and went with their families to live elsewhere. There were some other people from the town who continued to live amongst the transgressors and associated with them, though still refraining from the sin. This group of people said to the people of the truth, “**Why do you advise people whom Allaah shall destroy or afflict with a severe punishment?**” In reply, they said, “*(We are trying to stop them)* **To be absolved** *(excused)* **of guilt before your Rabb** *(so that Allaah does not ask us why we did not make an effort to stop them from sin)* **and so that they may abstain** *(from fishing and be saved from punishment)*”.

Eventually, the people of the truth told the transgressors that Allaah’s punishment would be coming the following day if they did not desist.

[324] It appears that the people of the Sabbath engaged in various schemes to evade the restrictions of the Sabbath, this being yet another.

Hadhrat Abdullaah bin Abbaas τ further explained that Allaah discussed two groups in the verses of the Qur'aan. These were the group of people who sinned and were punished and the group who engaged in *Amr bil Ma'roof wan Nahy anil Munkar*. The Qur'aan is silent about the third group, who were those who remained silent. Although these people may not have engaged in the sin, they did not advise the sinners, nor did they disassociate from them. Concerning them, Hadhrat Abdullaah bin Abbaas τ said, "I do not wish to say what I believe happened to them (they were also punished)."

Hadhrat Ikrama رحمه الله then said, "May I be sacrificed for you! You need not worry about this group of people because they were also saved from punishment. The Qur'aan clearly states that they asked the others, '**Why do you advise people whom Allaah shall destroy or afflict with a severe punishment?**' The fact that the Qur'aan speaks about them like this indicates that they were regarded as a separate group and not as a part of the sinful group. They also did not deserve the punishment because they said this after losing hope of the sinners desisting from their sinful ways." This made Hadhrat Abdullaah bin Abbaas τ very happy and he rewarded Hadhrat Ikrama رحمه الله for this insight.[325]

It needs to be noted that it is no longer Waajib (compulsory) to advise people to desist from evil when one knows that his advice will fall on deaf ears. It is then permissible to remain silent, though it would be best to persevere and continue advising. While one group of the Bani Israa'eel opted to remain silent afterwards, the other group took the courage to persevere and continue the noble effort of *Amr bil Ma'roof wan Nahy anil Munkar*. Nonetheless, both groups were saved from the punishment.

[325] *Durrul Manthoor*.

This situation must not be confused with the situation where people continue to associate with sinners without advising them at all and without disapproving of their sin. Such people will be regarded to be a member of the sinful group. Hadhrat Maalik bin Dinaar رحمه الله reports that Allaah once dispatched an angel with instructions to capsize a particular town. "O Allaah!" The angel asked, "But there is a man in the town who worships you?" Another narration states that the angel added, "He has never disobeyed you for the duration of the wink of an eye." Allaah said to the angel, "Let him taste the punishment with the rest of them because he was never perturbed when he saw the people disobeying Me. Never did his face reveal any expression of disapproval."

Allaah once revealed to Hadhrat Yusha bin Noon υ that a hundred thousand of his people would be punished. Allaah told him that sixty thousand of these people were sinners while the other forty thousand did not engage in the sin they were being punished for. When Hadhrat Yusha υ asked why it was that those not guilty of the sin would be punished, Allaah explained that these people continue to associate with the sinners, joined them in all their functions and never expressed any resentment for the sinful acts that the others perpetrated.[326]

What Became of the Punished People?

The nations that suffered the punishment of transfiguration died within three days after being punished. Their progenies therefore did not live on so that the future generations were saved from perpetual humiliation. Hadhrat Abdullaah bin Mas'ood τ reports that Rasulullaah ρ was once asked whether the existing apes and swine were the progeny of the transfigured nations. Rasulullaah ρ replied, "No. Whenever Allaah transfigured a nation, their progeny never lived

[326] *Bahrul Muheet*.

on. The animals you see are a separate creation. When Allaah's wrath struck the Jews, they were transfigured into the forms of these animals."[327]

Another narration adds that whenever Allaah transfigured a nation, He does not leave them to survive on earth and they never produce any offspring. The apes and swine had been in existence even before these nations were transfigured.

Hadhrat Abdullaah bin Abbaas τ stated that the transfigured nations never lived more than three days. During these three days, they neither ate, drank nor engaged in any acts of reproduction.[328] And Allaah knows best.

---

[327] Ahmed, Abu Dawood Tayaalisi and Muslim.
[328] Tafseer Ibn Katheer (Vol.1).

The People of Riss

The Arabic word Riss generally refers to an open well that has not been built upon. It therefore also refers to any ditch or pit in the ground, as well as a cave. With regard to the people referred to by the Qur'aan as the people of Riss, Mufassireen have the following opinions:

1. The historian Ibn Asaakir رحمه الله has written that the people of Riss lived centuries before the Aad. Allaah had sent the Nabi Hadhrat Handhala bin Safwaan υ to guide them to Islaam, but they rejected his message and martyred him. They were then destroyed when Allaah punished them for this heinous crime

2. Ibn Abi Haatim رحمه الله has quoted from Hadhrat Abdullaah bin Abbaas τ that Riss was a well close to Azerbaijan (formerly part of Russia) and the incident refers to the people who lived there

3. Hadhrat Ikrama رحمه الله stated that the reference is to a nation who martyred their Nabi and buried him in a well

4. Hadhrat Qataadah رحمه الله mentioned that the people of Riss lived in a town named Falaj, which was located in Yamaamah. He states that they were the same people referred to as the People of the Village in Surah Yaaseen (discussed earlier)

5. Hadhrat Abu Bakr bin Naqqaash رحمه الله and Allaama Suhayli رحمه الله have both stated that the people of Riss had a very large well from which they drank and also irrigated their crops. They were ruled by a just king, whom they loved very dearly. However, they missed him bitterly after he died. Seizing

this opportunity, Shaytaan adopted the appearance of the king and summoned all the people of the town. He addressed them saying, "I have been parted from you for a few days, but am back now and shall be here forever." The people were overjoyed and truly believed that their king was back with them. "However," he said to them, "From now on, you will have to speak to me only from behind a screen." The people happily accepted his condition and he then started to mislead them from behind his screen.

It was then that Allaah sent the Nabi Hadhrat Handhala bin Safwaan υ. He invoked the people to believe in Towheed and also informed them that the person behind the screen was not the king, but Shaytaan. The people did not like what he told them and eventually martyred him by casting him into the well. Allaah then annihilated these people when His punishment struck them and the green fields and settlements that they occupied were soon turned into a barren and scorched landscape.[329]

6. **Hadhrat Muhammad bin Ka'b Qurazi رحمه الله reports from Rasulullaah ρ that a black slave will be amongst the first person to enter Jannah. He then explained that this slave was the only person to believe in a Nabi υ whom Allaah sent to some nation. Not stopping at rejecting his message, the people eventually cast the Nabi υ into a well and then sealed the entrance with a large boulder. This slave used to collect firewood in the forest, sell it, use the money to purchase food and then serve the food to the Nabi υ in the well. This continued for a while until Allaah caused the slave to fall into a deep sleep one day as he sat down to rest in the forest. He then slept like this for fourteen years. In the meantime, the people of the town regretted their deed, set the Nabi υ free and accepted his message of Imaan. When the slave woke up fourteen years later, the Nabi υ had already passed away. Thinking that he had slept only a short while, the slave hurried with his firewood to the marketplace, only to find everything very different.**

[329] Tafseer and Taareekh of Ibn Katheer (Vol. 1).

Upon his enquiries from the people, he learnt what had happened and related his story to the people.[330]

7. The historian Mas'oodi stated that the people of Riss were the from the progeny of Hadhrat Ismaa'eel υ. The consisted of two tribes, known as the Qidma and Yaameen and they lived in Yemen. The author of Ardhul Qur'aan Allaama Sulaymaan Nadwi رحمه الله has preferred this opinion

8. Hadhrat Dahhaak رحمه الله and other Mufassireen have stated that there were four thousand people who had believed in Hadhrat Saalih υ and were therefore saved from the punishment that struck the nation of Thamud. These people settled in Hadramaut in Yemen with Hadhrat Saalih υ and established their settlement close to a well. Their progeny continued to live there long after the demise of Hadhrat Saalih υ and eventually started to worship idols. Allaah then sent a Nabi υ to them to guide them back to Towheed, but they rejected his message and resorted to the worst act of assassinating him. Allaah then sent His punishment to them and they were annihilated. Referring to their settlements after the punishment, Allaah says, "**They now lie collapsed on their roofs. Many were the** *(now)* **disused wells and the** *(now ruined)* **fortresses that were once well built**".[331]

The People of Riss in the Qur'aan

Allaah refers to the people of Riss in Surah Furqaan as well as in Surah Qaaf. However, they are mentioned only as one of the nations amongst others who were sinful. No further details of them are stated since these are not necessary for the intended objective of the Qur'aan. In fact, it is only because this nation has been mentioned in the Qur'aan that they have had any recognition at all. Otherwise, they would have been another name in the long list of nations that have perished and been long forgotten.

---

[330] *Muroojudh Dhahab* Pg.86.
[331] Surah Hajj, verse 45.

There have been many nations who have blatantly rejected the message of the Ambiyaa عليهم السلام and unashamedly made their opposition public. These nations were all destroyed together with their pomp and arrogance, becoming the ultimate losers in both worlds. Amongst this list of nations were the people of Riss.

In the Words of the Qur'aan

Speaking about these people in verses 38-39 of Surah Furqaan, Allaah says:

وَّعَادًا وَّ ثَمُوْدَاْ وَاَصْحٰبَ الرَّسِّ وَقُرُوْنًا بَيْنَ ذٰلِكَ كَثِيْرًا (٣٨) وَكُلًّا ضَرَبْنَا لَهُ الْاَمْثَالَ ۚ وَكُلًّا تَبَّرْنَا تَتْبِيْرًا (٣٩)

TRANSLATION: *(Just as the destruction of this nation is a lesson, do not forget that)* **We also annihilated the Aad, the Thamud, the people of Riss (the well) and numerous nations between them. We had cited** *(many)* **examples to each of them** *(to explain Towheed to them)* **and** *(when they refused to accept Imaan, We)* **demolished each one of them.**

Verses 12-14 of Surah Qaaf state:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ اَصْحٰبُ الرَّسِّ وَ ثَمُوْدُ (١٢) وَ عَادٌ وَ فِرْعَوْنُ وَ اِخْوَانُ لُوْطٍ (١٣) وَّ اَصْحٰبُ الْاَيْكَةِ وَ قَوْمُ تُبَّعٍ ؕ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيْدِ (١٤)

TRANSLATION: The nation of Nooh υ**, the people of the well and the Thamud rejected** *(the message of their Ambiyaa)* **before them. So too did the Aad, Fir'oun, the people of Loot** υ**, the people of the forest** *(Madyan)* **and the nation of Tubba. Each one of them rejected their Rusul so My warning** *(of punishment)* **came to pass.**

Lessons and Conclusions

A Profound Reality

History has repeatedly taught mankind the profound reality that whenever a nation mocks the messenger of Allaah and behave insolently towards him, they are eventually annihilated by the punishment of Allaah despite the immense power and wealth they may possess. However, the irony of it all is that despite hearing and knowing about the plight of the previous nations, the people coming after them repeat their mistakes and behaviour, thereby suffering the consequences. This is evident from the incidents of the nation of Hadhrat Nooh υ, the nation of Aad, the nation of Thamud, the nation of Hadhrat Ibraheem υ, the nation of Hadhrat Su’ayb υ, the nation of Hadhrat Moosa υ, the nation of Hadhrat Loot υ, the nation of Aykah, the nation of Tubba and the nation of Riss. These are just some of the ancient nations that have been destroyed because of their evil and have been mentioned in the Qur'aan as a reminder to mankind.

Allaah has highlighted this in several verses of the Qur'aan, some of which are:

Allaah states in verses36-37 of Surah Qaaf:

وَكَمْ اَہْلَكْنَا قَبْلَہُمْ مِّنْ قَرْنٍ ہُمْ اَشَدُّ مِنْہُمْ بَطْشًا فَنَقَّبُوْا فِى الْبِلَادِ ؕ ہَلْ مِنْ مَّحِيْصٍ (٣٦) اِنَّ فِىْ ذٰلِکَ لَذِكْرٰى لِمَنْ كَانَ لَہٗ قَلْبٌ اَوْ اَلْقَى السَّمْعَ وَ ہُوَ شَہِيْدٌ (٣٧)

TRANSLATION: How many were the nations that We destroyed before them *(the people of Makkah)* **who were mightier than them? So** *(when the punishment arrived)* **they journeyed through the cities** *(searching for an escape and calling)* **"Is there any escape?"** *(However, despite their strength and resources, they could not escape Allaah's punishment.)* **There is certainly a reminder in this for him who has a heart or who listens attentively.**

Verse 58 of Surah Qasas states:

وَكَمْ اَهْلَكْنَا مِنْ قَرْيَةٍ بَطِرَتْ مَعِيْشَتَهَا ۚ فَتِلْكَ مَسٰكِنُهُمْ لَمْ تُسْكَنْ مِّنْۢ بَعْدِهِمْ اِلَّا قَلِيْلًا ؕ وَكُنَّا نَحْنُ الْوٰرِثِيْنَ (٥٨)

TRANSLATION: Many were the towns that We have destroyed *(because of their kufr)*, **who boasted about their affluence** *(their wealth which was of no help to them against Allaah's punishment)*. **There lie** *(the ruins of)* **their homes, which were occupied only a short while after them** *(for a few days or hours by passing travellers)*. **We have always been the successors** *(of all nations because We remain after them)*.

This verse makes it apparent that (apart from losing everything) the destroyed nations did not even leave behind any progeny to benefit from their possessions and accomplishments. What then was it that they boasted about? Many people are dazzled and impressed by the wealth and prosperity of the western world, least realising that this is completely converse to the lessons taught by the Qur'aan in the stories of previously destroyed nations.

In Surah Hood, the Qur'aan has narrated details of the incidents of the people living between the times of Hadhrat Nooh υ and Hadhrat Moosa υ. After speaking of the preaching of the Ambiyaa عليهم السلام and the rebelliousness of the

people, the lesson is summarised in a manner that only the Qur'aan can present. Allaah says:

ذٰلِکَ مِنْ اَنْۢبَآءِ الْقُرٰی نَقُصُّہٗ عَلَیْکَ مِنْہَا قَآئِمٌ وَّحَصِیْدٌ (۱۰۰) وَمَا ظَلَمْنٰہُمْ وَلٰکِنْ ظَلَمُوْٓا اَنْفُسَہُمْ فَمَآ اَغْنَتْ عَنْہُمْ اٰلِہَتُہُمُ الَّتِیْ یَدْعُوْنَ مِنْ دُوْنِ اللہِ مِنْ شَیْءٍ لَّمَّا جَآءَ اَمْرُ رَبِّکَ ؕ وَمَا زَادُوْہُمْ غَیْرَ تَتْبِیْبٍ (۱۰۱) وَکَذٰلِکَ اَخْذُ رَبِّکَ اِذَآ اَخَذَ الْقُرٰی وَہِیَ ظَالِمَۃٌ ؕ اِنَّ اَخْذَہٗٓ اَلِیْمٌ شَدِیْدٌ (۱۰۲) اِنَّ فِیْ ذٰلِکَ لَاٰیَۃً لِّمَنْ خَافَ عَذَابَ الْاٰخِرَۃِ ؕ ذٰلِکَ یَوْمٌ مَّجْمُوْعٌ ۙ لَّہُ النَّاسُ وَذٰلِکَ یَوْمٌ مَّشْہُوْدٌ (۱۰۳)

TRANSLATION: This *(incident of Moosa υ and Fir'oun)* **is from the narratives of the cities that We relate to you** *(O Muhammad ε)*. **Some of them are still standing, while others have been harvested** *(have been destroyed)*. **We did not oppress** *(wrong)* **them** *(the destroyed people)* **but they oppressed themselves** *(by inviting Allaah's punishment when they committed Shirk)*. **Their gods which they called upon** *(worshipped)* **besides Allaah were of no benefit to them at all when the command** *(punishment)* **of your Rabb came.** *(On the contrary,)* **They only increased them in destruction** *(because they were punished according to the extent to which they worshipped these gods)*. **Such is the grasp** *(punishment)* **of your Rabb when He seized a town that is oppressive** *(that commits Shirk)*. **Indeed His grasp** *(punishment)* **is painful and severe. Surely in them** *(in the narratives mentioned)* **are signs** *(lessons)* **for him who fears the punishment of the Aakhirah. That** *(Day of Qiyaamah)* **shall be a day when people will be gathered** *(on the Plain of Reckoning to account for their actions)* **and that will be the day when all will be present** *(no one will be able to absent himself)*.

Dhul Qarnayn

Introduction

A study of reliable historical reports reveals that the incident of Dhul Qarnayn includes the following three important episodes:

1. Dhul Qarnayn himself
2. The wall that he erected
3. The Ya’jooj and Ma’jooj (Gog and Magog) tribes

Since each of these three incidents is unique and important by itself, historians have discussed each separately. While there have been many different opinions amongst the early scholars with regard to these incidents, the latter day scholars adhere to one of two opinions.

The first opinion states that since the Qur'aan has mentioned details concerning all of these three incidents, it suffices for us to believe only that which the Qur'aan had revealed. As for other details that the Qur'aan does not mention (such as where the wall is and who the Ya’jooj and Ma’jooj are), these should be left unspecified. Therefore, scholars of this opinion state that Dhul Qarnayn was a pious and just king who travelled to the east and west, conquered many lands and established peace and justice there. Allaah has granted him the means to do whatever he needed to do. Amongst his travels was a journey to the extreme

east, another to the extreme west and another in a northerly direction. It was during this journey to the north that he erected a magnificent wall to protect the people of the area from the marauding Ya'jooj and Ma'jooj tribes.

The second opinion that scholars have adopted in this regard is to say that it is necessary to discover more details other than what the Qur'aan has stated. They say that the Qur'aan has mentioned only specific details because the verses were revealed in response to a question from the Jews. The details given in the Qur'aan are therefore sufficient only to satisfy the question posed. These scholars state that it is evident that the Jews during the time of Rasulullaah ρ knew all the details concerning the incident of Dhul Qarnayn because they told the Mushrikeen to ask Rasulullaah ρ about him. The Mushrikeen asked Rasulullaah ρ about Dhul Qarnayn and several other questions in order to verify whether he has a true messenger of Allaah. Now if the details about Dhul Qarnayn were known so many years ago, it would be an injustice to the Tafseer of the Qur'aan not to explore these details and make them known to people.

However, since there is still so much of this earth that we have failed to explore, it remains a great possibility that we will still never be able to locate places and people mentioned in these narratives.

Background

The Qur'aan discusses the incident of Dhul Qarnayn in response to the question posed by the Jews. Hadhrat Muhammad bin Is'haaq رحمه الله has reported from Hadhrat Abdullaah bin Abbaas τ that the Quraysh of Makkah once dispatched Nadhr bin Haarith and Uqba bin Abi Mu'eet to meet with some Jewish scholars in Madinah (then known as Yathrib). The message the two carried to the scholars was, "You people call yourselves the People of the Book and claim to have

knowledge of the previous prophets that we have do not have. We therefore ask you whether your scriptures say anything about the claim to prophethood that Muhammad is making?"

When the Jews were given the message, they replied, "Forget everything else. We shall give you three questions to pose to him. If he responds correctly to these questions, then you may rest assured that he is certainly the true Nabi of Allaah and it would be compulsory for you to follow him. If he cannot reply to them, then he is a fraudster and you may do with him as you please. The three questions are:

1. Who is the person who conquered lands in the east and in the west?
2. What happened to the youngsters who hid in a cave for fear of their king?
3. What is the soul?"

When the Quraysh received the reply, they said, "Now we shall be able to easily make a decision concerning Muhammad ε." This was because it could only be through the help of Allaah that an unlettered person such as Rasulullaah ρ could reply to such questions. They then posed the questions to Rasulullaah ρ and it was in response to these questions that Allaah revealed Surah Kahaf, thereby responding to all the queries.[332]

Was Dhul Qarnayn Alexander of Macedon?

It is necessary at the very outset to clarify the misnomer that the title Dhul Qarnayn refers to the Macedonian king known as Alexander the Great. **All the early and latter day scholars unanimously agree that Alexander was not Dhul**

[332] Tafseer Ibn Katheer (Vol.3 Pg.72).

Qarnayn. While the Qur'aan describes Dhul Qarnayn as a just and pious Mu'min king, Alexander was known to be a Greek Mushrik and a tyrant.

Furthermore, in his discussion of the Ambiyaa عليهم السلام , Imaam Bukhaari رحمه الله has narrated the Hadith concerning Dhul Qarnayn before the Ahadeeth of Hadhrat Ibraheem υ. This makes it evident that Dhul Qarnayn lived even before the time of Hadhrat Ibraheem υ and could therefore not be Alexander of Macedon, who lived barely 300 years before Hadhrat Isa υ and who had Aristotle as his tutor and adviser.

Several Mufassireen have also made this mistake, such as Abu Hayyaan in his *Bahrul Muheet* and Allaama Aalusi in his *Ruhul Ma'aani*. These and other Mufassireen had most probably been misled by a narration quoted by Imaam Tabari رحمه الله in his Tafseer and by Muhammad bin Rabee Jeezi رحمه الله in his Kitaabus Sahabah ψ which states that Dhul Qarnayn was Roman and the founder of Alexandria. However, this narration is weak and cannot be relied upon.[333]

It is stated injunction *Al Bidaayah wan Nihaayah* (Vol.2 Pg.106) that Dhul Qarnayn's name was Sikandar (Alexander) and that he hailed from the progeny of Saam (Sam), the son of Hadhrat Nooh υ. His advisor was the pious Mu'min Hadhrat Khidr υ. However, he has been confused with the Alexander of Macedon, who was Greek and who had the Kaafir philosopher Aristotle as his advisor. There was a difference of almost two thousand years between their times.

[333] *Fat'hul Baari* (Vol.6 Pg.294).

Haafidh Ibn Hajar رحمه الله has explained that Alexander of Macedon received the title of Dhul Qarnayn by the likes of Imaam Raazi رحمه الله only because his kingdom was extensive and because the book of Muhammad bin Is'haaq رحمه الله was very popular and referred to Dhul Qarnayn as Alexander. However, scholars such as Sheikhul Islaam Ibn Taymiyyah رحمه الله, Imaam Ibn Abdul Birr رحمه الله, Zuhayr bin Bakkaar رحمه الله Haafidh Ibn Hajar رحمه الله and Allaama Ibn Katheer رحمه الله have vehemently opposed the misnomer.

If Dhul Qarnayn was not Alexander of Macedon, then who was he? Ibn Katheer رحمه الله has stated that Dhul Qarnayn was a Nabi who lived during the time of Hadhrat Ibraheem υ and was advised by Hadhrat Khidhr υ. This was 2000 years before the time of Alexander of Macedon. He narrates in his *Al Bidaayah wan Nihaayah* (Vol.2 Pg.108) that when Dhul Qarnayn walked to Makkah for Hajj, Hadhrat Ibraheem υ waited outside the city to welcome him. Hadhrat Ibraheem υ made du'aa for him and also offered him a few advices. It is also narrated that he performed the Tawaaf with Hadhrat Ibraheem υ and also sacrificed an animal with him.

In his *Kitaabu Aathaaril Baaqiya*, Abu Rayhaan Bayrooni writes that the name of Dhul Qarnayn was Abu Bakr bin Sammi bin Amr bin Afriqees Himyari. Ibn Hishaam رحمه الله and Haafidh Ibn Hajar رحمه الله are of the opinion that Dhul Qarnayn's name was Mus'ab bin Abdullaah.

The title of Dhul Qarnayn (the one with two horns) was given for several reasons:

- Some say that it was because he reigned over both Rome and Persia, each represented by a horn

- Imaam Zuhri رحمه الله stated that the two horns referred to the east and the west, since he reigned over territories on both sides
- Some Mufassireen state that the horns refer to the two centuries during which he reigned and therefore depicts his extended age[334]

The Qur'aan does not provide a detailed account of the story of Dhul Qarnayn since it did not promise to. Concerning the story, Allaah says, "**They ask you** *(O Muhammad ε)* **about Dhul Qarnayn. Tell them, "I shall shortly tell you something about him.**" The Qur'aan does not deem it necessary to provide details concerning times, places and identities. The Qur'aan states only the following four details about him:

1. His title was Dhul Qarnayn
2. He ruled over a vast kingdom that extended form the far east to the far west, including the north or south
3. He erected a magnificent wall to protect the people from the marauding Ya'jooj and Ma'jooj tribes
4. He was a Mu'min and a just king

In the Words of the Qur'aan

Verses 83 to 99 relate the story of Dhul Qarnayn in the following words:

وَ يَسْئَلُوْنَكَ عَنْ ذِى الْقَرْنَيْنِ ؕ قُلْ سَاَتْلُوْ عَلَيْكُمْ مِّنْهُ ذِكْرًا (۸۳ؕ) اِنَّا مَكَّنَّا لَهٗ فِى الْاَرْضِ وَاٰتَيْنٰهُ مِنْ كُلِّ
شَىْءٍ سَبَبًا (۸۴ۙ) فَاَتْبَعَ سَبَبًا (۸۵) حَتّٰۤى اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِىْ عَيْنٍ حَمِئَةٍ وَّوَجَدَ عِنْدَهَا
قَوْمًا ؕ۬ قُلْنَا يٰذَا الْقَرْنَيْنِ اِمَّاۤ اَنْ تُعَذِّبَ وَ اِمَّاۤ اَنْ تَتَّخِذَ فِيْهِمْ حُسْنًا (۸۶) قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ
يُرَدُّ اِلٰى رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا (۸۷) وَ اَمَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا فَلَهٗ جَزَآءَ ۨالْحُسْنٰى ۚ وَ سَنَقُوْلُ لَهٗ مِنْ
اَمْرِنَا يُسْرًا (۸۸ؕ) ثُمَّ اَتْبَعَ سَبَبًا (۸۹) حَتّٰۤى اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلٰى قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِّنْ
دُوْنِهَا سِتْرًا (۹۰ۙ) كَذٰلِكَ ؕ وَقَدْ اَحَطْنَا بِمَا لَدَيْهِ خُبْرًا (۹۱) ثُمَّ اَتْبَعَ سَبَبًا (۹۲) حَتّٰۤى اِذَا بَلَغَ بَيْنَ السَّدَّيْنِ

334 *Fat'hul Baari* and Taareekh Ibn Katheer (Vol.2).

وَجَدَ مِنْ دُوْنِهِمَا قَوْمًا ۙ لَّا يَكَادُوْنَ يَفْقَهُوْنَ قَوْلًا (٩٣) قَالُوْا يٰذَا الْقَرْنَيْنِ اِنَّ يَاْجُوْجَ وَمَاْجُوْجَ مُفْسِدُوْنَ فِى الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰى اَنْ تَجْعَلَ بَيْنَنَا وَ بَيْنَهُمْ سَدًّا (٩٤) قَالَ مَا مَكَّنِّىْ فِيْهِ رَبِّىْ خَيْرٌ فَاَعِيْنُوْنِىْ بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا (٩٥) اٰتُوْنِىْ زُبَرَ الْحَدِيْدِ ؕ حَتّٰٓى اِذَا سَاوٰى بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوْا ؕ حَتّٰٓى اِذَا جَعَلَهٗ نَارًا ۙ قَالَ اٰتُوْنِىْٓ اُفْرِغْ عَلَيْهِ قِطْرًا (٩٦) فَمَا اسْطَاعُوْٓا اَنْ يَّظْهَرُوْهُ وَمَا اسْتَطَاعُوْا لَهٗ نَقْبًا (٩٧) قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّىْ ۚ فَاِذَا جَآءَ وَعْدُ رَبِّىْ جَعَلَهٗ دَكَّآءَ ۚ وَكَانَ وَعْدُ رَبِّىْ حَقًّا (٩٨) وَ تَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَّمُوْجُ فِىْ بَعْضٍ وَّ نُفِخَ فِى الصُّوْرِ فَجَمَعْنٰهُمْ جَمْعًا (٩٩)

TRANSLATION: They *(the Jews)* **ask you** *(O Muhammad ε)* **about Dhul Qarnayn** *("The one who possesses two horns or two centuries")*. **Tell them, "I shall shortly tell you something about him** *(when Allaah sends revelation to me)*." **We certainly granted him authority** *(kingship)* **on earth and gave him the means to do all things** *(that he needed to do)*. **So he set out on a road until he reached the place where the sun sets** *(in a far westerly direction)*. **He found it** *(the sun appearing as if it were)* **setting in a black spring** *(the ocean, which appeared black because of its vastness)*, **where he found a nation** *(of Kuffaar living there)*. **We told him** *(via the Nabi with him)*, **"O Dhul Qarnayn! Either you punish them** *(fight them for not accepting Imaan when the message had already reached them previously)* **or you adopt a kind attitude towards them** *(by inviting them to Imaan a second time before waging Jihaad)*." **He** *(Dhul Qarnayn)* **said, "***(I shall adopt a kind attitude towards them. However,)* **As for him who oppresses** *(himself by remaining as a Kaafir)*, **we shall soon punish him** *(in some manner)* **after which he will** *(after his death)* **certainly be returned to his Rabb, Who will punish him most severely. As for him who accepts Imaan and does good actions, he shall have a most beautiful reward** *(Jannah)*. **And** *(in addition to this)* **we will instruct him with lenient words** *(command him to do only that which is easy for him)*." **He then set out on a road** *(towards the East)* **until he reached the place where the sun rose** *(in a far easterly direction)*, **he found it rising over a nation to whom We had not given any shelter against it** *(they lived as animals do - without building homes and probably without clothing as well)*. *(Although the Qur'aan makes no further mention of his encounter with these people, Dhul Qarnayn also invited them to Towheed as he had done with the people in the west.)* **This is how it** *(his extensive travels)* **was. We surely had knowledge of everything that he possessed** *(Therefore, whatever We narrate to you is the absolute truth and not mere tales)*. **He then set out on a road until he reached** *(a place situated)* **between two** *(huge)* **mountains where he found a nation who could barely understand anything** *(because they were terrified of the Ya'jooj and Ma'jooj)*. **They** *(the people living there)* **submitted, "O Dhul Qarnain! The Ya'jooj and Ma'jooj spread corruption** *(carnage and robbery)* **on earth** *(and we desperately need protection against them)*, **so is it possible that we collect some money for you** *(to pay you)* **so that you may erect a barrier between us and them?" He** *(Dhul Qarnayn)* **replied, "***(You need not pay me because)* **The authority** *(wealth and power)* **that my Rabb has vested in me is better** *(than anything you wish to pay me)*, **so** *(all I require from you is that you)* **assist me with strength** *(manpower)* **and I shall erect a fortified wall between you and them.** *(Commencing with the construction, Dhul Qarnayn instructed the people,)* **Bring me some**

pieces of iron." *(The iron was used as bricks, while wood and coal were used as mortar.)* **When these** *(the iron pieces)* **were levelled** *(stacked high)* **between the cliffs** *(and the valley was barricaded)*, **he commanded, "Blow** *(set the coal and wood alight)* **!" When it** *(the mortar)* **was made into fire** *(the iron melted and the pieces joined together to form a solid iron wall)*, *(while this was sufficient in itself, Dhul Qarnain fortified it further. Instructing the people,)* **he said, "Bring me molten copper to pour over it."** *(When the molten copper was poured over the iron wall, it filled all the gaps and covered the wall, making it smooth without any handholds.) (Because of the height, strength and smoothness of the wall)* **They** *(the Ya'jooj and Ma'jooj)* **were not able to climb over it, neither were they able to make a hole in it** *(at that time)*. *(Acknowledging that all accomplishments are possible only with Allaah's help,)* **He** *(Dhul Qarnayn)* **said, "This** *(accomplishment)* **is a mercy** *(favour)* **from my Rabb. When the promise of my Rabb will come** *(when the Ya'jooj and Ma'jooj are destined to break free just before Qiyaamah)*, **He will shatter it** *(the wall)* **to pieces. The promise of my Rabb is ever true." On that day** *(before Qiyaamah)* **We will leave the criminals** *(the Ya'jooj and Ma'jooj)* **to flood** *(mingle with)* **each other** *(because of their large numbers)*, *(and not long afterwards)* **the trumpet will be blown** *(to sound the advent of Qiyaamah)* **and We will gather them all** *(all of creation for reckoning)*.

The Ya'jooj and Ma'jooj and the Wall Erected by Dhul Qarnayn

After discussing Dhul Qarnayn himself, the next incident concerns the tribes called the Ya'jooj and Ma'jooj. It needs to be mentioned that apart from a few narrations concerning the Ya'jooj and Ma'jooj, all the others narrated by Mufassireen and historians are unreliable and sourced from the Bani Israa'eel. The Qur'aan and Ahadeeth have provided only those details that we need to know and it is only this that we need to be believe. As for the other historical and geographical information that Mufassireen and historians have written, these are only their personal opinions and need not be regarded as factual. Whether they are true or fallacious will not affect the truth of what the Qur'aan states.

It would be appropriate to firstly narrate those Ahadeeth that are authentic, followed by the historical reports that are supported by these narrations of Ahadeeth. **What the Qur'aan and Ahadeeth confirm is that the Ya'jooj and Ma'jooj are human beings.** Just like other humans, they were the offspring of

Hadhrat Nooh υ, as Allaah states, "**We made his progeny** *(the Mu'mineen from them)* **the only survivors**".[335] Historical reports as well as a weak Hadith also confirm that the Ya'jooj and Ma'jooj were from the offspring of Hadhrat Nooh's son Yaafith.

The most detailed authentic narration concerning the Ya'jooj and Ma'jooj has been narrated in Muslim and other Muhadditheen from Hadhrat Nawaas bin Sam'aan τ. This Hadith also speaks of the Dajjaal and the decent of Hadhrat Isa υ.

Hadhrat Nawaas bin Sam'aan τ reported, "Rasulullaah ρ told us about the Dajjaal one morning. Some things Rasulullaah ρ mentioned about him made him seem insignificant (such as his description as a one-eyed man), but other things Rasulullaah ρ said about him made him seem so frightful and real that we felt as if he were present in the cluster of the palm trees (close by). When we went to Rasulullaah ρ in the evening and he read (the signs of fear in) our faces, he said, 'What is the matter with you?' We said, 'O Rasulullaah ρ! You spoke of the Dajjaal in the morning, sometimes describing him to be insignificant and sometimes to be very significant (very hard to deal with), until we began to think as if he were present in a (nearby) cluster of the palm trees.' Rasulullaah ρ then said, 'I fear many other things for you besides the Dajjaal. If he makes his appearance while I am among amongst you, I shall deal with him on your behalf, but if he appears while I am not amongst you, then every person will have to deal with him by himself. However, Allaah will be the Helper and Protector of every Muslim in my absence (and safeguard him against his evil). He (Dajjaal) would be a young man with curly hair and a protruding eye (being blind in one eye). I would compare him to Abdul Uzza bin Qatan[336]. Whichever Muslim is confronted by him should recite the opening verses of Sura Kahaf (and thereby be saved from him).

---

[335] Surah Saaffaat, verse 77.
[336] A man during the Period of Ignorance who belonged to the Banu Khuzaa'ah tribe.

Dajjaal would appear on the route between Shaam and Iraq and would spread mischief in every direction. O servants of Allaah! Do remain steadfast (against him)!' We asked, 'O Rasulullaah ρ! How long would he stay on the earth? Rasulullaah ρ replied, 'For forty days, with the first day being like a year, the next day like a month, the following day like a week and the rest of the days just like your days.' We then asked, 'O Rasulullaah ρ! Would one day's salaah suffice for the salaah of the day that will equal to one year?' To this, Rasulullaah ρ responded, 'No. You must make an estimate of time (and then observe salaah accordingly).' We asked further, 'O Rasulullaah ρ! How quickly would he travel on the earth?' Rasulullaah ρ replied, 'Like a cloud speedily driven by the wind. He will approach some people and invite them (to hold the false beliefs he preaches). As soon as they affirm their faith in him, he would then give a command to the clouds and rain would fall upon the earth. Thereafter, he would give a command to the earth and crops would start to grow. Then, when their animals would return to them in the evening, their humps would be higher, their udders full of milk and their flanks large and meaty.

Dajjaal would then approach some other people and invite them as well. However, these people will reject him, but after he leaves them, they will suffer terrible drought until they would be left with no food at all (yet they would remain as Mu'mineen). He would then walk through some wasteland and say to it, 'Bring forth your treasures!' The treasures would come to the surface and collect (themselves) before him like the swarm of bees. He would then call a person brimming with youth and strike him into two pieces with his sword so that each piece lies as far from the other as is the distance between an archer and his target. He would then call (the young man) and he will come forward laughing with a gleaming face (without accepting Dajjaal as his god).

The Descent of Hadhrat Isa υ

It would at this very time that Allaah would send Isa the son of Maryam, who will descend at the white minaret on the eastern side of the Masjid of Damascus. He will be wearing two lightly dyed garments and will descend with his hands upon the wings of two angels. When he lowers his head, beads of perspiration will fall from his head and when he raises it up again, the beads would scatter from it like pearls. Every Kaafir who would smell his breath will die instantly and his breath would (be powerful enough to) reach as far as he is able to see. He would then search for Dajjaal until he catches hold of him at the gate of Ludd. There he will kill him. Isa υ would then go back to the people and inform them of their ranks in Jannah as he affectionately passed his hand over their faces.

The Emergence of Ya'jooj and Ma'jooj

It would be under such conditions that Allaah will then reveal to Isa υ, 'I have released such servants of Mine whom none has the strength to oppose. Take these people (the Mu'mineen) safely to Mount Toor.'

Allaah would unleash Ya'jooj and Ma'jooj, who would be seen scurrying down from every slope. The first of them would pass the Lake of Tiberius and drink so much that when the last of them passes by they would say, 'It appears as if there was once water here.' Isa υ and his companions would then be besieged (upon Toor and so hard pressed for food) that the head of an ox would be dearer to them than one hundred Dinaars. They would supplicate to Allaah and He will afflict the Ya'jooj and Ma'jooj with such an infection that by the morning they will have all perished like a single person. Allaah's Apostle Isa υ and his companions will then come down, but would not find a single hand's span of ground which is not filled with the putrefaction and stench of the corpses of the Ya'jooj and Ma'jooj. They would then again beseech Allaah for assistance and He

will send birds with necks like those of camels, who would carry the corpses and throw them where Allaah wills (some narrations state that they would be thrown into the ocean).

Thereafter, Allaah will send rains that will not pass any village or forest, which will cleanse the earth until it appears as shiny as a mirror. Allaah will then command the earth to bring forth its fruit and vegetation and to restore its blessings. There would then grow (such a large) pomegranate that a group of persons would be able to eat from it and seek shelter beneath its skin. There will also be so much of blessings in milk that the milk of a cow would satiate a large group, the milk of a camel would satiate an entire tribe and even the milk of a goat would satiate and entire family.

It will be at this point that Allaah will send a pleasant wind, which would cause the Mu'mineen to develop an infection beneath their armpits. This would then cause them all to pass away. Only the Kuffaar and tyrants would live on and they will be such that they would commit adultery openly like animals. It will be to these people that Qiyaamah will come."[337]

Related Ahadeeth

Hadhrat Abdur Rahmaan bin Yazeed τ reports that after the Ya'jooj and Ma'jooj pass by the Lake of Tiberius, they will ascend a mountain from amongst the mountains of Baytul Muqaddas called Jabal Khamar. Looking down from there, they will exclaim, "Now that we have finished off all the inhabitants on earth, we shall finish off all the inhabitants of the skies." They will then shoot their arrows into the sky, which Allaah will cause to return to them covered in blood. (This will

[337] Muslim, Hadith 2937.

convince these foolish people that they have also killed off the inhabitants of the heavens).[338]

Hadhrat Abu Sa'eed Khudri τ reports that Dajjaal will be unable to enter Madinah and will therefore camp at a salt flats close by. It will be then that a person who will be regarded as the best of people will come out to meet him. Addressing Dajjaal, he will say, "I am convinced that you are the Dajjaal about whom Rasulullaah ρ has informed us." Dajjaal will then say to his people, "If I kill this man and then bring him back to life, will you still doubt that I am your Rabb?" "We will then have no doubts," the people will respond. Dajjaal will then kill the man and cause him to come back to life. Thereupon, the man will remark, "I am now even more convinced that you are the Dajjaal!" When Dajjaal will attempt to kill the man again, he will not succeed.[339]

Another narration from Hadhrat Abu Sa'eed Khudri τ in Bukhaari states that on the Day of Qiyaamah Allaah will tell Hadhrat Aadam υ to bring forward all of his progeny destined for Jahannam. When he will ask who these people should be, Allaah will say, "From every thousand people, 999 will be destined for Jahannam, while only one will be admitted into Jannah." When the Sahabah ψ, they were worried and asked whom will the one person be. Rasulullaah ρ reassured them by saying that while the one person will be from amongst them, the 999 will be from the Ya'jooj and Ma'jooj.

A narration from the Mustadrak of Haakim from Hadhrat Abdullaah bin Umar τ states that Rasulullaah ρ said, "Allaah has divided mankind into ten parts, nine

---

[338] Muslim, Kitaabul Fitan.
[339] Muslim, Hadith 2938

parts being from the Jamaa'ah and the remaining part was from the rest of mankind."[340]

In his *Al Bidaayah wan Nihaayah,* Allaama Ibn Katheer رحمه الله has collected all the Ahadeeth stating that the numbers of the Ya'jooj and Ma'jooj far outnumber those of the rest of mankind.

An authentic narration in Ahmed and Abu Dawood states that Hadhrat Isa υ will live for forty years on earth after his descent from the heavens. The narration stating that he will live for seven years has been declared to be Mu'awwal or Marjooh by Haafidh Ibn Hajar رحمه الله in his *Fat'hul Baari*. The Ahadeeth mention that these will be years of absolute peace, during which there will not even be an argument between two persons.[341]

In a Hadith of Bukhaari from Hadhrat Abu Sa'eed Khudri τ, Rasulullaah ρ stated that Hajj and Umrah will continue after the emergence of Ya'jooj and Ma'jooj.[342]

Bukhaari and Muslim both report from Hadhrat Zaynab bint Jahash رضي الله عنها that Rasulullaah ρ woke up one day in a state of emotion, with his face red. He exclaimed, "*Laa Ilaaha Illallaah*! Evil is the portent for the Arabs because of that which has happened! Today there has appeared a hole this large in the wall of the Ya'jooj and Ma'jooj." Rasulullaah ρ then formed a ring with his index finger and thumb. Hadhrat Zaynab رضي الله عنها then asked, "O Rasulullaah ρ! Will we be destroyed even when there are righteous people amongst us?" Rasulullaah ρ replied, "Yes, you can be destroyed when evil predominates. **This hole in the**

---

340 *Ruhul Ma'aani*.
341 Muslim and Ahmed.
342 Maz'hari.

wall can be interpreted as a literal hole as well as a metaphorical reference to the weakening of the wall.[343]

The Musnad of Ahmed, Tirmidhi and Ibn Majah report from a narration of Hadhrat Abu Hurayrah τ that Rasulullaah ρ said, "Ya'jooj and Ma'jooj keep digging through the wall of Dhul Qarnayn. They do this every day until they reach the farthest part of the Wall and get so close (to the end) that light starts to filter through from the other side. At this point, they say that they would continue digging all the way through the following day. When they then leave, Allaah makes the wall as strong as it was previously. When the next day arrived, they start anew to dig through it. This cycle of their digging and Allaah fortifying it again will continue for as long as Allaah intends keeping them restrained. When Allaah intends to release them, they will dig to the farthest limit and say, 'If Allaah wills, we shall get across tomorrow.' (By making their effort dependent on the name and will of Allaah, they will be granted the ability to succeed) When they return the next day as usual, they will find the remaining portion of the wall as they had left it. They will then demolish this and escape.

Tirmidhi has reported this narration and then classified it as *Ghareeb* (Unfamiliar, making it a weak narration). Allaama Ibn Katheer رحمه الله has also reported this narration in his Tafseer and then said that while its chain of narrators is good and strong, it is inappropriate to state that the text is quoted directly from Rasulullaah ρ. This is probably due to the fact that the Qur'aan states, "**They** *(the Ya'jooj and Ma'jooj)* **were not able to climb over it, neither were they able to make a hole in it**". **Therefore, while the Qur'aan denies that a hole can be made, the Hadith states that there is one.**

---

[343] Ibn Katheer, Abu Hayyaan.

Commenting on this Hadith in his *Al Bidaayah wan Nihaayah*, Allaama Ibn Katheer رحمه الله states that if it is held to be correct that this Hadith is not Marfu (not the direct words if Rasulullaah ρ), then it would be the words of Hadhrat Ka'b Ahbaar رحمه الله. In this case, nothing conclusive can be deduced from it. However, if it is indeed the words if Rasulullaah ρ, then it would mean that the digging by the Ya'jooj and Ma'jooj will start at the time when the hour of their emergence draws close. **In this case the statement of the Qur'aan that no hole can be made in this wall will refer to the time when Dhul Qarnayn built it. This answers the apparent contradiction. Moreover, it could also be said that breaking a hole into the wall means a hole which goes all the way through it, which is unlike the hole mentioned in this Hadith.**[344]

In his *Fat'hul Baari*, Haafidh Ibn Hajar رحمه الله has reported this Hadith from Abd bin Humayd and Ibn Hibbaan, who narrate from Hadhrat Qataadah رحمه الله. Some of the narrators of these narrations are sanctioned Imaam Bukhaari رحمه الله. Furthermore, he has not entertained any doubt about the Hadith being *Marfoo* (the words of Rasulullaah ρ). He then proceeds to quote from Ibnul Arabi رحمه الله that this Hadith contains the following three Divine signs (miracles):

1) That Allaah did not allow the minds of the Ya'jooj and Ma'jooj to consider digging by night as well. For a nation with so many people, there would be no difficulty at all to allocate shifts to work through the night

2) That Allaah did not allow the minds to think of scaling over the wall with the use of any artifices or devices. A narration from Wahab bin Munabbih رحمه الله makes it clear that these people tilled the land to yield produce and used instruments of many kinds in this process. It should

[344] *Al Bidaayah wan Nihaayah* (Vol.2 Pg.12).

therefore not have been difficult for them to assemble some means of scaling the wall

3) That for such a long time it never occurred to them to say 'Inshaa Allaah'. This would occur to them only when the time of their emergence draws close

Ibnul Arabi رحمه الله has also stated that this Hadith tells us that there are people among the Ya'jooj and Ma'jooj who believe in the existence of Allaah and in His will. However, it is also possible that Allaah would cause them to make this statement without having any belief. What is certain, is that there certainly came to them the message of the Ambiyaa عليهم السلام. Otherwise, according to the Qur'aan, they would not be subjected to the punishment of Jahannam. Allaah states, "**We shall never punish** *(anyone)* **until We send a messenger** *(who informs him about the consequences of his actions)*".[345] This verse tells us that the invitation to believe has reached them, but they chose to reject it. And Allaah knows best.

In Summary

Amongst the facts that have been established from the Ahadeeth about the Ya'jooj and Ma'jooj are:

1) The Ya'jooj and Ma'jooj are from the progeny of Hadhrat Nooh υ like the rest of human beings. The majority of Hadith experts and historians identify them as the progeny of Yaafith, the son of Nooh υ. The progeny of Yaafith bin Nooh υ had spread out far and wide among different tribes and had populated many areas between the period of Hadhrat Nooh υ and Dhul Qarnayn. It was the

[345] Surah Bani Israa'eel, verse 15.

savage killers and marauders among them who were restrained by the wall of Dhul Qarnayn, and these were the Ya’jooj and Ma’jooj

2) The Ya’jooj and Ma’jooj outnumber all the human beings of the whole world by at least ten to one

3) The Ya’jooj and Ma’jooj will remain trapped behind of the wall of Dhul Qarnayn until just before the Day of Qiyaamah. The time destined for their emergence will be after the appearance of Hadhrat Mahdi τ and Dajjaal and after Hadhrat Isa υ descends and kills Dajjaal

4) When the Ya’jooj and Ma’jooj are to be released, the wall of Dhul Qarnayn will completely collapse and be levelled to the ground. When they scurry down the mountain slopes, it will appear as if they are sliding down to the ground. These countless hordes of savages will attack the entire population on earth and none would be able to combat them. Allaah will command Hadhrat Isa υ to take refuge on Mount Toor with the Mu'mineen, while people in other parts of the world will seek shelter in fortresses and other places of safety. As their supplies run out, the necessities of life will become very expensive. The rest of the human population will be annihilated by these savages, who will even drink their rivers dry

5) It will be through the prayer of Hadhrat Isa υ and his companions that the Ya’jooj and Ma’jooj will be destroyed all at once. The earth will be covered with their corpses and the stench from their decay will make life on earth very difficult

6) Again, it will be by the prayers of Hadhrat Isa υ and his companions that the corpses would be disposed of into the sea or made to disappear altogether. The whole earth will then be washed clean through by rains that would cover the earth

7) After that, there shall come a reign of peace lasting for nearly forty years. The earth will open the gates of its blessings and no one will remain poor and needy. No one will hurt or harass anyone and peace shall prevail throughout the world

8) During this period of peace, Hajj and Umrah will continue. **Hadhrat Isa υ will travel to Baytullaah and to Madinah, where he will pass away. He will then be buried in the room where Rasulullaah ρ is buried in a grave that is vacant at present**

9) During the later period of his life, Rasulullaah ρ was shown a dream that a hole had opened up in the wall of Dhul Qarnayn, which he declared to be a sign of impending evil for Arabia

10) After his descent, Hadhrat Isa υ will live for forty years. Hadhrat Mahdi τ will also have lived for forty years before him, with some part of this time being spent together.

In his book, *Ashraatus Saa'ah* (p.145), Sayyid Sharif Barzanji رحمه الله has said that Hadhrat Isa υ will live for forty years after the killing of Dajjaal, making his total stay in the world a period of forty-five years. **Since Hadhrat Mahdi τ will appear approximately thirty years before Hadhrat Isa υ, the two blessed souls shall live together for five to seven years.** Both their periods will be marked by a reign of justice throughout the world, during which time the earth will open up the gates of its blessings, there will be no poverty and no one harbour any malice or hostility towards another. **However, the great trial of the appearance of Dajjaal will hit the whole world during the later period of Hadhrat Mahdi τ's reign, with the exception of Makkah, Madinah, Baytul Muqaddas and Mount Toor.** This trial will be the greatest of all trials the world has faced. Dajjaal will remain for forty days only, but the first day will be as long as a year, the second day like a month, the next like a week and the rest of days will be like the usual days. During these days, the times of salaah will have to be estimated for the appropriate duration of time.

Hadhrat Isa υ will then descend and kill Dajjaal to put an end to the disorder and anarchy he will create. Thereafter, the Ya'jooj and Ma'jooj will emerge and unleash another spate of disorder, pillage and killing. However, the period of their presence will not go beyond a few days, after which they will be also destroyed. **During the period of Hadhrat Isa υ there will remain no religion other than Islaam.**

It is necessary for every Muslim to believe in all the information about Ya'jooj and Ma'jooj and the wall of Dhul Qarnayn that has been communicated to the Muslim Ummah by the Qur'aan and the Ahadeeth of Rasulullaah ρ. It is impermissible to oppose and disbelieve in this. However, the matter is different when it concerns geographical and other information concerning where exactly the wall is located, who exactly were the Ya'jooj and Ma'jooj, where are they right now, etc. Knowing these bits of information does not influence Islaamic

Aqeedah (articles of faith) or the understanding of any verse of the Qur'aan. Whatever the scholars have stated in this regard is only their personal opinions.

It needs to be noted that the description of the wall given in the Qur'aan and Ahadeeth do not at all match the many walls that people have described as being the wall of Dhul Qarnayn. Pronouncing such opinions therefore seems a disservice to the Deen since they entail rejection or, at least, reinterpretation of the verses of the Qur'aan and the Ahadeeth.

Then, there is the objection that people have travelled throughout the world and have not come across anything like this wall. It is probably to appease those making this objection that some scholars have ventured to identify where the wall is. However, the 6th century scholar Allaama Aalusi رحمه الله has sharply criticised this stance in his *Ruhul Ma'aani* and stated that naming the Tartars as the Ya'jooj and Ma'jooj is misleading and conflicts with the words of the Qur'aan and Ahadeeth.

The author of *Bayaanul Qur'aan* aptly summarises the response to this objection by stating that we simply do not know the location of this wall. This could be due to several factors, such as large oceans separating us from it. To state that man had traversed the length and width of the land and oceans is not acceptable, because there could be vast tracts of ocean that have never been navigated. **The mere non-discovery of something does not necessitate its non-existence.** When we have been informed of the existence of this specific wall by Allaah and His Rasool ρ, we need not doubt it and need not be intimidated by sceptics. Paying heed to their scepticism will betray a weakness in one's Imaan.

Some historians have identified the Ya'jooj and Ma'jooj to be the present day Chinese or Russians, but this is clearly incorrect because the appearance of the Ya'jooj and Ma'jooj will be a sign of Qiyaamah, which will take place only after the appearance of Hadhrat Mahdi τ and Hadhrat Isa υ.

Allaama Ibn Katheer رحمه الله has written in his *Al Bidaayah wan Nihaayah* that the Abbaasi Khalifah Waathiq Billaah dispatched a delegation to search for the wall. They returned to report to him that they had found the wall in as quoted in a north-easterly direction, which was made of steel and had doors in it with locks attached. This narration is reported in Tafseer Kabeer and Tabari as well.[346]

The great scholar of Islaam Hadhrat Moulana Anwar Shah Kashmiri رحمه الله has mentioned Ya'jooj and Ma'jooj and the wall of Dhul Qarnayn in his book *Aqeedatul Islaam Fi Hayaat Isa υ*. He mentions here that many walls have been built on earth at several locations to safeguard nations against marauders. Some of these are:

1. The most famous and the largest among these is the Great Wall of China. Its length given by Abu Hayyaan Andalusi (the royal historian of the Iranian Court) is twelve hundred miles. It is known to be initiated by the Emperor of China called Faghfur approximately three thousand four hundred and sixty years after Hadhrat Aadam υ. And Allaah knows best.

2. The second wall is located in Central Asia close to Bukhaara and Tirmidh. It is situated at a place called Darband (also Derbent - meaning 'blocked passage'). This wall was there during the time of the famous Moghul king Taimur Lang (Timur, the Lame or Tamerlane). The German minister of the Roman King, Cella Berger, has also mentioned it in his book. Kilafchu, who

[346] *Al Bidaayah wan Nihaayah* (Vol.2 Pg.111), Kabeer (Vol.5 Pg.513).

was the emissary of the Andalusian king Castille, the King of has also made reference to it in his travelogue since he passed by it on his journey as ambassador of his king to Taimur. He notes that it is located on that part of the route from Mosul, which lies between Samarkand and India

3. The third wall is located in Dagestan in Russia. It is famously known as Darband (blocked passage) and Baabul Abwab (The Gate of Gates). Details of this wall have been mentioned by the historian Yaaqoot Hamawi in his *Mu'jamul Buldaan*, by Idreesi in his *Jughrafiah* and by Bustaani in his *Daa'iratul Ma'aarif*.

4. The fourth wall is located in the higher parts of Caucasia towards the west of this Baabul Abwaab. The wall is built across a pass between two mountains, known as the Daaryaal Pass and the wall is known as the wall of Qaaf Mountain. The historian Bustaani writes, "Close to it (the Baabul Abwaab) there is another wall which goes on extending towards the West. In all likelihood, this may have been built by the people of Faris (Persia) as a measure of defence against the northern Berbers. Since the identity of its founder was not authentically known, some people have attributed it to Alexander while some others have ascribed it to Kisra and Nausherwaan. The historian Yaaqoot Hamawi says that it has been constructed with molten copper[347]

Since all these walls are in the North and have been built for a common purpose, it is difficult to identify any one of them the wall of Dhul Qarnayn. Much confusion has surfaced in the case of the last two walls because both are referred to as Darband. The Great Wall of China is the longest and the oldest of the four. Scholars agree that this is not the wall of Dhul Qarnayn because it is located in the Far East and the Qur'aan is explicit about the wall being in the North. Although historians cite varying opinions about which of the other three walls are the wall of Dhul Qarnayn, the fact of the matter is that these are merely their opinions.

[347] Mu'jamul Buldaan (Vol.7 Pg.651).

The claim of the West that they have travelled throughout the world and not found anything like this wall is undermined by the fact that they admit to having being yet unable to explore many deserts and islands. It may also have happened that the wall may have become part of a shifting landscape and has therefore become indiscernible. And Allaah knows best.

It needs to be reiterated that the Ya'jooj and Ma'jooj are human beings like the rest of us and are not a different creation. Narrations that claim otherwise are not authentic and can be attributed to the many tales that were narrated by the likes of Hadhrat Ka'b Ahbaar رحمه الله. Because he was formerly a Rabbi and learned about the traditions of the Bani Israa'eel, he related many accounts to the Muslims after becoming a Muslim and these were treated as factual by many. However, out scholars have researched the Ahadeeth and separated the water from the milk so that we may have insight into which narrations are authentic and which are not.

In the Words of the Qur'aan

The Ya'jooj and Ma'jooj are also mentioned in verses 94-97 of Surah Ambiyaa, where Allaah says:

فَمَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهٖ ۚ وَ اِنَّا لَهٗ كٰتِبُوْنَ (٩٤) وَ حَرٰمٌ عَلٰى قَرْيَةٍ اَهْلَكْنٰهَا اَنَّهُمْ لَا يَرْجِعُوْنَ (٩٥) حَتّٰى اِذَا فُتِحَتْ يَاْجُوْجُ وَمَاْجُوْجُ وَ هُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ (٩٦) وَ اقْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِيَ شَاخِصَةٌ اَبْصَارُ الَّذِيْنَ كَفَرُوْا ؕ يٰوَيْلَنَا قَدْ كُنَّا فِيْ غَفْلَةٍ مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِيْنَ (٩٧)

TRANSLATION: Whoever does a good act as a Mu'min, his effort will not be unappreciated in the least *(he will be rewarded for every good act regardless of how insignificant it may seem)*. **We are indeed the scribes of it** *(We meticulously record their every action)*. **It is an established fact that the town which We have destroyed shall never return** *(to this world)* **until the time arrives** *(just before the Day of Qiyaamah)* **when Ya'jooj and Ma'jooj will be released** *(from*

behind the wall that Dhul Qarnayn built) **and they will scurry down every hill. The true promise** *(Qiyaamah)* **will be near and the eyes of the Kuffaar will be fixed above** *(out of fear and worry)*. **They will say, "May we be destroyed! We were negligent of this** *(day)*. **Nay! We were** *(not merely negligent but we were)* **indeed oppressors!"**

A narration of Muslim from Hadhrat Hudhayfah bin Usayd τ states that Qiyaamah will not arrive until the following ten signs become manifest:

1. The smoke
2. Dajjaal
3. *Daabbatul Ardh* (the creature from the earth)
4. The rising of the sun from the west
5. The descent of Hadhrat Isa υ
6. The escape of the Ya'jooj and Ma'jooj
7. Sinking of the earth in the east
8. Sinking of the earth in the east
9. Sinking of the earth in Arabia
10. A great fire that will drive the people to the plains of resurrection

Was Dhul Qarnayn a Nabi?

While all Mufassireen agree that Dhul Qarnayn was a just and pious king, there are some such as Abu Hayyaan Andalusi who are of the opinion that he was a Nabi as well. They base this opinion on those verses of the Qur'aan in which Allaah speaks directly to him. The relevant verse is, "**We told him, "O Dhul Qarnayn! Either you punish them** *(fight them for not accepting Imaan when the message had already reached them previously)* **or you adopt a kind attitude towards them** *(by inviting them to Imaan a second time before waging Jihaad)*".[348] Abu Hayyaan states that the permission Allaah

[348] Surah Kahaf, verse 86.

gave Dhul Qarnayn to punish the people is given only to a Nabi via revelation and cannot be done via inspiration.

Imaam Mujaahid رحمه الله has also reported from Hadhrat Abdullaah bin Amr τ that Dhul Qarnayn was a Nabi.[349] After quoting this narration, Haafidh Ibn Hajar رحمه الله states that it appears from the words of the Qur'aan that Dhul Qarnayn was indeed a Nabi.

However, Hadhrat Ali τ said, "Dhul Qarnayn was neither a Nabi nor an angel, but a man who loved Allaah and whom Allaah loved."[350] After sanctioning this Hadith, Haafidh Ibn Hajar رحمه الله has stated that he heard this narration reported with an authentic chain of narrators from the book *Mukhtaarah* by Haafidh Hadith Diyaa'ud Deen Maqdasi رحمه الله. Nonetheless, most scholars believe that Dhul Qarnayn was a king.[351]

Apart from Hadhrat Ali τ, Hadhrat Abdullaah bin Abbaas τ also believed that was a pious king, whose actions Allaah loved, thereby earning him praise in the Qur'aan and victory in his expeditions.[352] This opinion was shared by Hadhrat Abu Hurayrah τ as well. **Allaama Ibn Katheer رحمه الله has quoted all the relevant Ahadeeth and concluded by saying, "The most correct opinion is that he (Dhul Qarnayn) was a king from amongst the just kings."[353] And Allaah knows best.**

---

349 *Fat'hul Baari* (Vol.2 Pg.265).
350 *Fat'hul Baari* (Vol.2 Pg.295).
351 *Fat'hul Baari* (Vol.2 Pg.298).
352 *Al Bidaayah wan Nihaayah* (Vol.2 Pg.113).
353 Taareekh Ibn Katheer (Vol.2 Pg.103).

Lessons and Conclusions

The Need for History

Just as it is necessary to have knowledge of language, Ahadeeth, narrations of the Sahabah ψ and other sciences to understand the meaning of the Qur'aan, so too is it necessary to have knowledge of history. **This is because there are certain parts of the Qur'aan (such as the episode of Dhul Qarnayn) that can be understood only with the knowledge of history. It is for this reason that the Qur'aan encourages travelling through the lands to derive lessons from what happened to previous nations.** Allaah says, "**Say, 'Travel on the earth and** *(by seeing the ruins of previous nations,)* **see what was the outcome of those who rejected** *(the message of their prophets. In this manner you will learn a lesson from their experiences and will not repeat their mistakes)***.'"**[354]

Allaah also says, "*(The stories of)* **Many practices** *(by which Allaah had dealt with people)* **have passed before you so travel in the earth and see what was the end of those who rejected** *(Imaan)*".[355]

The Right Way

The path followed by the pious predecessors of Islaam is the only path to follow when it concerns the principles of Deen. Straying from these will certainly lead to deviation. However, the doors to research and investigation is never closed when it concerns finer details and the search for inner meanings of the Qur'aan, as long as one is qualified. This applies even more pertinently during these times when we have access to many more historical facts and

[354] Surah An'aam, verse 11.
[355] Surah Aal Imraan, verse 137.

sciences than was at the disposal of earlier scholars. **Rasulullaah ρ said, "The wonders of the Qur'aan never cease."**

A Just Khilaafah

It has been a known fact throughout the ages that the cornerstone of a just government was serving the people. The just king would therefore spend freely from the state treasury whatever was needed for the benefit of the people, while taking for himself only what was necessary. Furthermore, he would never burden the people with unreasonable taxation. On the contrary, a tyrannical regime would focus on personal luxuries and remain indifferent towards the needs of the people. It the state spent on the people, there would always be some personal agenda. Such governments levy burdensome taxes on people and almost always end in bankruptcy.

Since Dhul Qarnayn was a just king and Khalifah, he refused to take any payment from the people when he built them the wall and made it clear that Allaah had given him all he needed. In fact, Allaah had given him so much because he utilised it all for the benefit of the people.

The Worst of Losers

Rasulullaah ρ said, "Indeed, those with the most will have the least on the Day of Qiyaamah." After narrating the incident of Dhul Qarnayn, the concluding verses of Surah Kahaf state:

قُلْ ہَلْ نُنَبِّئُکُمْ بِالْاَخْسَرِیْنَ اَعْمَالًا (۱۰۳)ؕ اَلَّذِیْنَ ضَلَّ سَعْیُہُمْ فِی الْحَیٰوۃِ الدُّنْیَا وَ ہُمْ یَحْسَبُوْنَ اَنَّہُمْ یُحْسِنُوْنَ صُنْعًا (۱۰۴) اُولٰٓئِکَ الَّذِیْنَ کَفَرُوْا بِاٰیٰتِ رَبِّہِمْ وَلِقَآئِہٖ فَحَبِطَتْ اَعْمَالُہُمْ فَلَا نُقِیْمُ لَہُمْ یَوْمَ الْقِیٰمَۃِ وَزْنًا (۱۰۵) ذٰلِکَ جَزَآؤُہُمْ جَہَنَّمُ بِمَا کَفَرُوْا وَ اتَّخَذُوْٓا اٰیٰتِیْ وَ رُسُلِیْ ہُزُوًا (۱۰۶)

TRANSLATION: Say, "Should we inform you of those who are the worst losers in terms of their actions?" They are those whose efforts *(good acts)* **are destroyed in this worldly life** *(not accepted by Allaah because they do not have Imaan or because their intentions are incorrect)* **while they think that they are carrying out good acts** *(and that they will be rewarded)*. **These are the ones who reject the Aayaat of their Rabb and meeting with Him** *(on the Day of Qiyaamah)*. **So their** *(good)* **acts are wasted** *(completely spoiled)* **and no weight** *(value)* **will be attached to them on the Day of Judgement** *(because of which they will receive no rewards)*. **This Jahannam will be their punishment because of their kufr and because they ridiculed My Aayaat and My Rusul.**[356]

These verses make it evident that regardless of the wealth and accomplishments in this world, those who reject belief in Allaah and His Ambiyaa عليهم السلام will lose everything once they leave this world. All their wealth, properties, degrees and other worldly achievements will be lost to them. All that will benefit a person when he leaves this world will be the everlasting good deeds performed with Imaan.

The worst loser on the Day of Qiyaamah will be the one who has nothing to add to his scale of good deeds. This will indicate that all his efforts in this world were wasted.

[356] Verses 103-106.

The People of the Cave

The People of Kahaf and Raqeem

The Arabic word *Kahaf* (كهف) refers to a wide cave. A narrow cave is called a *Ghaar* (غار). The word *Raqeem* (رقيم) refers to a tablet with writing upon it. The term *As'haabul Kahaf war Raqeem* will therefore refer to the people of the wide cave and the inscribed tablet. Imaams Dahhaak رحمه الله and Suddi رحمه الله have mentioned that the tablet here refers to the one that a king had inscribed with the names of the people of the cave and hung upon the entrance to the cave.[357]

However, Imaam Qataadah رحمه الله, Imaam Atiyya رحمه الله and Imaam Mujaahid رحمه الله say that Raqeem is the name of the valley that lay beneath the mountain in which the cave was situated. Hadhrat Ka'b Ahbaar رحمه الله and Wahab bin Munabbih رحمه الله state that Raqeem was the name of a town near Ayla, which was located in Rome. The people of the cave and the people of Raqeem were therefore the same group of people called by different names since they stayed in a cave close to Raqeem.

Imaam Bukhaari رحمه الله has named a chapter after the people of Kahaf and another after the people of Raqeem. In the chapter concerning the people of Raqeem, he cites the famous narration concerning the three men trapped in a cave, who pray to Allaah for deliverance by virtue of a good deed that each of them did. This narration is reported in the Sihaah Sitta as well. It therefore appears that Imaam Bukhaari رحمه الله regarded the people of the cave to be different from the people of Raqeem. However, Haafidh Ibn Hajar رحمه الله explains that this narration is

---

[357] Ibn Jareer.

quoted under the heading of the people of Raqeem only because the word Raqeem appears in this narration. Otherwise, the explicit words of the Qur'aan make it evident that the men of Kahaf and the men of Raqee were the same group of people. The Qur'aan clearly states, "**Do you think that the people of the cave and the Raqeem were wonders from Our Aayaat?**"[358]

After this verse, the Qur'aan continues to discuss the incident of a group of young men who sought refuge in a cave and prayed to Allaah for assistance and guidance. The story then proceeds and concludes, making it evident that the men of the cave were indeed the men of Raqeem as well. Allaah also says, "**We narrate to you their story in perfect truth**".[359] This also indicates that the reference is to the same group of people, known by both names. **The majority of scholars therefore conclude that both names refer to the same group of people.**

In keeping with its trend of narration, the Qur'aan does not discuss an entire story at once apart from the story of Hadhrat Yusuf υ. The details of other stories are only mentioned when specific lessons are to be derived from them. This applies to this story of the people of the cave as well. The other details of the story such as the specifics of the place and the people have been left to be sourced elsewhere. **The intent of the Qur'aan is not the story itself, but the lessons within the story.**

The Story of the People of the Cave

Tafseer Haqqaani names the location where the incident took place as Afsoos or Tarsus in present day Turkey, which still houses many early ruins. Historical reports suggest that the incident of the people of the cave occurred around approximately 250 A.D. They slept for 300 years and awoke during the year 550

---

[358] Surah Kahaf, verse 9.
[359] Surah Kahaf, verse 13.

A.D. This was approximately 20 years before the birth of Rasulullaah ρ in 570 A.D.

Idol worship flourished in the place where the people of the cave lived. The people there worshipped the goddess of the moon called Diana, which eventually featured as one of the goddesses of Roman mythology. When the teachings of Hadhrat Isa υ reached the region, seven youths were impressed by it and gave up idol worship. As soon as news of them adopting the new religion reached the ears of the king, he sent for them and asked what it was they believed in. Although they knew that declaring their belief in Towheed would mean execution, yet they boldly stated, "**Our Rabb is the Rabb of the heavens and the earth. We will never accept another as Ilaah besides Him, for then we will have definitely uttered sheer transgression** *(blasphemy and words far from reason)***."**

The king was outraged and immediately issued a decree that they be executed. However, because they were still young, he allowed them grace for three days to reconsider their stance. Seizing the opportunity, the youngsters fled the town and headed for the mountains to seek a cave in which they could spend the rest of their lives in the worship of Allaah. As they walked, a dog walked along with them and, as hard as they tried to leave it behind, the dog refused to leave them and eventually settled in the cave with them. When they found a suitable cave, they decided to stay in it and soon lay down to sleep because they travelling had exhausted them. The dog did not enter with them, but sat down at the entrance of the cave to keep watch. Allaah then caused them all to sleep for 309 years. During this period of time, Allaah safeguarded them and also ensured that they remain nourished and unaffected by decay and exposure.

During the period when the sleepers were awakened there arose a great dispute amongst the Christians of the region concerning resurrection. The king at the

time was concerned about how to convince the people about the truth of resurrection. The incident of the sleepers proved to be the precise and most effective way of convincing them.

When the men awoke all those years later, they asked each other how long it had been that they were asleep. Some guessed that it may have been a day or a part of a day, but they eventually agreed that they could not know the exact figure, which only Allaah knew. One of them by the name of Yamleekha was then sent with a few silver coins to the town to purchase food. Before he left, the others advised him to be discreet in the town so that he is not noticed, because, they said, "**if they** *(the people of the town)* **become aware of your presence, they will certainly stone you or** *(force you to)* **return you to their religion** *(idol-worship)***, after which you shall never again be successful.**"

However, when the man arrived in the town, he was shocked at how things had changed and that all the people had become Christians. Nonetheless, he exercised caution and discreetly entered a store to buy some bread. It was when the owner of the store noticed the age-old coins that he became suspicious, thinking that the man had uncovered a long lost treasure. Yamleekha told the man that it was his own money, but he refused to accept it. As the two started to argue, many people started to gather there, until the news reached the chief of the town's police. He was also not convinced and told Yamleekha that the coins were so old that even his father would have never seen them.

As the dialogue progressed, Yamleekha was surprised to learn that the king they feared retaliation from was long dead. As he narrated to them that he and his companions had escaped to the mountains the day before, the people accompanied him to the cave to verify his story. As the large crowd of people assembled at the cave, they saw the truth of what he had told them. They then

realised that these people were the same ones about whom the legend had been told amongst them. These were the men who had fled from the tyrannical king more than 300 years previously to safeguard their Imaan and had never been heard of since.

When the news reached the king, he left immediately to meet them. The seven sleepers were overjoyed to meet their brethren in faith. They greeted everyone happily, but then returned to their cave. A narration from Hadhrat Abdullaah bin Abbaas τ states that the people decided to follow them, but failed to find them. Despite searching the area, there remained no trace of them. They eventually erected a Masjid to commemorate the meeting.

This meeting with the people of the cave settled the dispute between the people because they had now seen physical evidence of resurrection. Referring to this, Allaah says, "**In this manner** *(as We had awoken them,)* **We made them** *(their story)* **known** *(to people)* **so that the people might know that Allaah's promise** *(of resurrection)* **is true and that there is no doubt about** *(the coming of)* **Qiyaamah** *(because Allaah can raise all of creation in body and soul just as He had raised these men)*."[360]

In the Words of the Qur'aan

Verses 9-26 of Surah Kahaf state:

اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَ الرَّقِيْمِ ۙ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا (٩) اِذْ اَوَى الْفِتْيَةُ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَاۤ اٰتِنَا
مِنْ لَّدُنْكَ رَحْمَةً وَّهَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا (١٠) فَضَرَبْنَا عَلٰۤى اٰذَانِهِمْ فِى الْكَهْفِ سِنِيْنَ عَدَدًا (١١) ثُمَّ بَعَثْنٰهُمْ
لِنَعْلَمَ اَىُّ الْحِزْبَيْنِ اَحْصٰى لِمَا لَبِثُوْۤا اَمَدًا (١٢) نَحْنُ نَقُصُّ عَلَيْكَ نَبَاَهُمْ بِالْحَقِّ ؕ اِنَّهُمْ فِتْيَةٌ اٰمَنُوْا بِرَبِّهِمْ
وَزِدْنٰهُمْ هُدًى (١٣) وَّ رَبَطْنَا عَلٰى قُلُوْبِهِمْ اِذْ قَامُوْا فَقَالُوْا رَبُّنَا رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ لَنْ نَّدْعُوَاۡ مِنْ دُوْنِهٖۤ
اِلٰـهًا لَّقَدْ قُلْنَاۤ اِذًا شَطَطًا (١٤) هٰۤؤُلَاۤءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖۤ اٰلِهَةً ؕ لَوْ لَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۢ بَيِّنٍ ؕ فَمَنْ

[360] Surah Kahaf, verse 21.

اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللهِ كَذِبًا (ؕ۱۵) وَ اِذِ اعْتَزَلْتُمُوْہُمْ وَمَا يَعْبُدُوْنَ اِلَّا اللهَ فَاْوٗا اِلَى الْكَہْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِہٖ وَيُہَيِّئْ لَكُمْ مِّنْ اَمْرِكُمْ مِّرْفَقًا (۱٦) وَتَرَى الشَّمْسَ اِذَا طَلَعَتْ تَّزٰوَرُ عَنْ كَہْفِہِمْ ذَاتَ الْيَمِيْنِ وَ اِذَا غَرَبَتْ تَّقْرِضُہُمْ ذَاتَ الشِّمَالِ وَ ہُمْ فِيْ فَجْوَةٍ مِّنْہُ ؕ ذٰلِكَ مِنْ اٰيٰتِ اللهِ ؕ مَنْ يَّہْدِ اللهُ فَہُوَ الْمُہْتَدِ ۚ وَمَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَہٗ وَلِيًّا مُّرْشِدًا (۱۷) وَ تَحْسَبُہُمْ اَيْقَاظًا وَّ ہُمْ رُقُوْدٌ ۖ وَّ نُقَلِّبُہُمْ ذَاتَ الْيَمِيْنِ وَ ذَاتَ الشِّمَالِ ۖ وَكَلْبُہُمْ بَاسِطٌ ذِرَاعَيْہِ بِالْوَصِيْدِ ؕ لَوِاطَّلَعْتَ عَلَيْہِمْ لَوَلَّيْتَ مِنْہُمْ فِرَارًا وَّ لَمُلِئْتَ مِنْہُمْ رُعْبًا (۱۸) وَكَذٰلِكَ بَعَثْنٰہُمْ لِيَتَسَآءَلُوْا بَيْنَہُمْ ؕ قَالَ قَآئِلٌ مِّنْہُمْ كَمْ لَبِثْتُمْ ؕ قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالُوْا رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ؕ فَابْعَثُوْا اَحَدَكُمْ بِوَرِقِكُمْ ہٰذِہٖ اِلَى الْمَدِيْنَةِ فَلْيَنْظُرْ اَيُّہَا اَزْكٰى طَعَامًا فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْہُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ اَحَدًا (۱۹) اِنَّہُمْ اِنْ يَّظْہَرُوْا عَلَيْكُمْ يَرْجُمُوْكُمْ اَوْ يُعِيْدُوْكُمْ فِيْ مِلَّتِہِمْ وَلَنْ تُفْلِحُوْٓا اِذًا اَبَدًا (۲۰) وَكَذٰلِكَ اَعْثَرْنَا عَلَيْہِمْ لِيَعْلَمُوْٓا اَنَّ وَعْدَ اللهِ حَقٌّ وَّ اَنَّ السَّاعَةَ لَا رَيْبَ فِيْہَا ۚ اِذْ يَتَنَازَعُوْنَ بَيْنَہُمْ اَمْرَہُمْ فَقَالُوا ابْنُوْا عَلَيْہِمْ بُنْيَانًا ؕ رَبُّہُمْ اَعْلَمُ بِہِمْ ؕ قَالَ الَّذِيْنَ غَلَبُوْا عَلٰى اَمْرِہِمْ لَنَتَّخِذَنَّ عَلَيْہِمْ مَّسْجِدًا (۲۱) سَيَقُوْلُوْنَ ثَلٰثَةٌ رَّابِعُہُمْ كَلْبُہُمْ ۚ وَ يَقُوْلُوْنَ خَمْسَةٌ سَادِسُہُمْ كَلْبُہُمْ رَجْمًا بِالْغَيْبِ ۚ وَ يَقُوْلُوْنَ سَبْعَةٌ وَّ ثَامِنُہُمْ كَلْبُہُمْ ؕ قُلْ رَّبِّيْ اَعْلَمُ بِعِدَّتِہِمْ مَّا يَعْلَمُہُمْ اِلَّا قَلِيْلٌ ۟ فَلَا تُمَارِ فِيْہِمْ اِلَّا مِرَآءً ظَاہِرًا ۪ وَّلَا تَسْتَفْتِ فِيْہِمْ مِّنْہُمْ اَحَدًا (۲۲) وَلَا تَقُوْلَنَّ لِشَایْءٍ اِنِّيْ فَاعِلٌ ذٰلِكَ غَدًا (۲۳) اِلَّآ اَنْ يَّشَآءَ اللهُ ۫ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ وَقُلْ عَسٰٓى اَنْ يَّہْدِيَنِ رَبِّيْ لِاَقْرَبَ مِنْ ہٰذَا رَشَدًا (۲۴) وَ لَبِثُوْا فِيْ كَہْفِہِمْ ثَلٰثَ مِائَةٍ سِنِيْنَ وَازْدَادُوْا تِسْعًا (۲۵) قُلِ اللهُ اَعْلَمُ بِمَا لَبِثُوْا ۚ لَہٗ غَيْبُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ اَبْصِرْ بِہٖ وَ اَسْمِعْ ؕ مَا لَہُمْ مِّنْ دُوْنِہٖ مِنْ وَّلِيٍّ ۫ وَّلَا يُشْرِكُ فِيْ حُكْمِہٖٓ اَحَدًا (۲٦) وَاتْلُ مَآ اُوْحِيَ اِلَيْكَ مِنْ كِتَابِ رَبِّكَ ۚؕ لَا مُبَدِّلَ لِكَلِمٰتِہٖ ۚ وَلَنْ تَجِدَ مِنْ دُوْنِہٖ مُلْتَحَدًا (۲۷)

TRANSLATION: Do you think that the people of the cave and the Raqeem were wonders from Our Aayaat? *(Remember the time)* **When the youths** *(fearing that the king would kill them for believing in Allaah,)* **took refuge in the cave saying, "O our Rabb! Bestow on us** *(special)* **mercy from Yourself and make** *(it)* **easy for us** *(to find)* **a suitable solution to our plight."**

11. So We cast a veil on their ears for many years in the cave *(so that they heard nothing at all while they slept in the cave)***. Thereafter** *(after 309 years)* **We raised them** *(from their sleep)* **so that We may know which of the two groups will be able to specify** *(remember)* **correctly for how long they had remained** *(asleep in the cave)***.** *(When they awoke, some of them said that they had slept for a day or a part of a day while others said that Allaah knew best how long they remained asleep. It was the second group that held the correct opinion.)* **We narrate to you their story in perfect truth. They were a few youths who believed in their Rabb** *(during a time when others worshipped idols)* **and We increased them in guidance** *(strengthened their Imaan and understanding)***. We strengthened their hearts** *(their Imaan and resolve)* **when they stood up** *(before the Kaafir king)* **and said, "Our Rabb is the Rabb of the heavens and the earth. We**

will never accept another as Ilaah besides Him, for then we will have definitely uttered sheer transgression *(blasphemy and words far from reason)*. **These are our people who have taken others as Aaliha** *(objects of worship)* **besides Him** *(Allaah)*. **Why do they not present a clear proof for it** *(to prove that their gods deserve to be worshipped)* **? Who can be more unjust** *(sinful)* **than he who invents a lie against Allaah** *(by saying that others besides Him deserve to be worshipped)***?"** *(However, when they realised that they had to leave their town to escape persecution, they said to each other,)* **"When you have separated yourselves from them** *(the people of the town)* **and what** *(idols)* **they worship besides Allaah, then seek refuge in the cave.** *(Do not worry about what you will live on because)* **May your Rabb shower His mercy upon you and make your objectives easy to reach."** *(When they reached the cave, Allaah made all of them sleep for 309 years.) (If you had seen their cave)* **You will see that,** *(the situation of the cave was such that)* **when the sun rose, it would pass by their cave on the right and, when it would set, it would pass by on the left, while they were in a spacious** *(inner)* **portion of the cave** *(in this manner, their bodies did not receive direct sunlight, which would have disturbed them)*. **These are from Allaah's Aayaat. The person whom Allaah guides** *(grants understanding)* **is rightly guided** *(because only Allaah can guide a person)*. **As for him whom Allaah** *(because of His great wisdom)* **sends astray, you shall not find for him any guiding friend.** *(Had you seen them,)* **You would have thought that they were awake though they were asleep** *(Allaah made them appear as if they were awake. Had they appeared asleep, a passer-by would take advantage of their helpless situation and harm them in some way)*. **And** *(so that their bodies would not decompose or become stiff,)* **We used to turn them over on their right and left sides, while their dog stretched out his paws** *(and lay)* **at the threshold** *(at the entrance of the cave to protect them)*. **If you were to observe them closely, you would surely have turned away and fled from them, and you would have been filled with awe** *(because the scene was a frightening one. Allaah made it appear frightening to discourage anyone from disturbing them)*. *(As they slept soundly)* **In this manner, We woke them up so that they could question each other. One of them said, "How long have you remained** *(asleep in the cave)* **?" They replied, "We remained here for a day or a part of a day** *(They said this because they had fallen asleep in the morning and had woken up in the evening 309 years later)***." Others said, "Your Rabb knows best how long you stayed. Send someone to the town with this silver** *(coins)*. **Let him then see which food is purest** *(not dedicated to idols)* **so that he can bring you some provisions from there. However, he should be subtle in his approach and never inform anyone about you** *(because the people would then learn about our whereabouts and persecute us further)*. **Surely, if they** *(the people of the town)* **become aware of your presence, they will certainly stone you or** *(force you to)* **return you to their religion** *(idol-worship)*, **after which you shall never again be successful.** *(When the person went with the money to the town, the people were astonished to see him dressed in such ancient clothing and to see the ancient coins he carried. By then all the people of the town as well as the king were Mu'mineen and when they learnt the story from the person, they were pleased to know that they were the same people who had disappeared so many centuries ago. The story was a great lesson for these people.)* **In this manner** *(as We had awoken them,)* **We made them** *(their story)* **known** *(to people)* **so that the people might know that Allaah's promise** *(of resurrection)* **is true and that there is no doubt about** *(the coming of)* **Qiyaamah** *(because Allaah can raise all of creation in body and soul just as He had raised these men)*. *(Remember the time)* **When** *(the people of the cave passed away after a short while and)* **the people** *(of the town)* **disputed about** *(what to do to remember)* **them and said, "Build a**

structure over them *(seal the cave to be a grave for them)*. *(In reply to another dispute that arose about the people of the cave, the people said)* **Their Rabb knows them best** *(it is therefore futile to argue about them)***."** *(When another dispute arose about what sort of structure to build at the entrance of the cave,)* **Those who proved dominant in their affairs said, "We shall definitely build a Masjid over them** *(so that people may always know that the people of the cave worshipped Allaah. In this manner, people will not succumb to worshipping the people of the cave)***." Some people said, "They** *(the men in the cave)* **were three, their dog being the fourth." Others said, "They were five, their dog being the sixth." They are merely guessing. Others say, "They were seven and their dog was the eighth." Say, "My Rabb knows best what their number was and** *(besides Allaah)* **only a few people know them** *(only a few know precisely how many people they were. Hadhrat Abdullaah bin Abbaas τ has mentioned that he is of those few who know the correct number. He then said that they were seven and their dog was the eighth)*. **So do not fall into debate regarding them** *(because it makes no difference to your Imaan)*, **except for superficial discussion** *(if someone asks about them, merely tell them what the Qur'aan says without involving yourself in deep discussion that may cause disputes to arise)*. **And do not even ask anyone about them** *(because the lesson drawn from the incident is clear. You need not know more because this will distract you from the lesson and dilute your energies)***."** **Never** *(ever)* **say about** *(doing)* **anything, "I will certainly do so tomorrow unless you add, "Inshaa Allaah"** *("By Allaah's will". You should therefore say, "I will do this tomorrow Inshaa Allaah.")*. **Remember your Rabb when you forget** *(to remember Him. You should therefore add "Inshaa Allaah" as soon as you remember to do so)* **and** *(O Muhammad ε)* **say, "I have the hope that my Rabb will guide me to that** *(revelation and miracles)* **which leads** *(people)* **closer to it** *(closer to believing that I am Allaah's Rasool)***."** *(Therefore, Allaah revealed to Rasulullaah ρ the stories even more astonishing than that of the people of the cave and about people who lived long before them. These stories are such that Rasulullaah ρ would never have known about them without divine revelation, proving that he was Allaah's Rasool. In addition to this, Allaah also made Rasulullaah ρ perform many miracles, the greatest of which is the Qur'aan. These amply prove that he was Allaah's Rasool.)* **They** *(the people of the cave)* **remained in their cave for three hundred years and** *(others)* **add another nine** *(making it a total of 309 years)*. *(Some commentators state that the period they slept was 300 years according to the solar calendar and 309 years according to the lunar calendar , which is shorter.)* **Say, "** *(Differing about the period will not benefit us)* **Allaah knows best how long they stayed** *(in the cave, so refer the matter to Him)*. **He has knowledge of the unseen things within the heavens and the earth. How well does He see and hear!** *(There is nothing that He cannot see or hear.)* **They** *(those in the heavens and earth)* **have no helper besides Him, and none can be partner in His command** *(None shares power with Him)***."**

Lessons and Conclusions

Some Pertinent Lessons

Concerning the number of sleepers in the cave, Allaah addresses Rasulullaah ρ saying, "**Say, 'My Rabb knows best what their number was and** *(besides Allaah)* **only a few people know them** *(only a few know precisely how many people they were. Hadhrat Abdullaah bin Abbaas τ has mentioned that he is of those few who know the correct number. He then said that they were seven and their dog was the eighth)*. **So do not fall into debate regarding them** *(because it makes no difference to your Imaan)*, **except for superficial discussion** *(if someone asks about them, merely tell them what the Qur'aan says without involving yourself in deep discussion that may cause disputes to arise)*. **And do not even ask anyone about them** *(because the lesson drawn from the incident is clear. You need not know more because this will distract you from the lesson and dilute your energies)*.'"

The lessons to be learnt from the incident include the following:

1. Regardless of the odds against him, a Mu'min must never turn away from the truth and never succumb to falsehood

2. A Mu'min relies on Allaah rather than worldly means

3. Allaah is not restricted by the norms of the physical universe, which people feel are binding. Allaah can alter these as and when He pleases. It is therefore a simple matter for Allaah to make a person sleep for hundreds of years and then awaken him so that he thinks that he slept for only a day or even less. During this time, Allaah can also preserve the ages, appearance, health and clothing of the person so that none of these change at all

4. It is well within the power of Allaah to resurrect all of mankind on the Day of Qiyaamah, as told to us by the Ambiyaa عليهم السلام

5. Throughout the ages, there have been who have inverted the lessons that Allaah has shown them through various incidents. Therefore, instead of the incident serving as a lesson for them, they turn it into a means of further deviation. Rather than focussing on the lesson that resurrection after death is an easy task for Allaah and therefore an imminent reality, the people took the incident of the people of the cave as a means of them having additional saints to worship. Many people therefore attributed divinity to the people of the cave and therefore built a Masjid over it to worship the men (this is according to a Tafseer stating that the people who built the Masjid over the cave were Mushrikeen and intended worshipping the men of the cave)

Rather than focussing on these lessons, people fell into the deception of researching and investigating such issues concerning the people of the cave that are irrelevant. They therefore wanted to know exactly how many the men were, what their names were, what the colour of their dog was, etc, etc. The Qur'aan advises us not to delve into such matters since they are a waste of time. To discourage people from such futile activities, the Qur'aan did not even give the number of the men.

Inverted Understanding

Allaah says, "*(Remember the time)* **When** *(the people of the cave passed away after a short while and)* **the people** *(of the town)* **disputed about** *(what to do to remember)* **them and said, 'Build a structure over them. Their Rabb knows them best." Those who proved dominant in their affairs said, "We shall definitely build a Masjid over them** *(so that people may always know that the people of the cave worshipped Allaah. In this manner, people will not succumb to worshipping the people of the cave)*."[361]

[361] Surah Kahaf, verse 21.

Rather than understanding the intent of the Qur'aan, some people have inverted the meaning of this verse to mean that Masaajid are to be built over the graves of the Awliyaa. If it is assumed that the people built a Masjid over the cave, the Qur'aan mentions this to indicate that they misconstrued the lesson. The Qur'aan does **not** sanction their action. How can this verse sanction such a deed when Rasulullaah ρ has given such explicit directives in this regard? Some of these are as follows:

Rasulullaah ρ said:

- "Allaah curses women who visit graves as well as people who build on graves and light lanterns there."[362]
- "Those who passed before you used to make Masaajid out of the graves of their Ambiyaa عليهم السلام. Be warned that I prohibit you from doing this!"[363]
- "May Allaah's curse be on the Jews and Christians who made Masaajid out of the graves of their Ambiyaa عليهم السلام." [364]
- "Whenever a pious man passed away from amongst them (the Jews and Christians), they built a Masjid upon his grave and painted portraits in it. These people shall be in the worst condition on the Day of Qiyaamah."[365]

It is therefore regrettable that Muslims can adopt the mentality of the Jews and Christians mentioned in these Ahadeeth and then go a step further to substantiate their belief with this verse of the Qur'aan.

A Fine Point

[362] Tirmidhi, Abu Dawood, Nasa'ee, Ibn Maajah and Ahmed
[363] Muslim
[364] Bukhaari, Muslim, Nasa'ee and Ahmed
[365] Bukhaari, Muslim, Nasa'ee and Ahmed.

The Qur'aan does not state exactly how many people slept in the cave, but mentions the guesses that people make. Allaah says, "**Some people said, "They** *(the men in the cave)* **were three, their dog being the fourth." Others said, "They were five, their dog being the sixth." They are merely guessing. Others say, "They were seven and their dog was the eighth."** Although the Mufassireen do not state the number beyond doubt, most are relatively certain that they were seven.

Tafseer Madaarik quoted from Hadhrat Abdullaah bin Abbaas τ that amongst the finer proofs of them being seven is the fact that when they awoke one of them asked, "**How long have you remained** *(asleep in the cave)* **?**" Thereafter, the Qur'aan states, "**They replied, "We remained here for a day or a part of a day**". This points to another three men since the plural in Arabic denoted a minimum of three. Thereafter, the Qur'aan says, "**Others said, "Your Rabb knows best how long you stayed**". Here again, another three are referred to. This brings their number to a total of seven (1+3+3).

The author of *Bayaanul Qur'aan* points out that this is not a definitive proof of their number, but merely quoted in support of the opinion. And Allaah knows best.

More about the People of the Cave

Since monasticism had been a revered practice amongst the Christians, there have been numerous occasions in history when Christians sought seclusion in caves and mountains to preserve their religion for fear of being persecuted by tyrannical monarchs. They remained in such places, engaged in the worship of Allaah until they left this world.

However, many historians referred to the people involved in such incidents as the people of Kahaf. As a result, there have been substantial differences concerning the number of these people and the place where their cave was located. Imaam Qurtubi رحمه الله has recorded accounts of several of these locations in his Tafseer. Some of them are as follows:

The First Location

Imaam Dahhaak رحمه الله has reported that Raqeem was the name of a town in Rome in which 21 people lay still in a cave as if they were fast asleep

The Second Location

Imaam Ibn Atiyya رحمه الله has reported that he heard from several people that there was a cave in Rome with a few corpses inside together with what seems to be the carcass of a dog. The people of the locality claim that these were the people of Kahaf because there is a Masjid and another building there

The Third Location

Imaam Ibn Atiyya رحمه الله has also reported that there were a few corpses of people and a dog in a cave close to a village named Losha in Grenada, Spain. While most of them had been reduced to skeletons, some still had flesh on them after many centuries.

However, the authenticity of these reports cannot be verified beyond doubt. Imaam Ibn Atiyya رحمه الله mentioned that he personally visited this site and found the description of the corpses as he had heard. There was also a Masjid built at the location together with an old Roman building, which was called Raqeem. The building appeared to have once been an elaborate palace of some sort and is situated in a deserted forest. He also found the ruins of an ancient Roman village close by, which could be seen from the upper reaches of Grenada. The village

was called Raqyus and contained several wonderful things as well as many graves.

Despite being from Spain and recording these narrations, Imaam Qurtubi رحمه الله does not state with certainty that any of these people were the people of Kahaf. In fact, despite his eyewitness account, Ibn Atiyya رحمه الله also does not make such a claim. This is exactly what any cautious scholar would do.

The seventh century scholar and Mufassir Abu Hayyaan رحمه الله was born in Grenada in 654 A.H. and lived there as well before moving to Cairo. In his Tafseer *Bahrul Muheet*[366], he makes mention of the cave in Grenada as was recorded by Imaam Qurtubi رحمه الله and Imaam Ibn Atiyya رحمه الله. He says that he had heard about the cave from many people who had visited it that although the corpses were still there and people had counted them, there always remained a difference of opinion concerning their number. He also writes that he passed many times by the town of Raqyus that Ibn Atiyya رحمه الله saw from Grenada and saw many strange stones there. Thereafter, he writes, "Supporting the theory that the people of Kahaf were in Spain is the fact that Christianity was so predominant there that it was regarded as a Christian stronghold."

The Fourth Location

Ibn Abi Shaybah رحمه الله, Ibn Mundhir رحمه الله, Ibn Abi Haatim رحمه الله have reported from Hadhrat Abdullaah bin Abbaas τ that they once fought with Hadhrat Mu'aawiya τ against the Romans in a battle, which was called the Battle of Mudeeq. It was on this occasion that they passed the cave of the people of Kahaf. When Hadhrat Mu'aawiya τ intended to enter the cave, Hadhrat Abdullaah bin Abbaas τ stopped him saying, "Allaah has prevented someone better than you (Rasulullaah ρ) from witnessing them because Allaah said, '**If you were to observe**

---

[366] Vol.6 Pg.102.

them closely, you would surely have turned away and fled from them, and you would have been filled with awe'."

Hadhrat Mu'aawiya τ then sent some men to look into cave, but when they got there, Allaah prevented them from entering by sending a strong wind, which made it impossible for them to enter.[367]

The Fifth Location

When the Jordanian Department of Archaeology learnt of a cave near Ammaan, they dispatched a team to survey the area in 1963. As they dug the cave, they discovered two graves and six boxes filled with bones and stones. They also discovered some inscriptions on the rock nearby. They believed that this was the Raqeem and that these people were the men of Kahaf. And Allaah knows best.

It needs to be borne in mind that knowledge of all these incidents are not imperative to be able to understand the message and lessons of the Qur'aan. No conclusive decisions can be passed from these incidents and whatever has been stated are merely the opinions of individuals. What is reasonable to say is that the incident of the people of Kahaf occurred sometime between the time of Hadhrat Isa υ and Rasulullaah ρ.

The words of Allaama Ibn Katheer رحمه الله concerning the men of the cave are thought-provoking. He says, "Allaah informed us about the men of the cave in the Qur'aan so that we may understand the incident and reflect upon it. However, Allaah has not informed us about the land and town where the

[367] *Ruhul Ma'aani* (Vol.1 Pg.227).

incident occurred because there is no benefit for us in it and no benefit in terms of the Shari'ah."[368]

The Specialities of Surah Kahaf

Hadhrat Abu Dardaa τ reports from that the person who memorises the first ten verses of Surah Kahaf will be protected from the evil of Dajjaal. Another narration states the same concerning the last ten verses.[369]

A narration of Ahmed from Hadhrat Sahl bin Mu'aadh τ states that the person who recites the opening and closing verses of Surah Kahaf will illuminate his head to his feet with *Noor* (celestial light). The one who recites the entire Surah will illuminate the entire space between the earth and skies with *Noor*.

Yet another narration states that when a person recites Surah Kahaf on a Friday, he will have illuminated the entire area between his feet to the heights of the skies. This light will then serve to guide him on the Day of Qiyaamah and all his sins committed from the previous Friday will be forgiven.[370]

Haafidh Diyaa Maqdasi رحمه الله has quoted in his book *Mukhtaara* that Hadhrat Ali τ heard Rasulullaah ρ say, "The person who recites Surah Kahaf on a Friday will be safeguarded from all evils for eight days, including the evil of Dajjaal if he happens to appear during that time."[371]

"If Allaah Wills"

---

[368] Tafseer Ibn Katheer (Vol.3 Pg.75).
[369] Muslim, Abu Dawood, Tirmidhi, Nasa'ee and Ahmed.
[370] Allaama Ibn Katheer رحمه الله has stated that this narration is *Mowqoof*.
[371] All these narrations have been quoted from Tafseer Ibn Katheer.

As stated earlier, the Mushrikeen of Makkah sent two men to Madinah to seek confirmation from the Jews about whether Rasulullaah ρ was a true Nabi or not. The Jews then advised them to pose three questions to Rasulullaah ρ. If he answered them, he was definitely a Nabi, otherwise not. When the Mushrikeen then posed these questions to Rasulullaah ρ, he told them that he would furnish the answers the following day. However, Rasulullaah ρ forgot to add, "*Inshaa Allaah* (If Allaah wills)."

It then happened that no revelation came to Rasulullaah ρ to reply to the questioned for the next fifteen days. When the Mushrikeen then started to jeer at Rasulullaah ρ, it grieved him greatly. Hadhrat Jibra'eel υ then arrived after the fifteen days and recited the entire Surah Kahaf to him. Allaah made it clear in the Surah that the reason for the delay was because he had forgotten to say, "*Inshaa Allaah*." Rasulullaah ρ was then directed to always say *Inshaa Allaah* when intending to do something in the future. Allaah says, "**Never say about** *(doing)* **anything, "I will certainly do so tomorrow unless you add, "Inshaa Allaah"** *("By Allaah's will". You should therefore say, "I will do this tomorrow Inshaa Allaah")*."

The Names of the People of the Cave

There are no authentic Ahadeeth mentioning the names of the men of Kahaf, but several historical reports do list their names. From these, the most authentic seems to be a report from Hadhrat Abdullaah bin Abbaas τ, narrated in Tabraani's *Mu'jam Awsat*. This report cites their names as:

1. Muksalmeena
2. Tamleekha
3. Martunoos
4. Sanunoos
5. Saarinutus

6. Dhunuwaas
7. Ka’sa’tuyunus

And Allaah knows best.

The People of Saba and the Flood of Iram

The People of Saba

Allaama Ibn Katheer رحمه الله has written the word Saba was a title of the kings of Yemen and the people there. The people of Tubba (known as Tabaayi'ah) were the ascendants of these people of Saba. Even the queen Bilqeen mentioned in the story of Hadhrat Sulaymaan υ reigned over the people of Saba.

Allaah had blessed the people of Saba with tremendous wealth and sustenance and there was every type of amenity and luxury on their city. Their rise took place 1100 years before Hadhrat Isa υ and it was during the periods of Hadhrat Dawood υ and Hadhrat Sulaymaan υ that their fame spread as a wealthy and powerful nation. They were such a wealthy nation that stories about them were heard with envy in the Roman and Greek royal courts. Historians write that these people ate from utensils made of gold and silver and their roofs, walls and doors were embellished with gold, silver, ivory and even precious stones. They owned vast plantations and large herds of animals and were so extravagant in their ways that instead of normal firewood, they burnt woods such as sandalwood and others fragrant wood.

They were the first to construct a skyscraper on the high ground of San'aa and called it the Palace of Ghumdaan. Historians write that the building was twenty stories high, with each storey being 36 feet high. Allaah sent Ambiyaa عليهم السلام to remind them believe in Towheed, obey Allaah's commands and to express gratitude to Allaah for their bounties. Although they managed to abide by this for some time, their lives of luxury soon led them to become negligent and haughty and they soon started to rebel against the commands of Allaah. Allaah

then sent other Ambiyaa عليهم السلام to them, but they continued to reject them. They were ultimately destroyed by a flood, which turned their lands into a barren and desolate wilderness.

Imaam Ahmed رحمه الله has quoted from Hadhrat Abdullaah bin Abbaas τ that someone once asked Rasulullaah ρ, “O Rasulullaah ρ! Is the Saba referred to in the Qur'aan a man, a woman or a piece of land?” Rasulullaah ρ replied, “Saba was a man with ten sons, six of whom settled in Yemen and the remaining four in Shaam. Those who settled in Yemen were Mudhaj, Kindah, Azd, Ash’ari, Anmaar and Himyar (these were the names that the tribes of each son took). Those who settled in Shaam were Lakham, Judhaam, Aamilah and Ghassaan (these are also famous tribes).”[372]

Allaama Ibn Katheer رحمه الله has written that these ten were not the names of Saba’s direct offspring, but of people who came later in the second or fourth generation of his progeny. These became tribes and then spread out to Yemen and Shaam, where they became well known. The original name of Saba was Abdush Shams and his lineage is Saba, who was the son of Yashkhab, who was the son of Ya’rab, who was the son of Qahtaan.

Historians have also stated that Saba had informed his people of the coming of the last Nabi, which he may have learnt from ancient scriptures such as the Torah and Injeel. He also recited some couplets concerning Rasulullaah ρ in which he expressed the desire to lend Rasulullaah ρ his full support if they ever met. He also encouraged his people to believe in and to support Rasulullaah ρ.

[372] Ahmed, Ibn jareer, Ibn Abi Haatim, Ibn Abdil Birr, Tirmidhi.

The incident of the tens sons settling in Yemen and Shaam occurred after the floods had destroyed the land of Saba.[373] Imaam Qurtubi رحمه الله writes that the floods occurred sometime between the time of Hadhrat Isa υ and Rasulullaah ρ, which was known as the period of *Fatrah* (cessation of revelation).

The Flood of Iram

Allaama Ibn Katheer رحمه الله writes that Iram was the name of a dam that the people of Saba had built. The city of Ma'aarib where the people of Saba lived was located in a valley, approximately 50 miles away from today's San'aa. Since the people always feared flooding, their queen Bilqis had an extremely strong dam built between the two mountains to retain the flood and rain waters. There were three large sluice gates that were built into the wall and were used to irrigate the fields. Downstream from this dam wall was another dam from which twelve canals flowed throughout the city and surrounding areas so that the waters were carried everywhere. As a result, the city flourished with fresh produce of every type. There was such abundance that some scholars like Imaam Qataadah رحمه الله state that if a woman in Saba walked with an empty basket through the plantations, her basket would be filled just by the ripe fruit that fell from the trees.

Apart from this, Allaah gave them weather that was moderate so that they never suffered extremities in heat or cold. In addition to this, their land was free of harmful and dangerous creatures, making it a haven of safety and peace.

Allaah had commanded the people through the Ambiyaa عليهم السلام to enjoy the bounties that he blessed them with and to express their gratitude to Him by fulfilling the injunctions of His Deen. However, despite repeated warnings and

[373] Tafseer Ibn Katheer.

advice from the Ambiyaa عليهم السلام, the people chose to be rebellious. When the time of punishment arrived, the very wall of Iram that was a blessing to them became the source of their destruction. The wall collapsed to allow the water to flood the land with such devastation that everything in its path was swept away like tinder. When everything was destroyed, Allaah replaced the plantations in the one flourishing land with trees that grew nothing but thorns and bitter and foul-smelling fruit that was inedible.

The Qur'aan makes it clear that the people of Saba were destroyed because of their ingratitude. This because immense blessings demand immense gratitude and failure to do so demands immense consequences in terms of punishment. By being ungrateful, it is message from within them that they really do not deserve the bounties bestowed upon them. When people abuse the bounties of Allaah, it is as if they are asking Allaah to take it away from them. May Allaah save us from such behaviour.

In the Words of the Qur'aan

Relating the incident of the people of Saba, Allaah says in verses 15-21 of Surah Saba:

لَقَدْ كَانَ لِسَبَاٍ فِىْ مَسْكَنِہِمْ اٰيَةٌ ۚ جَنَّتٰنِ عَنْ يَّمِيْنٍ وَّ شِمَالٍ ۬ؕ كُلُوْا مِنْ رِّزْقِ رَبِّكُمْ وَ اشْكُرُوْا لَہٗ ؕ بَلْدَةٌ طَيِّبَةٌ وَّ رَبٌّ غَفُوْرٌ (۱۵) فَاَعْرَضُوْا فَاَرْسَلْنَا عَلَيْہِمْ سَيْلَ الْعَرِمِ وَ بَدَّلْنٰہُمْ بِجَنَّتَيْہِمْ جَنَّتَيْنِ ذَوَاتَىْ اُكُلٍ خَمْطٍ وَّ اَثْلٍ وَّشَىْءٍ مِّنْ سِدْرٍ قَلِيْلٍ (۱۶) ذٰلِكَ جَزَيْنٰہُمْ بِمَا كَفَرُوْا ؕ وَ ہَلْ نُجٰزِىْ اِلَّا الْكَفُوْرَ (۱۷) وَ جَعَلْنَا بَيْنَہُمْ وَ بَيْنَ الْقُرَى الَّتِىْ بٰرَكْنَا فِيْہَا قُرًى ظَاہِرَةً وَّ قَدَّرْنَا فِيْہَا السَّيْرَ ؕ سِيْرُوْا فِيْہَا لَيَالِىَ وَ اَيَّامًا اٰمِنِيْنَ (۱۸) فَقَالُوْا رَبَّنَا بٰعِدْ بَيْنَ اَسْفَارِنَا وَ ظَلَمُوْا اَنْفُسَہُمْ فَجَعَلْنٰہُمْ اَحَادِيْثَ وَ مَزَّقْنٰہُمْ كُلَّ مُمَزَّقٍ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ (۱۹) وَ لَقَدْ صَدَّقَ عَلَيْہِمْ اِبْلِيْسُ ظَنَّہٗ فَاتَّبَعُوْہُ اِلَّا فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ (۲۰) وَمَا كَانَ لَہٗ عَلَيْہِمْ مِّنْ سُلْطٰنٍ اِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْاٰخِرَةِ مِمَّنْ ہُوَ مِنْہَا فِىْ شَكٍّ ؕ وَ رَبُّكَ عَلٰى كُلِّ شَىْءٍ حَفِيْظٌ (۲۱٪)

TRANSLATION: There was certainly an Aayah *(denoting Allaah's greatness)* for the people of Saba *(a place in Yemen)* in their *(picturesque)* settlements; *(which consisted of)* two *(fertile)* orchards, lying on the right and the left. *(It was said to them)* "Eat from the provision of your Rabb and be grateful to Him *(for all He has given you)*. *(You ought to be grateful for having)* A beautiful land and a Forgiving Rabb." *(However, instead of being grateful to Allaah)* They turned away *(from the advice and committed kufr)*, so We sent *(to their city)* the flood *(water)* of the *(ruptured)* dam *(which destroyed everything in its path)* and We replaced their two *(flourishing)* orchards with two orchards of foul smelling fruit, tamarisks and a few sparse lotus trees *(because these were all that grew after their orchards were destroyed)*. This was the punishment We gave them for their ingratitude. We punish only the extremely ungrateful ones. Between them and the towns that We blessed *(the towns of Shaam to which they travelled for trade)*, We made several conspicuous villages *(where they could easily stop over and fulfil their needs)* and made their journey in easy stages *(so that they could reach a village whenever they needed to eat or rest without having to carry food with them)*. *(It was said to them)* "Travel peacefully by them *(by these stages)* by night and by day *(without any fear)*." However, *(instead of appreciating these favours)* they *(foolishly)* said, "O our Rabb! Make our journeys longer *(more difficult)*." *(In asking this)* They oppressed themselves, so We *(destroyed them and)* made them *(non-existent so that all that remained of them were)* mere narratives and shattered them into fragments *(without any traces to be found)*. There are definitely Aayaat in this for every person who is extremely patient and extremely grateful. Iblees *(Shaytaan)* certainly found his expectation about them to be true, so all of them followed him *(into kufr)* besides a group of Mu'mineen. He *(Shaytaan)* cannot wield any power over them *(cannot force them to do anything)*, except that *(We have granted him some ability to influence them to do wrong so that)* We may *(let people)* know those who have Imaan in the Aakhirah from those who are in doubt about it. Your Rabb is Watchful over everything.

Lessons and Conclusions

Qur'aanic Reminders

The advices, lessons and propagation of the Qur'aan fall into one of the following four categories:

5. Reminders of the bounties of Allaah
6. Reminders of the days of Allaah
7. Reminders of the Aayaat of Allaah
8. Reminders of what is to come after death

The details of these are as follows:

1. Reminders of the Bounties of Allaah

Reminding people of the bounties that Allaah showers upon His creation day and night provokes them into obeying Him in gratitude for all He blesses them with. How can one ignore the Magnanimous Being Who gives one everything? Allaah refers to this when He says, "**Call to mind the bounties of Allaah so that you may be successful**".[374]

2. Reminders of the Days of Allaah

This refers to references of previous nations whose situations are detailed as a lesson to others. By discussing this, future nations are encouraged to follow their

[374] Surah A'raaf, verses 69 & 74.

good and to be cautious about falling into the same wrongs they perpetrated. Verse 5 of Surah Ibraheem states, "**and remind them of the days of Allaah**".

The nations who obeyed Allaah and His chosen Ambiyaa عليهم السلام attained success in both worlds, while those who opposed them were destroyed. Nations such as the people of Hadhrat Nooh υ, the people of Rass, the Aad, the Thamud, Fir'oun, the people of Aykah and so many others were destroyed because they opposed their Ambiyaa عليهم السلام and the religions they brought. These incidents are recounted in the Qur'aan.

3. Reminders of the Aayaat of Allaah

These verses remind people of the greatness and power of Allaah by discussing the wonderful creations of Allaah, such as the bright stars, the scorching sun, the luminescent moon, the vast earth, the gentle and fierce winds, the flowing rivers and the entire system and meticulous functioning of the universe. The attention of people is drawn to the fact that when even the smallest and simplest systems cannot function without supervision, how can the vast creation be without a creator and supervisor? The existence of Allaah is therefore established. There flawless and seamless operation and functioning reinforces the belief in the Oneness of Allaah. When pondering over these wonder of Allaah's creation, a person is forced to exclaim, "**Glory be to Allaah, the Rabb of the universe!**" Referring to the obvious indications of His majesty in the creation, Allaah says, "**There are numerous Aayaat in the heavens and the earth by which they** *(the Kuffaar)* **pass, yet they ignore them** *(despite seeing all Allaah's great and wondrous creation, they do not ponder over them and fail to realise that Allaah created them)*".[375]

4. Reminders of what is to come after death

[375] Surah Yusuf, verse 105.

These verses remind people of the life in the grave and depict the scenarios of Qiyaamah and the Aakhirah. Such verses are often repeated in the Qur'aan and form one of the fundamental subjects of the Qur'aan. Allaah says, "**Warn by means of this Qur'aan him who fears My warning** *(because these are the ones who will take heed)*"[376].

The incident of the people of Saba falls under the second category to remind mankind not to behave as they did by allowing their affluence and wealth to lead them towards arrogance and rebellion. Despite the respite they were given for a long while, they remained adamant upon their rebellion until all avenues of guiding them had been exhausted. It was then that they were annihilated by the punishment of Allaah and became another item in the pages of history. Allaah says, "**Say** *(to these rejecters)*, **"Travel in the lands and see what was the plight of the sinners** *(see how those like you who rejected Imaan were destroyed by Allaah's punishment)*"" .[377]

An Organised System

The incident of the nation of Saba reinforces the belief that this universe is not functioning in a blind and uncoordinated manner. Much to the converse, it is being meticulously supervised by a Being Who is All Seeing, All Hearing and All Knowing. Therefore, the person who will be grateful will be treated differently from those who are ungrateful. Anyone in doubt needs only to study the events of history and he will be convinced that the Most Wise Master of this universe does not treat good and evil alike. His just nature demands a time will finally come when the good ones will be rewarded and the evil ones punished.

The Arrogance of People gone Astray

[376] Surah Qaaf, verse 45.
[377] Surah Naml, verse 69.

Allaah had made it such that hundreds of town and villages were located on the road that the people of Saba took to Shaam. These towns and villages were located so close to each other that as soon as they left the outskirts of one place, they entered the outskirts of the next place. In this manner, their travels became very easy and they were burdened with no hardship as they travelled. There was therefore an abundance of food and drink available as they travelled, places to sleep and rest, no loneliness and no fear for their safety.

However, like the Bani Israa'eel they soon started to show ingratitude for this and would make foolish statements such as, "What type of travel is this that we cannot tell whether we are still at home or on a journey?" They would also say, "How can a man demonstrate his skill and endurance with so much ease at his disposal? How are we to endure the hardships and difficulties of travel when things are so easy?" Quoting their remarks in the Qur'aan, Allaah says, "**O our Rabb! Make our journeys longer *(more difficult)*.**"[378]

It matters not whether these words were uttered verbally or through the inferences of their behaviour. What does matter is that this was a declaration of the fact that they were unworthy of receiving the bounties of Allaah because they could not express gratitude. Therefore, by being unworthy of the bounties, they were really asking to be relieved of these bounties.

The Efforts of Iblees

Allaah makes it clear in these verses that most of the people of Saba played right into the hands of Iblees, who vowed to mislead mankind. Allaah granted him only the limited power of showing man the way to wrong and vice and not the power to force man to do it. If a man still chooses to do what is right, Iblees has no power to compel him to do

[378] Surah Saba, verse 19.

*otherwise. By allowing Iblees this limited power mankind can be separated into those who have conviction in the Aakhirah and those who do not. Allaah says, "**Iblees** (Shaytaan) **certainly found his expectation about them to be true, so all of them followed him** (into kufr) **besides a group of Mu'mineen. He** (Shaytaan) **cannot wield any power over them** (cannot force them to do anything), **except that** (We have granted him some ability to influence them to do wrong so that) **We may** (let people) **know those who have Imaan in the Aakhirah from those who are in doubt about it. Your Rabb is Watchful over everything.**"*[379]

Allaah says in another verse, "**When judgement will take place** *(and the sinners have entered Jahannam)*, **Shaytaan will say** *(to those with him in Jahannam)*, **"Allaah had certainly made a true promise to you** *(that you will be resurrected and called to account for your actions)*. **I also made promises to you** *(that these things will not happen)*, **but I broke them** *(I failed you)*. **The only control that I exercised over you was that I invited you** *(but I did not force you to do wrong)*, **and you responded to me. So do not blame me, but blame yourselves. I cannot be a helper to you** *(against Allaah's punishment)*, **nor can you be helpers to me. I am absolved of** *(free of responsibility for)* **your action of ascribing me as a partner** *(to Allaah by obeying me instead of Him)* **from before** *(in the world)*. **There shall be a torturous punishment for the oppressors** *(the Kuffaar)*."**"[380]

The Qur'aan makes it evident that the only people who will opt to follow the guiles of Shaytaan will be those who have no conviction in the Aakhirah or who are in doubt about it. This is because anyone who is convinced that he will be required to account for his actions in this world will certainly not obey Shaytaan. It is for this reason that Shaytaan concentrated his efforts on swaying the conviction of people from belief in the Aakhirah. As a result, the misguided people of the world either deny or doubt the advent of Qiyaamah and the Aakhirah. It is with reference to this effort of Shaytaan upon the people of saba that Allaah says, "**He** (Shaytaan) **cannot wield any power over them** (cannot force them to do anything), **except that** (We have granted him some ability to influence them to do wrong so that) **We may** (let people) **know those who have Imaan in the Aakhirah from those who are in doubt about it. Your Rabb is Watchful over everything.**"[381]

---

[379] Surah Saba, verses 20-21.
[380] Surah Ibraheem, verse 22.
[381] Surah Saba, verse 21.

The People of the Trench and the Nation of Tubba

The Trench

The Arabic word *Ukdood* (أُخْدود) refers to a trench. The word is singular and the plural is *Akhaweed* (اَخاوِيد). The people in this incident (the Kaafir king and his people) are referred to as the people of the trench because they dug a large trench and then filled it with burning embers and fire to burn the Mu'mineen in it.

The People of the Trench in the Qur'aan

The People of the Trench are mentioned only in Surah Burooj. As is common with the style of the Qur'aan, it mentions only that portion of the incident that conveys the lesson and omits what is not necessary for the purposes of teaching the lesson.

Although there are several accounts of the People of the Trench, two of them are best known and considered accurate. The first is a narration from Hadhrat Suhayb τ, which has been quoted in the Musnad of Imaam Ahmad رحمه الله, Muslim, Tirmidhi and Nasa'ee. The narration states that Rasulullaah ρ once related to the Sahabah ψ the incident of a king who lived in bygone times. When his magician became old, he approached the king and requested him to send someone to him so that he could teach him magic. Eager that someone should continue the practice after the old magician, the king sent a boy to take lessons from the magician.

Whenever the boy came to the magician, he had to pass by a monk. One day, he sat with the monk and was very impressed by what the monk taught him. As a result, he always sat with the monk before proceeding to the magician for lessons. However, the magician used to beat him for always being late. When he mentioned this to the monk, the monk told him that whenever he feared reproach from the magician, he should excuse himself by saying that his family had delayed him. On the other hand, if he ever feared reproach from his family members, he should tell them that the magician had delayed him. In this manner, he managed to sit regularly with the monk without suffering punishment.

It once occurred that a large animal blocked the path and prevented people from passing. When the boy arrived there, he thought to himself that this would be the ideal opportunity to test whether the magician or the monk was better. He therefore picked up a stone and prayed, "O Allaah! If the way of the monk is more beloved to you than the way of the magician, then kill this beast with this stone so that people may pass." Consequently, when he threw the stone at the creature, the stone killed it instantly and people were able to pass by peacefully.

When the boy related the incident to the monk, the monk said, "You have now become better than me and have reached the high status that I can see. Now listen. You will now be tested (and put through difficulty). When this happens, do not tell anyone about me."

Thereafter, the boy began curing people who were born blind and those who were born with leprosy when Allaah cured them after he made du'aa to Allaah to cure them. When a blind minister of the king heard about the boy, he took many gifts along with him and told the boy that he could have everything if he cured him of his blindness. The boy said, "I cannot cure anyone. Only Allaah can cure.

However, if you believe in Allaah, I will pray to Allaah and He will cure you." When the minister complied, Allaah restored his sight.

When the minister returned to the king's court, the king asked him who had restored his vision. The minister replied, "My Rabb has restored my sight." The king asked, "Do you have a Rabb besides me?" The minister replied, "Allaah Ta'aala is my Rabb and your Rabb." The king had the minister arrested and he was tortured until he revealed the name of the boy.

When the boy was brought before the king, the king said to him, "Your magic has reached a stage where it can cure the blind and people suffering from white liver." The boy said, "I cannot cure anyone. Only Allaah can cure." The king then had him tortured until he revealed the identity of the monk. When the monk was brought before the king, the king told him to renounce his religion. When the monk refused, the king had a saw brought and, placing the saw on his head, had the monk sawed in two. The king then turned to the minister who believed in Allaah and told him to renounce his faith. When the minister refused, the king had him also sawn in two.

Turning to the boy, the king put the same request to him. When the boy also refused, the king placed him in the custody of a few of his men and instructed them to take the boy to certain **mountain** and to climb up to the summit with him. If he renounced his religion there, he was to be set free, otherwise if he still refused to forsake his religion, they were to throw him off the mountain. **As they climbed the mountain with him, the boy made du'aa thus, "O Allaah! Suffice for me against them in whichever manner You please."** Allaah then caused the mountain to tremor and all the king's men fell to their deaths. The boy returned alone to the king.

When the king asked where his men were, the boy replied that Allaah had protected him from their evil. The king them sent him with another party of men, instructing them to take him by **ship** to the middle of the ocean and to let him be if he forsook his faith. Otherwise, they were to throw him overboard. When they reached the middle of the ocean, the boy again prayed, “O Allaah! Suffice for me against them in whichever manner You please.” As he made the du’aa, the ship capsized and all the king’s men were drowned. Again the boy returned alone to the king and when the king asked where his men were, the boy replied that Allaah had sufficed for him and had protected him from their evil.

The boy then told the king that he would be unable to kill him by any method except one. When the king asked him what the method was, the boy said, “Gather the people on a field and tie me to the trunk of a tree. Then, taking an arrow from this quiver of mine, place it in my bow and say, ‘In the name of the Rabb of this boy.’ Then shoot the arrow.” The boy knew that he was to die so he thought of this method to make his death an invitation to his religion for the people. Unable to fathom this plan, the king did as he was told. He gathered the people, placed the arrow in the bow and shot it saying, “In the name of the Rabb of this boy.” The arrow struck the boy’s temple and he died with his hand on the point where the arrow hit. Seeing this, the people cried out, “We believe in the Rabb of this boy!”

The king’s men came to him saying, “What you most feared has happened.” The king then instructed his soldiers to dig trenches in the first streets of the town and to fill the trenches with fire. When this was done, it pleased the king very much to see the raging fires. He then instructed his men to bring every Mu'min to the trenches and to tell them to renounce their faith in Allaah. If they refused,

they were to be thrown into the fire. When this was done, many people were thrown into the fire. **Eventually, when a woman carrying her infant child was brought to a trench, she hesitated. Allaah granted speech to her child who said, “O mother! Be steadfast because you are certainly upon the truth.”**

The historian Ibn Is'haaq رحمه الله writes that the king massacred over twenty thousand people in this manner. This incident took place in the city of Najraan in Yemen. The boy’s name was Abdullaah bin Taamir and the king was Dhu Nawaas, whose real name was Zur’ah. After ascending to the throne, he was known as Yusuf Dhu Nawaas. His father was Tabbaan Asad, more famously known as Abu Karb. However, because the kings of that region were known as Tubba, the books of history refer to them as the Tabaayi’ah dynasty of Yemen. **The first of these kings was man named Abu Kurayb, who forsook idol worship and converted to Judaism upon the advice of two Jewish Rabbis from the Banu Qurayzah tribe when he invaded Madinah. He then left Madinah and proceeded to Makkah, where he had the Kabah shrouded.** He then returned to Yemen with the two Rabbis, who continued to propagate the message of Hadhrat Moosa υ to the people. This led to the conversion of many people in Yemen.

When his descendant Dhu Nawaas martyred the more than twenty thousand Mu'mineen in Najraan, a man by the name of Dows managed to escape and fled to Shaam. There he reported the incident to the Emperor of Rome. Enraged by the injustice, the Roman Emperor wrote to Najaashi in Abyssinia to punish Dhu Nawaas for his despicable crime. Najaashi immediately marched upon Yemen and swiftly conquered the region. In an effort to flee across the sea, Dhu Nawaas drowned and so met his end.

The Muhaddith Ibn Abi Haatim رحمه الله reports from Hadhrat Rabee رحمه الله, who was the son of Hadhrat Anas τ that the incident of the people of the trench occurred during the period of *Fatrah*[382]. He narrates that some people during this period decided to leave their settlements and live in a place where they could safely preserve their religion of Christianity. This was due to the persecution and torture that the Christians were suffering at the hands of tyrants. After they eventually settled in a desolate and distant land, news of their whereabouts did not remain a secret for long and soon spread. When the heretic king of the time heard where they were, he mobilised his army and captured all of them. He then tried to force them to forsake their Deen, but they refused to submit. Eventually, he had trenches dug, filled with fire and then issued instructions that every person refusing to forsake Christianity should be cast therein. Unafraid, these Mu'mineen consoled their children that these fires were really there to rescue them from the fire of Jahannam.

They then went into the fire with their conviction pinned in Allaah. Allaah therefore gave death to each one of them before the fire could even touch them. Despite the large number of people thrown in, the fire was so fierce that it did not cool down. **On the contrary, it started to burn even more fiercely until it grew out of control and even consumed the king and all his men.** This is referred to in the verse, "**Accursed are the people of the trenches** *(who dug trenches)***; those of the heavily fuelled fire**".[383] This narration appears in the Tafseer of Ibn Katheer (Vol.4 Pg.493).

Hadhrat Ali τ reported that this incident occurred in Persia when the king forsook the true religion to pursue idol worship. He then permitted marriage to close relatives such as one's mother, daughter's sisters and aunts, causing the

---

[382] The period between Hadhrat Isa υ and Rasulullaah ρ, when no other Ambiyaa عليهم السلام came to any nation.
[383] Surah Burooj, verses 4-5.

scholars in the land to revolt. Rather than accepting what they had to say, he ordered his men to dig trenches and light fires in them. He then issued the decree that anyone who regards such marriages to be invalid should be burnt alive in these fires. Despite his threat, a large group of righteous people stood up against him and were consequently martyred in these trenches.

Imaam Qurtubi رحمہ اللہ has stated that the incident of the people of the trench refers to three incidents. These are the incident in Najraan, another in Shaam and the third in Persia. In all three cases, the Mu'mineen upholding the true Deen were put to death by being cast into trenches filled with fire.

Allaama Ibn Katheer رحمہ اللہ has quoted from Hadhrat Muqaatil رحمہ اللہ that the incident of the trenches took place thrice in history. It occurred in Shaam during the reign of the Roman emperor Iltanayoos, in Persia during the reign of the emperor Nebuchadnezzar and in Najraan in Yemen during the reign of the king Yusuf Dhu Nawaas. He states that the incident that the Qur'aan refers to in Surah Burooj is the third that occurred in Najraan.

In the Words of the Qur'aan

Allaah states in verses 1-16 of Surah Burooj:

وَ السَّمَآءِ ذَاتِ الْبُرُوْجِ (۱) وَ الْيَوْمِ الْمَوْعُوْدِ (۲) وَ شَاہِدٍ وَّ مَشْہُوْدٍ (۳) قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ (۴)
النَّارِ ذَاتِ الْوَقُوْدِ (۵) اِذْ ہُمْ عَلَيْہَا قُعُوْدٌ (۶) وَّ ہُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُہُوْدٌ (۷) وَ مَا نَقَمُوْا
مِنْہُمْ اِلَّآ اَنْ يُّؤْمِنُوْا بِاللّٰہِ الْعَزِيْزِ الْحَمِيْدِ (۸) الَّذِیْ لَہٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ اللّٰہُ عَلٰى كُلِّ شَیْءٍ
شَہِيْدٌ (۹) اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَہُمْ عَذَابُ جَہَنَّمَ وَ لَہُمْ عَذَابُ الْحَرِيْقِ (۱۰)
اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَہُمْ جَنّٰتٌ تَجْرِیْ مِنْ تَحْتِہَا الْاَنْہٰرُ ذٰلِکَ الْفَوْزُ الْكَبِيْرُ (۱۱) اِنَّ بَطْشَ
رَبِّکَ لَشَدِيْدٌ (۱۲) اِنَّہٗ ہُوَ يُبْدِئُ وَ يُعِيْدُ (۱۳) وَ ہُوَ الْغَفُوْرُ الْوَدُوْدُ (۱۴) ذُو الْعَرْشِ الْمَجِيْدُ (۱۵) فَعَّالٌ
لِّمَا يُرِيْدُ (۱۶)

By *(the oath of)* **the sky filled with stars! By the promised day** *(the Day of Qiyaamah)***! By the day which presents itself** *(to people as they remain where they are, namely Friday)* **and the day when people are presented** *(to the plain of Arafaat, namely the day of Arafaat – the 9th of Dhul Hijjah)* **!** *(Referring to a nation of Kuffaar who killed many Mu'mineen Allaah says,)* **Accursed are the people of the trenches** *(who dug trenches) ;* **those of the heavily fuelled fire** *(who lit fires in the trenches to burn the Mu'mineen alive, who)* **when they sat by the trenches and were witnesses to what** *(atrocities)* **they did to the Mu'mineen. They** *(these Kuffaar)* **found no fault in them** *(no excuse to kill the Mu'mineen)* **except that they believed in Allaah, the Mighty, Most Worthy of praise; to Whom belongs the kingdom of the heavens and the earth. Allaah is Witness to everything** *(and will severely punish these Kuffaar for what they did)***. Verily those who harm the Mu'mineen and Mu'minaat and do not repent thereafter, for them shall be the punishment of Jahannam and the punishment of burning. Most certainly, those who have Imaan and who carry out good deeds shall have Jannaat beneath which rivers flow. That is the supreme success** *(even though they had to suffer temporarily in the world)***. Undoubtedly, the grasp** *(punishment)* **of your Rabb is severe indeed. Verily, it is He Who creates the first time and then creates again. He is the Most Forgiving, All Loving, Owner of the Throne, the Majestic and the One Who does as He pleases.** *(None can question Allaah.)*

Two Fascinating Incidents

Allaama Ibn Katheer رحمه الله has quoted a narration from Ibn Abi Dunya, who narrated from Hadhrat Muhammad bin Ja'far bin Abi Taalib. He states that he heard from some scholars that when Hadhrat Abu Moosa Ash'ari τ conquered the city of Isfahan, he noticed a portion of the wall had collapsed. He therefore gave instructions for the wall to be rebuilt and it was. However, it had hardly stood for a short while before it collapsed once again. When it was rebuilt, it again collapsed in a heap. Realising that there must be a grave of a pious person beneath the wall, the Sahabah ψ started to dig and unearthed a grave. Inside they found a person standing with a sword in his hand. The sword bore the inscription, "I am Haarith bin Madaad who took revenge from the people of the trench."

Hadhrat Abu Moosa Ash'ari τ then exhumed the body and buried it in a Muslim cemetery. When the wall was then rebuilt, it remained standing.

Another fascinating story is narrated by the Muhaddith Ibn Hazm رحمه الله. He writes that it was during the Khilaafah of Hadhrat Umar τ that a person was digging somewhere in Najraan, when he discovered a grave. Looking inside, he saw a corpse sitting in such a manner that his two hands were holding the two sides of his head. When the people moved his hands away, blood started to flow from the head, but would immediately cease when his hands were put back in place. The person was wearing a ring, which bore the inscription, "My Rabb is Allaah!" The people then wrote to Ameerul Mu'mineen Hadhrat Umar τ to enquire what was to be done. He informed them that the body was to be left as is and the body was to be reburied in the same place. It soon became known by the people in the area that this was the grave of Abdullaah bin Taamir, the boy whose story was related above.

Historians have written that Haarith bin Madaad belonged to the Jurhum tribe and was a descendant of Hadhrat Ismaa'eel υ from his son Thaabit. He was also the king of Makkah approximately five hundred years after Hadhrat Ismaa'eel υ. If it was indeed his grave that was opened, it would mean that the incident of the people of the trench took place a very long time ago. This would have been before the period of *Fatrah*, during which time it is believed that the incident of the people of the trench took place.

However, since these are historical reports and have no chain of narrators as Ahadeeth do, they remain as stories. Even if they are deemed to be accurate, their reference need not be to the incident mentioned in the Qur'aan. They

could well be referring to other incidents where people were killed in a trench. And Allaah knows best.

Lessons and Conclusions

Some Fine Points

Allaah opens Surah Burooj by taking an oath on the stars. When we take an oath, we do so in the name of the being we regard as the greatest. However, because there is none greater than Allaah, He is at liberty to take an oath on anything He pleases. It needs to be remembered that if Allaah takes an oath in the name of something, it does not necessarily mean that such a thing is of high esteem in Allaah's sight.

The oaths Allaah takes in the Qur'aan are taken to emphasise something and to draw man's attention to factors that testify to the truth of the statement to be made. By doing this, people may be able to better understand, remember and be convinced. For example, Allaah opens Surah Teen by stating, "**By the fig, the olive, Mount Sinai and this city of safety**". This does not mean that these objects are revered by Allaah. However, they are used to draw one's attention to events related to them. **Therefore, the fig and olive relate to the land of Palestine, where Allaah's true Nabi Hadhrat Isa υ was born. Thereafter, Mount Sinai relates to the illustrious Nabi Hadhrat Moosa υ, whom Allaah spoke with at this location. The city of safety (Makkah) then relates to the birthplace of Allaah's final Nabi Muhammad ε.** All of these events serve to emphasise and testify to the fact that man was created in the best of forms, but then lowered himself to the lowest of the low by rebelling against the commands of Allaah. Of course, those who have Imaan and do good deeds will be living up to their title as the best of creation and be worthy of entering the Jannah of bliss.

Therefore, the oaths Allaah takes in the Qur'aan are not oaths as we take them, but tokens of emphasis to draw attention to something and to provide further testimony and evidence of the veracity of the statement to be made.

The oaths taken in Surah Burooj may now be more clearly understood. Allaah opens the Surah by saying, "**By** *(the oath of)* **the sky filled with stars! By the promised day** *(the Day of Qiyaamah)***! By the day which presents itself** *(to people as they remain where they are, namely Friday)* **and the day when people are presented** *(to the plain of Arafaat, namely the day of Arafaat – the 9th of Dhul Hijjah)* **!**" Thereafter, Allaah states, "**Accursed are the people of the trenches...**"

This Surah tells us that although the villains in the incident sat beside the trenches and enjoyed themselves watching the innocent Mu'mineen suffer, tables will be turned on the Day of Qiyaamah when they will be suffering in Jahannam and the Mu'mineen enjoying themselves in Jannah.

The opening words of the Surah therefore tell us that the star filled skies which attest to Allaah's creative excellence and His Oneness also testify to the fact that the people of trench will not get away with their tyranny, nor will the Mu'mineen be left unrewarded. Also attesting to this is the Day of Qiyaamah, when none will have any power besides Allaah. Another two factors that testify to this are the days of Jumu'ah and Arafah, since these are days when millions of people bow before Allaah in submission.

The four things that Allaah names in this Surah therefore serve to testify to the point being made so that people may have no reason to doubt it. And Allaah knows best.

The People of the Elephants

In his historical work, Allaama Ibn Katheer رحمه الله has written that when Yemen had been in the control of the idol worshipping Himyar tribe, their king Yusuf Dhu Nawaas had thousands of Christians killed for their religion. This incident is narrated in Surah Burooj, where Yusuf Dhu Nawaas and his people are referred to as the people of the trench. Details of this have passed above.

However, there were two Christians who managed to escape death at his hands and fled to Shaam, where they sought the help of the Christian king there. Outraged at the oppression against his fellow brethren in faith, the king sent a message to his ally Najaashi, who was king of Abysinnia. Upon receiving the message, Najaashi immediately dispatched an army to avenge the deaths of the people in Yemen. He appointed two of his best commanders Abraha and Aryaat to lead the forces to Yemen. When this powerful army reached Yemen, they conquered the land and freed the land from all traces of the Himyar tribe. Yusuf Dhu Nawaas was drowned when he tried to flee across the ocean. This took place in the year 525 A.D.

Abraha and Aryaat were then appointed as viceroys of the king of Abyssinia to govern over Yemen. However, friction inevitably surfaced between the two viceroys and it was Abraha who eventually had Aryaat killed. Abraha thereby became the sole viceroy of Yemen.

Abraha was a staunch Christian and wished to convert all of Arabia to Christianity and to even end the reverence that the Arabs had for Makkah. In his fit of religious fervour, he decided to construct such a magnificent church in

Yemen that would have no equal. The historian Suhayli رحمه الله has written that Abraha spent an immense amount of money on the construction, which boasted intricate inlays and decorations made with gold, precious gems and ivory. He desired that the Arabs abandon the Kabah in Makkah and be so impressed by this huge structure that they would pay homage to his "Yemeni Kabah".

He then made a proclamation that no one in Yemen should ever visit the Kabah in Makkah and that pilgrimage should now take place to his "Kabah". Although the Arabs were idol-worshippers and had placed 360 idols in the Kabah, the creed of Hadhrat Ibraheem υ was still dear to them and the love and reverence for the Kaabah had permeated deep within their hearts. Consequently, the Adnaan, Qahtaan and Quraysh tribes became extremely upset at this proclamation.

Ibn Katheer رحمه الله writes that an Arab trader from the Quraysh managed to get into the church and defecate in it. Hadhrat Muqaatil bin Sulaymaan رحمه الله writes that some Arab youngsters set fire to the church. Whatever it was, the proclamation was certainly inflammatory and bound to provoke such reactions from the Arabs. Some narrations state that some travellers had lit a fire for their personal needs nearby, but it got out of control and burnt the church down.

Nonetheless, when Abraha was told that devotees of the Kabah had ruined his church, he swore never to rest until he had destroyed the Kabah. It was then in the year 570 or 571 A.D that he took permission from the king and left for Hijaaz on his mission of spite. Abraha prepared himself and set out with a huge and powerful army so that none might prevent him from carrying out his mission. He took along a great, powerful elephant, the like of which had never been seen before.

This elephant was called Mahmood and it was sent to Abraha from Najaashi particularly for this expedition. Najaashi also sent eight other elephants[384].

When the Arabs heard of Abraha's expedition, they considered it an extremely grave matter. They held it to be an obligation upon them to defend the Sacred House of Allaah and repel to whoever intended a plot against it. Thus, the noblest man of the people of Yemen and the greatest of their chiefs whose name was Dhu Nafr set out to face him Abraha. He called his people, and whoever would respond to his call among the Arabs, to go to war against Abraha in defence of the Kabah. Although many people responded to his call and entered into battle with Abraha, he defeated them. This was, of course, due to Allaah’s will and intent to highlight His honour and veneration for the Ka’bah.

When Abraha’s army reached the land of the Khath’am tribe, their leader Nufayl bin Habeeb rallied his people to stop Abraha. However, their resistance was swiftly crushed and Nufayl was captured. Although he was marked for execution, his life was spared when Abraha realised that his knowledge of the routes to Makkah would be invaluable to them.

When the army reached Taa’if, the people of Taa’if sent their leader Mas’ood Thaqafi to entreat Abraha to spare their idol Laat. In exchange for this, they would send their guide Abu Righaal to guide him to the best passage to Makkah. Abraha agreed and took Abu Righaal along with them. However, they were close to Makkah at a place called Mughammas when Abu Righaal died. **The Arabs**

---

[384] Some state that there were 12 elephants in total. Their intention was to use the elephants to demolish the Ka’bah. They planned to do this by fastening chains to the pillars of the Ka’bah and placing the other ends around the neck of the elephant. Then they would make the elephant pull on them in order to tear down the walls of the Ka’bah all at one time.

during the Period of Ignorance used to stone the grave of Abu Righaal because they believed he had betrayed the Kabah to save his idol. In fact, even the people of Taa'if used to speak ill of him afterwards.

The historian Ibn Is'haaq رحمه الله writes that it was at Mughammas that Abraha despatched his vanguard to the area where the Quraysh grazed their camels. The vanguard raided the area and seized all the camels. Amongst these were 200 camels belonging to Abdul Muttalib, the grandfather of Rasulullaah ρ. Abraha then sent his messenger Hanaata Himyari to the people of Makkah with the message that he had not come to fight them, but only intended to destroy the Kabah. He promised to leave their wealth and property untouched if they abandoned all resistance. He also told the messenger to inform them that if they wished to negotiate with him, they should send over their leader to him.

The chief of the Quraysh at the time was Abdul Muttalib. After the messenger had conveyed the message to **Abdul Muttalib, the chief said, "We do not have the strength to fight Abraha. The Kabah is the house of Allaah, which was built by His dear friend (Hadhrat Ibraheem υ). Allaah will therefore see to its protection."** The messenger then bade Abdul Muttalib to accompany him to Abraha to state the case, which he did.

Abdul Muttalib was a man of such striking countenance and personality that Abraha was overawed by him. Abraha therefore came down from his seating place and sat down with Abdul Muttalib. "What is it that you want?" Abraha asked. Abdul Muttalib replied, "I want my camels that you have seized." To this, Abraha remarked, "I was very impressed with you when I saw you. However, now that I have heard what you have to say, I have changed my opinion of you. You have come to ask for your camels and say nothing about this Kabah that has been the focus of the religion of your forefathers?" **Abdul Muttalib replied, "I**

am the owner of these camels and have come to ask for them. That House has its own owner and He will see to its protection." Foolishly undermining the statement of Abdul Muttalib, Abraha scoffed, "Well! He will not be able to protect it from me." "In that case," Abdul Muttalib responded, "You may do as you please."

Some narrations state that some other leaders of the Quraysh were also with Abdul Muttalib during this meeting. Some of them offered to pay Abraha a third of all the produce of the Tihaama region if he returned to Yemen without touching the Kabah. However, Abraha rejected their proposal.

Abdul Muttalib later returned to Makkah with his camels and proceeded straight to the Kabah, where he held the ring of the door and prayed. A large group of the Quraysh joined him in prayer. Another narration states that when he returned from the meeting, Abdul Muttalib told all the people of Makkah to vacate their homes and head for the mountains with their families to avoid any bloodshed. He then returned to the Kabah with some other leaders and they clung to the door of the Kabah, praying to Allaah to protect the Kabah and those who tended to it.

Although there were 360 idols in the Kabah at the time, they ignored all of them during this time if crisis and prayed solely to Allaah. The books of history that record the words they used during that supplication cite only the name of Allaah and no other god. This can be seen in the couplets that Abdul Muttalib used, as quoted in the Seerah of Ibn Hishaam. These words have also been quoted by the historian Suhayli رحمه الله in his *Rowdatul Unf* and by Imaam Ibn Jareer Tabari رحمه الله. After this supplication, Abdul Muttalib joined the other people of Makkah in the mountains.

When Abraha decided to leave for Makkah the following day, the huge elephant Mahmood refused to budge. Despite much coaxing and even a harsh beating that left him injured, the elephant remained sitting where it was. When they turned it in any direction other than Makkah, it would spring up and run. However, when turned to the direction of Makkah, it would not move an inch. It was then that large flocks of birds were seen flying towards the army. **Each bird carried three pebbles that were the size of a chickpea. It carried one in its beak and the other two in each claw. Imaam Waaqidi رحمه الله states that the like of these birds had never been seen before. They were smaller than pigeons in size, with red claws and made a sound that send shivers down the spine. The flocks rained these pebbles down upon Abraha's army. It is reported that when a pebble struck a person, it penetrated right through his body, which then disintegrated limb by limb. Hadhrat Abdullaah bin Abbaas τ stated that when struck by a pebble, the person's blood would flow like water from the body and the flesh and bones would simply spill to the ground. Abarah also suffered this fate.**

Those who were not struck by the pebbled started to run about in terror, searching for Nufayl bin Habeeb to guide them back home. However, he refused to assist them in any way and recited a couplet, which meant:

"Where can there be an escape when the Rabb is the pursuer?

As for the one with the cut nose (Abraha), he has become the loser and not the victor"

Hadhrat Ataa bin Yasaar رحمه الله stated that while a large proportion of the army died on the spot, many died as they tried to flee back home. He states that Abraha also died a languishing death when he made it to the land of the Khath'am. **The elephant Mahmood survived with two other elephants and lived on in Makkah. However, the other two had become blind and lame.**

Hadhrat Muhammad bin Is'haaq رحمه الله reports from Hadhrat Aa'isha رضي الله عنها and her sister Hadhrat Asmaa رضي الله عنها that they saw these elephants wandering around blind and lame, eating only what people gave them.

The destruction of the army took place at a valley called Muhassar, which lies between Muzdalifah and Mina.

Hadhrat Jaabir bin Abdullaah τ reports that when Rasulullaah ρ was proceeding from Muzdalifah to Mina, he hurried through the valley of Muhassar. Imaam Nawawi رحمه الله writes that it is therefore Sunnah to pass swiftly through this area where the people of the elephants were punished.

Imaam Maalik رحمه الله has also reported in his Mu'atta that Rasulullaah ρ said, "All of Muzdalifah is suitable for staying over, except the valley of Muhassar."

The incident of the people of the elephants took place in the month of Muharram, approximately 40 to 50 days before Rasulullaah ρ was born. The incident became so famous amongst the Arabs that they referred to the year as the Year of the Elephant.

The Qur'aan describes the incident in Surah Feel (Chapter of the Elephant), in which Allaah says:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ؕ(١) اَلَمْ يَجْعَلْ كَيْدَهُمْ فِىْ تَضْلِيْلٍ ۙ(٢) وَّ اَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ۙ(٣) تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ۙ(٤) فَجَعَلَهُمْ كَعَصْفٍ مَّاْكُوْلٍ ٪(٥)

TRANSLATION: Have you not seen how your Rabb dealt with the people of the elephants? Did He not lay their plans to waste and send against them flights of birds, that pelted them with clay pebbles, making them look *(destroyed)* **like eaten fodder?**

Lessons and Conclusions

An Eyewitness Account

The famous Arab poet Nufayl bin Habeeb who had witnessed the destruction of the people of the elephant recited the following lines of poetry to describe the incident. The approximate meanings of his words are:

"O Rudaynah! If only you had witnessed, but will never again witness

what we had witnessed at the edge of the valley of Muhassab

I praised Allaah when I saw the birds

Yet I also feared that a stone may be thrown at us

(At that time) All the people were asking about Nufayl

As if I owed anything to the Abyssinians"

Also describing this incident, the famous Arab poet Abdullah bin Zab'ara composed a poem, which meant:

"They were sixty thousand who did not return to their land

Even after returning their ill one (Abraha) did not live

The Aad and Jurhum had been there before them

Allaah reigns above His servants, keeping them aright"

The poet Abul Qais bin Aslat said:

“Stand up in prayer and kiss the corners of this House that lies between the mountains

When the help of the Owner of the Arsh arrives, then the armies of this King will repel them in such a manner that some of them lay in the dust while others were struck down with pebbles

Thereafter, the entire army fled in defeat, with only a few of them reaching their families in Abyssinia”

Turning to Allaah

The historian Ibn Is'haaq رحمه الله has written that when he returned from the meeting with Abraha, Abdul Muttalib told all the people of Makkah to vacate their homes and head for the mountains with their families to avoid any bloodshed. He then returned to the Kabah with some other leaders and they clung to the door of the Kabah, praying to Allaah to protect the Kabah and those who tended to it. Although there were 360 idols in the Kabah at the time, with each one dedicated to specific needs, they ignored all of them during this time if crisis and prayed solely to Allaah.

In fact, a narration from Rasulullaah ρ narrated by Hadhrat Ummu Haani رضي الله عنها and Hadhrat Zubayr bin Awwaam τ states that for ten years after this incident, the Quraysh worshipped none other but Allaah.[385]

---

[385] Tabraani, Mustadrak of Haakim, Bayhaqi and Ibn Asaakir.

A narration of Bukhaari describing the incident of Hudaybiyyah also contains an extract that shed more light on the incident of the people of the elephants. The narration tells us that when Rasulullaah ρ and the Sahabah ψ were proceeding to Makkah for Umrah, the Quraysh (thinking that the Muslims had come for war) sent a contingent of cavalry as a vanguard to ambush them. The contingent was led by Khaalid bin Waleed τ who had not yet accepted Islaam at the time. Seeing the contingent, Hadhrat Abu Bakr τ remarked, "We have come only to visit the Kabah. However, if the Quraysh try to stop us, we shall fight them." However, Rasulullaah ρ quickly altered their course and out manoeuvred Khaalid τ's group in such a manner that the Muslims were in a position to attack. When they reached this position, Rasulullaah ρ's camel Qaswa sat down and refused to move. At this point, the group of the Quraysh spotted the Muslims and beat a hasty retreat back to Makkah.

When she refused to move ahead so that the Muslims could attack, the Sahabah ψ started to call out, "Qaswa has become stubborn! Qaswa has become stubborn!" However, Rasulullaah ρ said, "Qaswa has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "I swear by the Being Who controls my life that if they (the Quraysh) ask me anything which will respect the ordinances of Allaah, I will grant it to them." Rasulullaah ρ then nudged the camel and she got up and proceeded to the farthest end of Hudaybiyya.

The largest of the elephants, which was a symbol of victory for the Abyssinians, refused to lead the attack during Abraha's intended assault on the Kabah. In a like manner, Qaswa refused to move on to attack the Mushrikeen contingent since this would violate the sanctity of the Haram of Makkah, where fighting is

prohibited. This gave Rasulullaah ρ the time and opportunity to make it clear to the Mushrikeen that the Muslims had not come to wage war, but only to perform Umrah. Fighting cannot be allowed to take place within the precincts of the Haram because this would lead to the desecration of the hallmarks of Allaah and the Deen, such as the Kabah, the Masjidul Haraam, the Maqaam of Hadhrat Ibraheem υ, Safa and Marwa and many others.

Some Fine Points

The First

Allaah states, "**Have you not seen how your Rabb dealt with the people of the elephants?**" Although this statement seems to address Rasulullaah ρ, it is really addressing the people of Makkah and all Arabs in general. However, the address appears to be directed to Rasulullaah ρ because the incident occurred a short while before he was born. The address "**Have you not seen**" is used in several verses of the Qur'aan, which addresses Rasulullaah ρ in particular, but all of mankind in general. Examples of such verses are:

اَلَمْ تَرَ اَنَّ اللهَ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيْدٍ (١٩) وَّ مَا ذٰلِكَ عَلَى اللهِ بِعَزِيْزٍ (٢٠)

TRANSLATION: Do you not see that Allaah has created the heavens and the earth with the truth *(wisdom)* **? If He wills, He could remove you and bring** *(create)* **a new creation. This is not at all difficult for Allaah.** *(Therefore, no nation should think that they are indispensable. Allaah needs no one but everyone needs Allaah.)*[386]

Allaah also says:

[386] Surah Ibraheem, verses 19-20.

اَلَمْ تَرَ اَنَّ اللهَ يَسْجُدُ لَہٗ مَنْ فِى السَّمٰوٰتِ وَمَنْ فِى الْاَرْضِ وَ الشَّمْسُ وَالْقَمَرُ وَالنُّجُوْمُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَآبُّ وَكَثِيْرٌ مِّنَ النَّاسِ ؕ وَكَثِيْرٌ حَقَّ عَلَيْهِ الْعَذَابُ ؕ وَمَنْ يُّهِنِ اللهُ فَمَا لَہٗ مِنْ مُّكْرِمٍ ؕ اِنَّ اللهَ يَفْعَلُ مَا يَشَآءُ (۱۸ؕ)

TRANSLATION: Do you not see that all within the heavens and the earth prostate *(submit and physically bow down)* **to Allaah, including the sun, the moon, the stars, the mountains, the trees, the beasts and many people** *(however, man does not perceive the manner in which these creation bow down to Allaah)*. **And there are many who justly deserve punishment** *(because they refuse to submit to Allaah)*. *(When Allaah decides to humiliate a person because of his/her disobedience, no one can help the person because)* **There is none to honour the person whom Allaah humiliates. Indeed, Allaah does as He pleases** *(and none can challenge His decision)*.[387]

Allaah also says:

اَلَمْ تَرَ اَنَّ اللهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۡ فَتُصْبِحُ الْاَرْضُ مُخْضَرَّةً ؕ اِنَّ اللهَ لَطِيْفٌ خَبِيْرٌ (۶۳ۚ)

TRANSLATION: Do you not see that *(it is)* **Allaah** *(and not the gods of the Kuffaar Who)* **sends the rains from the skies, causing the earth to flourish with greenery? Verily Allaah is Compassionate** *(provides for you)*, **Informed** *(knows well when you are ungrateful to Him by worshipping those who cannot provide for you)*.[388]

Another verse states:

387 Surah Hajj, verse 18.
388 Surah Hajj, verse 63.

(٤٠٪) اَلَمْ تَرَ اَنَّ اللهَ يُسَبِّحُ لَہٗ مَنْ فِی السَّمٰوٰتِ وَالْاَرْضِ وَالطَّيْرُ صٰٓفّٰتٍ ؕ كُلٌّ قَدْ عَلِمَ صَلَاتَہٗ وَتَسْبِيْحَہٗ ؕ وَاللهُ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ (٤١)

TRANSLATION: Do you not see that everyone in the heavens and the earth glorifies Allaah, including the birds with their wings spread out? Each one knows its salaah *(mode of worship)* **and method of glorification. And Allaah has knowledge of what you do.**[389]

Allaah states in another verse:

اَلَمْ تَرَ اَنَّ اللهَ يُوْلِجُ الَّيْلَ فِی النَّهَارِ وَ يُوْلِجُ النَّهَارَ فِی الَّيْلِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ ۫ كُلٌّ يَّجْرِیْۤ اِلٰۤى اَجَلٍ مُّسَمًّى وَّ اَنَّ اللهَ بِمَا تَعْمَلُوْنَ خَبِيْرٌ (٢٩)

TRANSLATION: Do you not see that Allaah enters the night into the day, enters the day into the night and has made the sun and the moon subservient *(made them for the benefit of man)* **? Each one runs until an appointed term** *(when it will also come to an end)***. And** *(do you not see that)* **Allaah is Informed of whatever you do** *(and will reward or punish you for your actions)***.**[390]

[389] Sa1 Noor, verse 41.
[390] Surah Luqmaan, verse 29.

اَلَمْ تَرَ اَنَّ اللهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَكَهٗ يَنَابِيْعَ فِى الْاَرْضِ ثُمَّ يُخْرِجُ بِهٖ زَرْعًا مُّخْتَلِفًا اَلْوَانُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَجْعَلُهٗ حُطَامًا ؕ اِنَّ فِىْ ذٰلِكَ لَذِكْرٰى لِاُولِى الْاَلْبَابِ (۲۱)

TRANSLATION: Do you not see that Allaah sends rain from the sky, and then channels it *(to people)* **in springs within the earth? Thereafter, He brings forth crops of different colours with it** *(when the water is used to irrigate fields)*. **Then** *(the time eventually comes when)* **the crops wither away, and you will see it turn yellow** *(when it dries up)*, **after which Allaah reduces it to chaff** *(unwanted husks)*. **There is certainly a reminder in this for people of intelligence** *(reminding them that this world will also one day come to an end like the crops despite it looking so green and flourishing)*.[391]

These are a few of many such verses of the Qur'aan, which reflects a manner of address that Allaah uses to draw emphasis to something. The incident of the elephants has therefore been given particular emphasis because there were many people living during the revelation of the Qur'aan who heard first-hand accounts of this incident or had been witnesses to the incident or its aftermath.

The Second

Allaah states further in the Surah, "**Did He not lay their plan to waste**". The Arabic word "*kayd*" (كَيد – translated as 'plan') refers to a scheme/plot that has been hatched secretly. However, the plan of Abraha was no secret since he travelled to Makkah all the way from Yemen with an army of many thousands. He did not also make any secret of his objective, which he made clear to all the Arabs, including Abdul Muttalib when he met him. What then is meant by the word "*kayd*" (كَيد)?

[391] Surah Zumar, verse 21.

The true objective of Abraha was to shift the religious focus of the Arabs from the Kabah to his church in Yemen. **It was this secret scheme that Allaah thwarted by destroying him so that he could not even get close to the Kabah.** The failure of the plots and attempts of evil doers is mentioned in several verses of the Qur'aan. Some of these are:

- Verse 25 of Surah Mu'min states, "**The schemes of the Kaafiroon** *(to harm the Mu'mineen)* **are ever lost**"
- Verse 52 of Surah Yusuf states, "**without doubt, Allaah does not promote the plot of betrayers**"
- Verse 37 of Surah Mu'min states, "**The scheme of Fir'oun led only to destruction**"
- Verse 50 of Surah Mu'min and verse 14 of Surah Ra'd state, "**The prayer of the Kaafiroon is lost**"

The Third

The words "*tayran abaabeel*" ("طَيْرًا اَبَابِيْلَ" - translated as '**flights of birds**') refers to several flocks of birds flying from various directions. Hadhrat Ikrama رحمه الله and Hadhrat Qataadah رحمه الله state that these flocks arrived from the Red Sea. Hadhrat Sa'eed bin Jubayr رحمه الله and Hadhrat Ikrama رحمه الله both say that the like of these birds have never before been and never after either. **Hadhrat Abdullaah bin Abbaas τ stated that the birds had beaks like birds, but claws like dogs. Hadhrat Ikrama رحمه الله also states that the birds had the heads of birds of prey.**

All Mufassireen agree that every bird held a pebble in its beak and another in each claw. Some people of Makkah had preserved some of these pebbles for a long time and Abu Nu'aym رحمه الله has reported from Hadhrat Naufal bin Mu'aawiya τ that he had seen them. **He says that they were the size of little peas and were reddish black in colour. Another narration states that they were the size of goat droppings.**

The Fourth

The verse states that the pebbled were of clay. The Arabic word "*sijjeel*" (translated as clay) refers to baked clay. **Hadhrat Abdullaah bin Abbaas τ stated that the word *sijjeel* is of Persian origin and refers to clay that has been baked to harden.** Referring to the punishment inflicted upon the people of Hadhrat Hood υ, Allaah says, "**We rained down on the land continuously falling stones of pottery clay that were marked by your Rabb**".[392]

The Fifth

When we study the tremendous details associated with the incident of the people of the elephants, it is surprising to note that the Qur'aan speaks of the incident with such brevity. The details that people commonly discuss about this incident have been omitted from Surah Feel. This was so because the incident was still fresh in the minds of the people, poets had elaborated at length about it and there were people who during the time of the revelation of the Qur'aan, who had been alive when the incident took place. In fact, people were so moved by it that they worshipped none other but Allaah during the years that followed the incident, even though they still had the 360 idols inside the Kabah. It was therefore unnecessary to labour through the details of the incident when people were so well acquainted with it. All that the Surah needed to so was to remind people about the incident, which is adequately articulated in the Surah. The Surah reminds people that the Allaah towards Whom Rasulullaah ρ was inviting the people is the same Allaah Whom the Arabs turned to in their time of utter desperation, when everything else failed them. People's attention is therefore drawn to the fact that it is the same Allaah Whom they need to worship always.

The Surah also serves as a warning to the Arabs that if they choose to stifle the truth, as Abraha had tried, they would be dealt with in an equally decisive

---

[392] Surah Hood, verses 82-83.

manner. This reminder is sounded in another verse in which Allaah says, "**Such is the grasp** *(punishment)* **of your Rabb when He seized a town that is oppressive** *(that commits Shirk)*. **Indeed His grasp** *(punishment)* **is painful and severe**".[393]

The Sixth

When the Kabah is referred to as the house of Allaah, it does not mean that He lives there and needs shelter. The Kabah serves as a focal point for the devout servants of Allaah to face towards and concentrate upon when worshipping Allaah. **Man needs somewhere to focus and since it is impossible to face Allaah Himself, it was necessary to establish a focal point for worship.** The Kabah was the very first structure built exclusively for the worship of Allaah by Allaah's friend Hadhrat Ibraheem υ and his blessed son Hadhrat Ismaa'eel υ.

The Seventh

Because Abraha was a Christian, he could not tolerate the reverence that was shown to the Kabah. He therefore planned to divert the attention and devotion of the Arabs from this simple stone and mortar structure by erecting a structure that was far more sophisticated and attractive than the Kabah in its design. He therefore erected the highly embellished church in San'aa, the capital of Yemen. However, to fulfil his plan, he needed a reason to destroy the Kabah. This reason was easily found when his church was vandalised.

What Abraha failed to realise was that the Kabah was not just a simple structure of mortar and stone, but a focus for people who worshipped Allaah. **In fact, even if the Kabah is destroyed, the Mu'mineen will still face in its direction when they worship Allaah.** A Hadith tells us that the Kabah will be destroyed just before Qiyaamah by an Abyssinian slave. **However, this will not affect the status of the Qibla, which is the focus of direction. Islaam is the only Deen-religion that has been blessed with this Qibla that will remain forever.** All praise belongs to Allaah for that.

---

[393] Surah Hood, verse 102.

Hadhrat Isa υ

Introduction

Hadhrat Isa υ was amongst the most eminent of the Ambiyaa عليهم السلام. While Rasulullaah ρ was the seal of all the Ambiyaa عليهم السلام , Hadhrat Isa υ was the last of the Ambiyaa عليهم السلام of the Bani Israa'eel (the descendants of Hadhrat Ya'qoob υ). Scholars unanimously agree that there were no Ambiyaa عليهم السلام between Hadhrat Isa υ and Rasulullaah ρ. This was a period of 570 years and referred to as the period of *Fatrah* (cessation of revelation).

Another reason for Hadhrat Isa υ being amongst the most eminent of the Ambiyaa عليهم السلام is the fact that, apart for the Torah, the Injeel that was given to Hadhrat Isa υ was the highest ranking scripture revealed to the Bani Israa'eel. The Injeel corrected the malpractices and alterations made to the Deen of the

Bani Israa'eel after the revelation of the Torah. It was therefore regarded as the completion of the Torah. Hadhrat Isa υ therefore revived the teachings brought to the Bani Israa'eel by Hadhrat Moosa υ.

In addition to this, Hadhrat Isa υ was the greatest bearer of the glad tidings that Rasulullaah ρ would soon be coming to this world. Hadhrat Isa υ is amongst the most mentioned figures in the Qur'aan, which provides great details about him. Together with mentioning him, the Qur'aan also provides details of the life of his mother Hadhrat Maryam رضي الله عنها as a precursor to his life. Mention of their lives serves as a reminder of the favours of Allaah upon mankind and also provides many lessons and advices.

Hadhrat Isa υ and his mother are mentioned in 14 Surahs of the Qur'aan, sometimes in detail and sometimes in brief. Hadhrat Isa υ is sometimes referred to by his name Isa, sometimes as *Maseeh*, Abdullaah the son of Maryam, *Kalimah* or *Rooh*. These are as follows:

1. Surah Baqarah: verses 87, 136, 253

2. Surah Aal Imraan: verses 42-64, 84

3. Surah Nisaa: verses 156-159, 171, 172

4. Surah Maa’idah: verses 17, 46, 72, 75, 78, 110-120

5. Surah An’aam: verse 85

6. Surah Towbah: verses 30, 31

7. Surah Maryam: verses 16-35

8. Surah Ambiyaa عليهم السلام: verse 91

9. Surah Mu'minoon: verse 50

10. Surah Ahzaab: verse 7

11. Surah Shura: verse 13

12. Surah Zukhruf: verses 57, 63

13. Surah Hadeed: verse 27

14. Surah Saff: verses 6, 14

Maryam, the daughter of Imraan

Before commencing the story of Hadhrat Isa υ, it is necessary to discuss the life of his mother Hadhrat Maryam رضي الله عنها, who was an esteemed personality whose name is specifically taken in the Qur'aan.

Hadhrat Imraan رحمه الله **was a pious and devout worshipper of Allaah from amongst the Bani Israa'eel** and had been appointed to lead the prayers in the Masjidul Aqsa. **His wife** was also a pious and upright woman by the name of **Hanna** and both held esteemed positions amongst the Bani Israa'eel because of their piety and abstinence. However, the couple were childless and Hadhrat Hanna رضي الله عنها greatly desired to have children of her own.

She was once walking in the courtyard of the Masjid when she saw a mother bird fondly kissing her little fledgling. This provoked such a strong feeling of love and motherhood within her that she immediately made du'aa, saying, "O Allaah! Do grant us children like this who will be a source of joy to us and a light for our hearts." This du'aa was so sincere that it won immediate acceptance in the court of Allaah and it was only a few days later that she started to feel confident that she had conceived a child. She then took a vow to devote the child to the service of the Masjidul Aqsa.

Hadhrat Ibn Is'haaq رحمه الله and Ibn Asaakir رحمه الله agree that Hadhrat Imraan رحمه الله was from the progeny of Hadhrat Sulaymaan υ and that his wife was from the progeny of Hadhrat Dawood υ.

The Birth of Hadhrat Maryam رضي الله عنها

When the baby was born and she was informed that the child was not a boy, but a girl, she felt that her vow could not be fulfilled because a woman cannot serve the Masjid. However, Allaah informed her either through inspiration or by an unseen voice that her child had been accepted for the service of the Masjid and would soon be a cause for her family to gain more honour. Hadhrat Hanna رضي الله عنها named the child Maryam and prayed that Allaah save her and her progeny from the evil of Shaytaan. **The name Maryam means servant in the Hebrew language**

and she was thus named because she was to be in the service of the Masjid. **Some say that the name means 'esteemed' or 'worshipper'.**

Hadhrat Bishr bin Is'haaq writes that Hadhrat Imraan passed away while his daughter was till an infant. However, her mother brought her up in a most excellent manner with the assistance of Allaah. When she came of age and was to be placed in the service of the Masjid, it became necessary to appoint someone as her custodian. **While all the devoted attendants of the Masjid were eager to take custody of the child of their elder, it was Hadhrat Zakariyya υ who made the strongest claim to her custody because his wife was the sister of Hadhrat Maryam رضي الله عنها's mother. Since the maternal aunt is the like the mother to a child, she would be the natural choice to care for the girl.**

However, the others were unconvinced and it was finally decided that lots would be drawn. The manner of drawing lots at the time entailed the use of bamboo pens that were used to write the Torah. Each person would write something of the Torah upon his pen and cast it into a river. **While a pen would naturally flow downstream with the current, the person whose pen flowed upstream by the command of Allaah was declared the winner.** When this was done, it was Hadhrat Zakariyya υ who won. Some scholars say that this happened three times, with Hadhrat Zakariyya υ winning each time. The others realised that Hadhrat Zakariyya υ was certainly Allaah's choice and she was made over to him.

Hadhrat Zakariyya υ then made a room for her in to stay and engage in worship. It was common during those days for the custodians of the Masaajid to have rooms attached to the Masjid in which they engaged in Ibaadah in seclusion. Such a room was referred to as a Mihraab. Hadhrat Maryam رضي الله عنها therefore

had a room for herself to engage in Ibaadah all day, after which she would return to the house of her uncle and aunt in the evenings for the night.[394]

This was the first time in the history of the Masjid that a girl had been appointed to be its attendant. According to Christian sources, Hadhrat Maryam رضي الله عنها was appointed in the service of the Masjid from the age of three and it made all the other attendants very pleased to see the little girl there. Since Hadhrat Zakariyya υ was the chief attendant of the Masjid, it was his duty to oversee all the others. The words of the Qur'aan "**Whenever Zakariyya υ went into the chamber**" indicate that he frequently checked on her to ensure that she was being nurtured and trained properly.

Each time he went to her room, he would find fruit with her. In fact, she would often have fruit that was out of season and unavailable in Baytul Muqaddas. Upon enquiry, she told him that she was receiving these from Allaah. **Some narrations state that he never got the opportunity to give her any food because she would always have some when he brought food.**

As she followed her routine of engaging in Ibaadah all day long and remaining in the service of the Masjid, Hadhrat Maryam رضي الله عنها developed tremendous piety and righteousness. She was soon known as a very pious and ascetic woman and became proverbial for this amongst the Bani Israa'eel of the time.

Even Hadhrat Zakariyya υ was impressed by her. Seeing that she received fruit out of season, his hope to have children was renewed even though he and his wife were far past the age of getting children. He therefore made du'aa to Allaah

---

[394] *Ruhul Ma'aani*.

to grant him children and his du'aa was accepted. Allaah soon gave him the glad tidings of a son by the name of Yahya that was to be born to him. The details of this incident have passed in the chapters of Hadhrat Zakariyya υ and Hadhrat Yahya υ.

Because Hadhrat Maryam رضي الله عنها was to be the mother of one of Allaah's greatest Ambiyaa عليهم السلام, Allaah ensured that she remained spiritually pure. With regard to this, an angel announced to her, "**O Maryam, certainly Allaah has chosen you** *(to bear a special child without any man even touching you)***, purified you** *(blessed you with noble qualities and a pure disposition)* **and preferred you above all the women of the world** *(no other woman in the world was blessed with these virtues)***. O Maryam, obey your Rabb, prostrate yourself and bow** *(in salaah)* **with those who bow."** *(The various aspects of worship mentioned here denote all types of worship)*".[395]

In the Words of the Qur'aan

The Qur'aan discusses what has been mentioned above in verses 33-44 of Surah Aal Imraan, where Allaah says:

اِنَّ اللہَ اصْطَفٰٓی اٰدَمَ وَنُوْحًا وَّ اٰلَ اِبْرٰہِیْمَ وَ اٰلَ عِمْرٰنَ عَلَی الْعٰلَمِیْنَ (۳۳) ذُرِّیَّۃًۢ بَعْضُہَا مِنْۢ بَعْضٍ ؕ وَاللہُ سَمِیْعٌ عَلِیْمٌ (۳۴) اِذْ قَالَتِ امْرَاَتُ عِمْرٰنَ رَبِّ اِنِّیْ نَذَرْتُ لَکَ مَا فِیْ بَطْنِیْ مُحَرَّرًا فَتَقَبَّلْ مِنِّیْ ۚ اِنَّکَ اَنْتَ السَّمِیْعُ الْعَلِیْمُ (۳۵) فَلَمَّا وَضَعَتْہَا قَالَتْ رَبِّ اِنِّیْ وَضَعْتُہَآ اُنْثٰی ؕ وَاللہُ اَعْلَمُ بِمَا وَضَعَتْ ؕ وَلَیْسَ الذَّکَرُ کَالْاُنْثٰی ۚ وَ اِنِّیْ سَمَّیْتُہَا مَرْیَمَ وَ اِنِّیْۤ اُعِیْذُہَابِکَ وَذُرِّیَّتَہَا مِنَ الشَّیْطٰنِ الرَّجِیْمِ (۳۶) فَتَقَبَّلَہَا رَبُّہَا بِقَبُوْلٍ حَسَنٍ وَّاَنْۢبَتَہَا نَبَاتًا حَسَنًا ۙ وَّکَفَّلَہَا زَکَرِیَّا ۚ ؕ کُلَّمَا دَخَلَ عَلَیْہَا زَکَرِیَّا الْمِحْرَابَ ۙ وَجَدَ عِنْدَہَا رِزْقًا ۚ قَالَ یٰمَرْیَمُ اَنّٰی لَکِ ہٰذَا ؕ قَالَتْ ہُوَ مِنْ عِنْدِ اللہِ ؕ اِنَّ اللہَ یَرْزُقُ مَنْ یَّشَآءُ بِغَیْرِ حِسَابٍ (۳۷) ہُنَالِکَ دَعَا زَکَرِیَّا رَبَّہٗ ۚ قَالَ رَبِّ ہَبْ لِیْ مِنْ لَّدُنْکَ ذُرِّیَّۃً طَیِّبَۃً ۚ اِنَّکَ سَمِیْعُ الدُّعَآءِ (۳۸) فَنَادَتْہُ الْمَلٰٓئِکَۃُ وَہُوَ قَآئِمٌ یُّصَلِّیْ فِی الْمِحْرَابِ ۙ اَنَّ اللہَ یُبَشِّرُکَ بِیَحْیٰی مُصَدِّقًۢا بِکَلِمَۃٍ مِّنَ اللہِ وَسَیِّدًا وَّحَصُوْرًا وَّنَبِیًّا مِّنَ الصّٰلِحِیْنَ (۳۹) قَالَ رَبِّ اَنّٰی یَکُوْنُ لِیْ غُلٰمٌ وَّقَدْ بَلَغَنِیَ الْکِبَرُ وَامْرَاَتِیْ عَاقِرٌ ؕ قَالَ کَذٰلِکَ اللہُ یَفْعَلُ مَا یَشَآءُ (۴۰) قَالَ رَبِّ اجْعَلْ لِّیْۤ اٰیَۃً ؕ قَالَ اٰیَتُکَ اَلَّا تُکَلِّمَ النَّاسَ ثَلٰثَۃَ

[395] Surah Aal Imraan, verse 42.

اَيَّامٍ اِلَّا رَمْزًا ؕ وَاذْكُرْ رَّبَّكَ كَثِيْرًا وَّسَبِّحْ بِالْعَشِيِّ وَالْاِبْكَارِ (۴۱٪) وَ اِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ اصْطَفٰكِ وَطَهَّرَكِ وَاصْطَفٰكِ عَلٰى نِسَآءِ الْعٰلَمِيْنَ (۴۱) يٰمَرْيَمُ اقْنُتِىْ لِرَبِّكِ وَاسْجُدِىْ وَارْكَعِىْ مَعَ الرّٰكِعِيْنَ (۴۳) ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ؕ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرْيَمَ ۪ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ (۴۴)

TRANSLATION: Certainly Allaah selected Aadam υ, Nooh υ, the family of Ibraheem υ and the family of Imraan υ from the entire universe *(by selecting prophets from among them)*. *(The Imraan υ referred to here is the father of Maryam.)* **They were descendants of each other. Allaah is All Hearing, All Knowing.** *(Therefore, all His actions are based on sound and thorough knowledge.) (Remember the time)* **When the wife of Imraan** *(Hanna bint Faqudha conceived a child and)* **said, "O my Rabb, I vow to You** *(to dedicate to Your service)* **what** *(child)* **is in my belly to be free** *(from all worldly duties and dedicated only to Your service)*, **so accept** *(this vow)* **from me. Verily only You are The All Seeing, The All Knowing** *(You know my sincerity)*.**" When she delivered the child, she said** *(in sadness)*, **"My Rabb, I have delivered a girl". Allaah knows best what she delivered** *(He knew best the value of the baby girl)*. **Male and female are not alike.** *(She said further,)* **"I shall name her Maryam and I seek Your protection for her and for her offspring from the accursed Shaytaan." Her Rabb accepted her** *(accepted Maryam from her mother)* **with special acceptance, granted her an exceptional upbringing and placed her in the custody of Zakariyya υ. Whenever Zakariyya υ went into the chamber** *(her room where she lived and worshipped Allaah)*, **he found food by her** *(including fruit that was not in season)*. **He said, "O Maryam, from where did you get this?" She replied, "It is from Allaah. Allaah provides for whom He pleases without count** *(without limit, in a manner that is beyond one's comprehension and imagination)*.**" At this point** *(when it occurred to him that just as Allaah can supply Maryam with fruit that are out of season, He can give children to Zakariyya υ and his wife even though they had passed the age of bearing children)* **Zakariyya υ prayed to his Rabb saying, "My Rabb, grant me pure** *(pious)* **children from Yourself** *(by Your grace)*. **Without doubt You hear all prayers** *(and accept them)*.**" So the angels** *(Hadhrat Jibra'eel υ)* **called to him while he stood praying in the chamber** *(the place where he worshipped Allaah)*, **"Allaah gives you the good news of Yahya who shall confirm the word from Allaah** *(will confirm the prophethood of Isa υ)* **and** *(who shall be)* **a leader, chaste** *(extremely abstinent from carnal passions)* **and a Nabi from the righteous." He said, "My Rabb, how can I have a son when old age has already reached me and my wife is barren** *(unable to bear children)*?**" He** *(Allaah or Jibra'eel υ)* **replied, "It** *(the matter)* **shall be such. Allaah does as He pleases** *(and none can deter Him)*.**" He** *(Zakariyya υ)* **said, "O my Rabb, fix a sign for me** *(by which I may know that my wife*

has conceived).**" Allaah said, "Your sign is that you shall be unable to talk to people for three days, except by indications** *(signs)*. **Remember your Rabb abundantly** *(express gratitude to Him)* **and glorify Him** *(worship Him)* **by night and day."** *(Remember the time)* **When the angels said, "O Maryam, certainly Allaah has chosen you** *(to bear a special child without any man even touching you)*, **purified you** *(blessed you with noble qualities and a pure disposition)* **and preferred you above all the women of the world** *(no other woman in the world was blessed with these virtues)*. **O Maryam, obey your Rabb, prostrate yourself and bow** *(in salaah)* **with those who bow."** *(The various aspects of worship mentioned here denote all types of worship)* **These are from the narrations of the unseen that We inspire you with** *(O Muhammad ε)*. **You were not present with them** *(with Zakariyya υ and the other caretakers of Baytul Maqdas)* **when they cast their pens** *(into the river to determine)* **who will be the guardian of Maryam. You were not** *(also)* **present with them when they disputed** *(about who should care for her)*.

Glad Tidings of the Birth of Hadhrat Isa υ

It will be noted from the history of the most eminent of the Ambiyaa عليهم السلام that glad tidings of their arrival was always announced beforehand. This happened either through inspiration, indications from the unseen or through the Ambiyaa عليهم السلام coming before them. Ambiyaa عليهم السلام who foretold the coming of their successors were Hadhrat Moosa υ, Hadhrat Yahya υ and Hadhrat Isa υ. This information paved the way for the Nabi υ to come so that people would be more receptive to him.

The coming of Hadhrat Isa υ was therefore foretold by several Ambiyaa عليهم السلام. The Qur'aan speaks of the duty of Hadhrat Yahya υ in this regard, when Allaah said to Hadhrat Zakariyya υ, "**Allaah gives you the good news of Yahya who shall confirm the word from Allaah** *(will confirm the prophethood of Isa υ)*".[396]

[396] Surah Aal Imraan, verse 39.

Hadhrat Maryam رضي الله عنها would not leave her room during the days except for the call of nature and therefore never came into contact with men. It therefore came as a shock to her when Hadhrat Jibra'eel υ appeared before her in the form of a human one day. She bade him to leave, but he assured her that she had nothing to fear from him since he was an angel deputed by Allaah to give her a message. He then proceeded to inform her that she would soon be giving birth to a special and celebrated child. She exclaimed in surprise, "**how can I bear a child when no man has touched me?**"

However, Hadhrat Jibra'eel υ then gave her courage by describing to her the special qualities of the child and assuring her that the child will be born as it is the decree of Allaah.

In the Words of the Qur'aan

Describing the above in verses 45-49 of Surah Aal Imraan, Allaah says:

اِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ وَجِيْهًا فِى الدُّنْيَا وَالْاٰخِرَةِ
وَمِنَ الْمُقَرَّبِيْنَ (۴۵) وَيُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلًا وَّمِنَ الصّٰلِحِيْنَ (۴۶) قَالَتْ رَبِّ اَنّٰى يَكُوْنُ لِىْ وَلَدٌ وَّلَمْ
يَمْسَسْنِىْ بَشَرٌ ۗ قَالَ كَذٰلِكِ اللهُ يَخْلُقُ مَا يَشَآءُ ۗ اِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ (۴۷) وَيُعَلِّمُهُ الْكِتٰبَ
وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ (۴۸) وَرَسُوْلًا اِلٰى بَنِىْٓ اِسْرَآءِيْلَ ۙ اَنِّىْ قَدْ جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّىْٓ اَخْلُقُ لَكُمْ
مِّنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ فَاَنْفُخُ فِيْهِ فَيَكُوْنُ طَيْرًا ۢ بِاِذْنِ اللهِ ۚ وَاُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ وَاُحْىِ الْمَوْتٰى بِاِذْنِ اللهِ ۚ
وَاُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ وَمَا تَدَّخِرُوْنَ ۙ فِىْ بُيُوْتِكُمْ ۙ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ (۴۹)

TRANSLATION: When the angels said, "O Maryam, indeed Allaah conveys to you the good news of a word *(a child)* **from Him** *(Isa υ is referred to as Allaah's word because he was created directly by Allaah's instruction of "Be!" and not by the usual*

means of conception). **His name shall be Al Maseeh** *("the blessed one")* **Isa the son of Maryam. He shall be celebrated in this world and in the Aakhirah and he will be from among those brought close** *(to Allaah)*. **He shall speak to people from his cradle and when middle-aged, and he shall be among the pious." She** *(Maryam)* **said, "O my Rabb, how can I bear a child when no man has touched me?" He** *(the angel)* **replied, "It** *(the matter)* **shall be such. Allaah creates whatever He wills** *(and in whichever way He wills. No limits can be placed on His power)*. **When He decides** *(to create)* **anything, He merely says, 'Be!' and it becomes** *(as He desires)*. **He** *(Allaah)* **shall teach him** *(Isa υ)* **the book** *(the previous scriptures as well as the Qur'aan and the Sunnah because he will return to the world before Qiyaamah)*, **wisdom** *(of things)*, **the Torah and the Injeel.** *(Allaah will also make him)* **a Rasool to the Bani Israa'eel** *(and he shall tell them)*, **'Indeed I come to you with a sign** *(a miracle)* **from your Rabb** *(to prove that I am Allaah's Rasool)*. *(The miracle is that)* **I can fashion for you out of clay the likeness of a bird, then breath onto it and it becomes** *(a living)* **bird by the permission** *(order)* **of Allaah. I cure him who was born blind and the leper, and I raise the dead with the permission of Allaah. I can** *(also)* **inform you of what you eat and what you store in your homes. Surely in this is a sign for you** *(that I am truly Allaah's messenger)* **if you are Mu'mineen."**

The Birth of Hadhrat Isa υ

After conveying this message to her, Hadhrat Jibra'eel υ blew in her collar and then disappeared. **It was not long thereafter that Hadhrat Maryam** رضي الله عنها **felt that she was pregnant. As it would worry anyone, she also began to worry as the pregnancy progressed.** However, what worried her more was the fact that people would accuse her of fornication. Therefore, when the time for birth was imminent, she left her home and went out alone into the wilderness, **until she reached a hill close to the Saraat mountain, which was located approximately 9 miles out of Baytul Muqaddas. This place is now called Bethlehem.**

She knew that if she remained in her room and gave birth there, the people would be outraged, especially since she was an attendant of the Masjid and from the family of Hadhrat Haaroon υ. Her life and the lives of her family would then become unbearable. She thought that if she went away and returned after a long while, the anger of the people would be somewhat abated and life may return to normal.

However, she had just reached Bethlehem when her labour pains started. **She was forced to sit down beneath a date palm,** where she grew ever more concerned about herself and the child. She wished that she had never been born or that she had left the world a long time ago. She could see no way out for herself. While she had managed to conceal the pregnancy all the months, she wondered how she could ever conceal the child.

In this most desperate hour of need, Allaah sent Hadhrat Jibra'eel υ to her again. Calling out to her from a distance, he bade her not to grieve. **He told her that Allaah would cause a stream to flow beside her for water and that she only needed to shake the trunk of the date palm for it to drop down fresh and nutritious dates to eat.** Since she recognised the voice and appearance of the angel, she felt comforted and the child was soon born. The beautiful child coupled with the words of the angel caused her grief and worry to dissipate and, taking the child in her lap, she thanked Allaah for such a wonderful blessing. She also thanked Allaah for the provision of water and food. However, the worry did linger at the back of her mind concerning what she would say to her people when she returned.

However, Allaah would not allow her to suffer slander and the angels arrived yet again to provide the solution. **He told her to tell the people that she was observing a fast of silence and could therefore not answer their questions.** She

was to point to the child to tell them to address their queries to the infant. Content with the directive from Allaah, she returned to Baytul Muqaddas with the baby in her arms.

As expected, the people immediately censured her for committing a heinous act, adding that this was inexcusable because she belonged to a family in which piety was a hallmark. As commanded, she pointed to the child. The people were outraged and asked, "How can we speak to an infant in a cradle?" However, the little baby then spoke in clear words for all of them to understand. He said, "**I am a slave of Allaah** *(contrary to the beliefs of the Christians who claim that he is Allaah or Allaah's son)*. **Allaah gave me a scripture** *(the Injeel)* **and made me a Nabi** *(contrary to the beliefs of the Jews who claim that he was not a Nabi)*. **Allaah has blessed me wherever I may be** *(so that I may always be of benefit to people)* **and has commanded me to perform salaah and to pay zakaah** *(when I return to the world before Qiyaamah)* **as long as I remain alive. Allaah has also made me kind to my mother** *(because I have no father)* **and has not made me a tyrant and a wretched person. Peace be on me the day I was born, the day death comes to me** *(after I return to this world before Qiyaamah)*, **and the day when I shall be resurrected** *(because these are the most traumatic days for people in general)*".[397]

After quoting the words of Hadhrat Isa υ to the people, Allaah says, "**This is Isa the son of Maryam.** *(We have spoken)* **The truth about which they** *(the Christians)* **have doubts** *(because the Christians claim that Isa υ was Allaah's son)*. **It is not** *(necessary)* **for Allaah to take a son. He is Pure** *(does not need children)* **! When He decides** *(to do)* **anything, all He has to say is "Be!" and it comes into being**".

It is evident that the claim of the Christians who say that Hadhrat Isa υ was the son of Allaah is a false claim. **When Hadhrat Yahya υ is not called the son of Allaah because he was born miraculously, why should Hadhrat Isa υ be called**

---

[397] Surah Mayram, verses 30-33.

the son of Allaah when he is born miraculously? It is for this reason that Allaah clarifies the fact that Hadhrat Isa υ was created by Allaah merely saying “Be!”

In the Words of the Qur'aan

The episode related above is reported in the following verses of the Qur'aan:

Verse 91 of Surah Ambiyaa عليهم السلام states:

وَالَّتِىْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهَا مِنْ رُّوْحِنَا وَجَعَلْنٰهَا وَابْنَهَآ اٰيَةً لِّلْعٰلَمِيْنَ (٩١)

TRANSLATION: And *(remember)* **the woman** *(Maryam)* **who guarded her chastity. We blew Our spirit** *(a spirit that We created)* **within her** *(allowing her to conceive Isa υ)* **and made her and her son an Aayah for the universe** *(to prove to people that We can indeed create without the usual means)***.**

Verse 12 of Surah Tahreem states:

وَ مَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِىْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَ صَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَكُتُبِهٖ وَ كَانَتْ مِنَ الْقٰنِتِيْنَ (١٢)

TRANSLATION: *(For the Mu'mineen, Allaah also gives the example of)* **Maryam the daughter of Imraan who guarded her chastity and into whom We blew Our spirit** *(the soul We created, causing her to fall pregnant with Isa υ)***. She believed in the**

words of her Rabb, in His scriptures and she was among the obedient *(those who were steadfast in service and obedience to Allaah)***.**

Verses 22-40 of Surah Maryam state:

فَحَمَلَتْہُ فَانْتَبَذَتْ بِہٖ مَکَانًا قَصِیًّا (۲۲) فَاَجَآءَہَا الْمَخَاضُ اِلٰی جِذْعِ النَّخْلَۃِ ۚ قَالَتْ یٰلَیْتَنِیْ مِتُّ قَبْلَ ہٰذَا وَکُنْتُ نَسْیًا مَّنْسِیًّا (۲۳) فَنَادٰىہَا مِنْ تَحْتِہَاۤ اَلَّا تَحْزَنِیْ قَدْ جَعَلَ رَبُّکِ تَحْتَکِ سَرِیًّا (۲۴) وَ ہُزِّیْۤ اِلَیْکِ بِجِذْعِ النَّخْلَۃِ تُسٰقِطْ عَلَیْکِ رُطَبًا جَنِیًّا (۲۵) فَکُلِیْ وَاشْرَبِیْ وَقَرِّیْ عَیْنًا ۚ فَاِمَّا تَرَیِنَّ مِنَ الْبَشَرِ اَحَدًا ۙ فَقُوْلِیْۤ اِنِّیْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُکَلِّمَ الْیَوْمَ اِنْسِیًّا (۲۶) فَاَتَتْ بِہٖ قَوْمَہَا تَحْمِلُہٗ ؕ قَالُوْا یٰمَرْیَمُ لَقَدْ جِئْتِ شَیْئًا فَرِیًّا (۲۷) یٰۤاُخْتَ ہٰرُوْنَ مَا کَانَ اَبُوْکِ امْرَاَ سَوْءٍ وَّمَا کَانَتْ اُمُّکِ بَغِیًّا (۲۸) فَاَشَارَتْ اِلَیْہِ ؕ قَالُوْا کَیْفَ نُکَلِّمُ مَنْ کَانَ فِی الْمَہْدِ صَبِیًّا (۲۹) قَالَ اِنِّیْ عَبْدُ اللّٰہِ ؕ اٰتٰنِیَ الْکِتٰبَ وَجَعَلَنِیْ نَبِیًّا (۳۰) وَّ جَعَلَنِیْ مُبٰرَکًا اَیْنَ مَا کُنْتُ وَ اَوْصٰنِیْ بِالصَّلٰوۃِ وَ الزَّکٰوۃِ مَا دُمْتُ حَیًّا (۳۱) وَّ بَرًّۢا بِوَالِدَتِیْ ۫ وَلَمْ یَجْعَلْنِیْ جَبَّارًا شَقِیًّا (۳۲) وَالسَّلٰمُ عَلَیَّ یَوْمَ وُلِدْتُّ وَ یَوْمَ اَمُوْتُ وَ یَوْمَ اُبْعَثُ حَیًّا (۳۳) ذٰلِکَ عِیْسَی ابْنُ مَرْیَمَ ۚ قَوْلَ الْحَقِّ الَّذِیْ فِیْہِ یَمْتَرُوْنَ (۳۴) مَا کَانَ لِلّٰہِ اَنْ یَّتَّخِذَ مِنْ وَّلَدٍ ۙ سُبْحٰنَہٗ ؕ اِذَا قَضٰۤی اَمْرًا فَاِنَّمَا یَقُوْلُ لَہٗ کُنْ فَیَکُوْنُ (۳۵) وَ اِنَّ اللّٰہَ رَبِّیْ وَرَبُّکُمْ فَاعْبُدُوْہُ ؕ ہٰذَا صِرَاطٌ مُّسْتَقِیْمٌ (۳۶) فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَیْنِہِمْ ۚ فَوَیْلٌ لِّلَّذِیْنَ کَفَرُوْا مِنْ مَّشْہَدِ یَوْمٍ عَظِیْمٍ (۳۷) اَسْمِعْ بِہِمْ وَ اَبْصِرْ ۙ یَوْمَ یَاْتُوْنَنَا لٰکِنِ الظّٰلِمُوْنَ الْیَوْمَ فِیْ ضَلٰلٍ مُّبِیْنٍ (۳۸) وَ اَنْذِرْہُمْ یَوْمَ الْحَسْرَۃِ اِذْ قُضِیَ الْاَمْرُ ۘ وَ ہُمْ فِیْ غَفْلَۃٍ وَّ ہُمْ لَا یُؤْمِنُوْنَ (۳۹) اِنَّا نَحْنُ نَرِثُ الْاَرْضَ وَ مَنْ عَلَیْہَا وَ اِلَیْنَا یُرْجَعُوْنَ (۴۰)

TRANSLATION: So she conceived him *(Isa* υ*)* **and** *(when it was time to deliver the child, she)* **withdrew with him to a distant place.** *(She travelled to Baytul Lahm [Bethlehem], fearing the people's reaction to her pregnancy without being married.)* **The labour pains brought her to the trunk of a date palm** *(from which she took support)***. She said, "Oh! If only I had died before this and had been completely forgotten** *(in that way, I would not have to suffer the difficulty of being here all alone without any provisions and I would not have to worry about the insults of people when they see me with a baby)***."** *(At that moment,)* **He** *(Jibra'eel* υ*)* **called to her from below** *(from a place where he could not see her)* **saying, "Do not grieve** *(about your lack of*

provisions). **Your Rabb has created a stream** *(spring)* **beneath you** *(so that you can easily have water)*.**"** **"***(Allaah has also arranged for your food. All you need to do is to lightly)* **Shake the trunk of the date palm towards you, causing fresh ripened** *(nutritious)* **dates to fall on you. So eat, drink and cool your eyes** *(be happy with your child and the thought that he will be one of Allaah's chosen servants)*. *(As far as your concern about what to tell people, Allaah will see to that as well. Therefore,)* **Should you see any person** *(who questions you about the child)* **then say, 'I have vowed to fast for Ar Rahmaan, so I cannot speak to anyone today** *(because the fasting during their times entailed not speaking as well as not eating)*.**'** *(Taking courage from the words of Jibra'eel υ and after regaining her strength with the dates and water, she decided to return home. Consequently,)* **She brought the child before her people. They exclaimed, "O Maryam! You have surely perpetrated a grave** *(sinful)* **act** *(of fornication)*. **O sister of Haaroon! Your father was never an evil person, neither was your mother adulterous** *(unchaste. How then are you such?)*.**"** *(Adhering to the instructions of Jibra'eel υ, she did not answer and)* **She pointed towards the child** *(indicating to them that they should speak to the child)*. **They said, "How can we speak to one who is still a baby in a cradle?" He** *(the child who was Isa υ)* **said, "I am a slave of Allaah** *(contrary to the beliefs of the Christians who claim that he is Allaah or Allaah's son)*. **Allaah gave me a scripture** *(the Injeel)* **and made me a Nabi** *(contrary to the beliefs of the Jews who claim that he was not a Nabi)*. **Allaah has blessed me wherever I may be** *(so that I may always be of benefit to people)* **and has commanded me to perform salaah and to pay zakaah** *(when I return to the world before Qiyaamah)* **as long as I remain alive. Allaah has also made me kind to my mother** *(because I have no father)* **and has not made me a tyrant and a wretched person. Peace be on me the day I was born, the day death comes to me** *(after I return to this world before Qiyaamah)*, **and the day when I shall be resurrected** *(because these are the most traumatic days for people in general)*.**" This is Isa the son of Maryam.** *(We have spoken)* **The truth about which they** *(the Christians)* **have doubts** *(because the Christians claim that Isa υ was Allaah's son)*. **It is not** *(necessary)* **for Allaah to take a son. He is Pure** *(does not need children)* **! When He decides** *(to do)* **anything, all He has to say is "Be!" and it comes into being.** *(Assert your Imaan in Allaah, as Isa υ told the people when He said,)* **"Without doubt Allaah is my Rabb and your Rabb** *(also)*, **so worship Him. This is the straight path** *(of Towheed and Islaam)*.**" However** *(despite this clear statement of Isa υ)*, **the groups** *(among the Christians)* **began disputing among themselves** *(some saying that Isa υ is Allaah and others saying that he is one of three gods)*. **Woe be to the Kuffaar on the occasion of a momentous day** *(the Day of Qiyaamah when they will be punished for their corrupted beliefs)*. **How well will they hear and see on the day when they will come to Us** *(Unlike the condition of the Kuffaar in this world when they fail to see and hear the truth, they will clearly see and hear the truth on the Day of Qiyaamah when it will be too late)* **!**

However, the oppressors *(Kuffaar)* **are in open** *(obvious)* **error today** *(while in this world)*. **Warn them of the day of remorse** *(the Day of Qiyaamah when people will regret the wrong they did in this world)*, **when judgement shall be passed** *(condemning them to Jahannam)*. **Yet** *(today)* **they are negligent and do not want to accept Imaan. Without a shadow of doubt, We will inherit** *(be the eventual owners of)* **the earth and whoever is on it** *(on the Day of Qiyaamah when all creation will be no more)* **and they** *(creation)* **will return only to Us** *(they will go nowhere else and will have to answer to Us)*.

When the people heard the infant speak in this manner, they realised that the birth was indeed a miracle and that Hadhrat Maryam رضي الله عنها was blameless of the slander they had implied. It did not take long for the news of this miraculous birth to reach all the people in the area.

The Story from the Bani Israa'eel

The Qur'aan suffices to mention only that which is necessary to derive the intended lessons. However, the famous narrator of stories from the Bani Israa'eel Hadhrat Wahab bin Munabbih رحمه الله has narrated more details concerning the birth of Hadhrat Isa υ, which also appears in the Bible.

He relates that the emperor of Persia noticed a new star in the sky when Hadhrat Isa υ was born. His courtiers informed him that this denotes the birth of an important person, which appeared to be in the region of Shaam at the time. The emperor then sent some perfume and other expensive gifts with some men with instructions to present it to the person. When the delegation reached Shaam, they made enquiries amongst the Jews about a child that was born and who soon become the king of spirituality.

Hearing this from the Persians, the Jews ushered the delegation before their king Herod, who became worried when he heard what they had to say. However, he permitted them to look for the child. **The delegation eventually reached Baytul Muqaddas and when they saw the little Isa υ, they immediately prostrated before him out of respect, as was their custom.** They then applied the perfumes to him and stayed there for a few days. During that time, one of them saw in a dream that the Jewish king had become the enemy of the child. He therefore warned Hadhrat Maryam رضي الله عنها about this before they left. They suggested that she take the child to a place where the king could not get to him. **Hadhrat Maryam رضي الله عنها therefore decided to live with some relatives of hers in Egypt. In Egypt, she lives in a place called Naasirah and returned to Baytul Muqaddas only when Hadhrat Isa υ was thirteen years of age.**[398]

Declaration of Nubuwwah

Before the coming of Hadhrat Isa υ, the Bani Israa'eel fell into many sinful activities and had also corrupted their beliefs with their practices. They eventually became so insolent in the matters of religion that they stooped to the level of assassinating the Ambiyaa عليهم السلام whom Allaah sent for their guidance. **In fact, the Jewish king Herod had Hadhrat Yahya υ killed only because his lover wanted it.** This he did only because he did not want to be told what was right and what was not. This happened during the early days of the life of Hadhrat Isa υ.

The scholars of the Bani Israa'eel during those times used to alter the injunctions of the Torah according to their whims and the whims of those who rewarded them for doing so. According to the bidding of the people, they therefore made lawful what was unlawful and vice versa. They did nothing to

[398] Tafseer Ibn Katheer (Vol.2 Pg.77).

forbid evil when they could and even went a step further to associate with the evil doers. **They even declared evils like usury and bribery to be lawful.**

Hadhrat Isa υ was sent during these dark times for the guidance of the people. From a young age he started to call the people towards good and made it clear to them that Allaah had sent him for their guidance. He told them that he had come to reinstate the injunctions of the Torah, which they had forsaken so that the truth it stated is confirmed as the truth.

In the Words of the Qur'aan

Verses 87-88 of Surah Baqarah state:

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ ۫ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ؕ اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ۚ فَفَرِيْقًا كَذَّبْتُمْ ۫ وَفَرِيْقًا تَقْتُلُوْنَ (٨٧) وَقَالُوْا قُلُوْبُنَا غُلْفٌ ؕ بَلْ لَّعَنَهُمُ اللهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ (٨٨)

TRANSLATION: Undoubtedly We gave the Book *(the Torah)* **to Moosa υ and We sent messengers after him** *(Moosa υ)* **one after another. We gave clear signs** *(miracles such as bringing the dead back to life, curing blind people and people who suffered from leprosy)* **to Isa υ, the son of Maryam and strengthened him with the Ruhul Qudus** *(the angel Jibra'eel υ who was with Isa υ wherever he went)*. **Why is it that every time a messenger came to you with what did not appeal to your desires, you behaved arrogantly? So you denied a party** *(of the messengers, among them the likes of Isa υ and Muhammad ε)* **and killed another** *(party, among them Zakariyya υ and Yahya υ)*. **They** *(the Jews mockingly)* **say** *(to Rasulullaah ρ)*, **"Our hearts are covered** *(in a veil so we cannot understand what you say)*.**" Not at all!** *(The truth is that)* **Allaah has cursed them** *(removed them from His mercy and rejected them)* **because of their disbelief** *(and not because of any covering on their hearts)*. **As a result, there are very few of them who have Imaan.**

Verse 110 of Surah Maa'idah states:

وَ اِذْ كَفَفْتُ بَنِىْ اِسْرَآءِيْلَ عَنْكَ اِذْ جِئْتَهُمْ بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ (١١٠)

TRANSLATION: And *(remember)* **when I restrained the Bani Israa'eel from** *(killing)* **you when you came to them with clear signs** *(miracles)* **and the Kaafiroon from them said, 'This** *(the miracles)* **is but obvious magic!**

Surah Aal Imraan, verses 50-54 state:

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرٰىةِ وَلِاُحِلَّ لَكُمْ بَعْضَ الَّذِىْ حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ فَاتَّقُوا اللهَ
وَاَطِيْعُوْنِ (٥٠) اِنَّ اللهَ رَبِّىْ وَرَبُّكُمْ فَاعْبُدُوْهُ ط هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ (٥١) فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ
مَنْ اَنْصَارِىْ اِلَى اللهِ ط قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللهِ ج اٰمَنَّا بِاللهِ ج وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ (٥٢) رَبَّنَآ اٰمَنَّا بِمَآ
اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ (٥٣) وَمَكَرُوْا وَمَكَرَ اللهُ ط وَاللهُ خَيْرُ الْمٰكِرِيْنَ (٥٤٪)

TRANSLATION: *(Hadhrat Isa* υ *said to the people,)* **"I** *(have come to)* **confirm the** *(general principles and injunctions of the)* **Torah that was before me, to make lawful for you some of that which was forbidden for you and I come to you with a sign from your Rabb. So** *(now that you have seen the miracles, you ought to)* **fear Allaah and obey me. Verily Allaah is my Rabb and your Rabb, so worship Him** *(Only, without ascribing partners to Him)***. This** *(believing in Allaah, obeying His Rasool and thus gaining His pleasure)* **is the straight path." When Isa** υ **sensed kufr** *(the intention to*

cause enmity and harm) **from them** *(the Jews)***, he said, "Who shall be my helpers towards** *(spreading the Deen of)* **Allaah?" The Disciples replied, "We shall be the helpers** *(of the Deen of)* **Allaah. We believe in Allaah and you be the witness that we are indeed Muslims** *(subservient to Allaah)***. Our Rabb, we believe in what You have revealed** *(the Injeel)* **and we have followed the Rasool** *(Isa υ)***, so record us among those who have testified** *(to the truth of Towheed and Isa υ)***." They** *(the Jews and all enemies of Islaam)* **planned and Allaah planned, and Allaah is the best of planners** *(Allaah's strategies are best and cannot be overpowered by anyone)***.** *(Consequently, when they decided to kill Isa υ, Allaah raised him to the heavens and made someone else look like him, who was killed in his place.)*

Allaah says in verse 27 of Surah Hadeed:

ثُمَّ قَفَّيْنَا عَلٰى اٰثَارِهِمْ بِرُسُلِنَا وَ قَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَ اٰتَيْنٰهُ الْاِنْجِيْلَ ۙ وَ جَعَلْنَا فِیْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّ رَحْمَةً ؕ وَ رَهْبَانِيَّةَ ابْتَدَعُوْهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ اللهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ اٰمَنُوْا مِنْهُمْ اَجْرَهُمْ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ (٢٧)

TRANSLATION: Thereafter *(after Nooh υ and Ibraheem υ)* **We successively sent Our Rusul in their footsteps** *(to guide people as they did)***.** *(Eventually)* **We sent Isa υ the son of Maryam, gave him the Injeel and placed compassion and mercy in the hearts of those who followed him. They invented monasticism** *(involving isolation from society and forsaking marriage and pleasures)* **which We did not ordain for them but they did it in search of Allaah's pleasure** *(to preserve their Deen from the corruption that society introduced to it)***. However, they did not observe it** *(its demands)* **as it ought to have been observed** *(because its demands were against human nature)***.** *(However, after the coming of Rasulullaah ρ,)* **We granted their reward to those of them who had Imaan** *(who believed in Rasulullaah ρ and accepted Islaam)* **while many of them were sinners** *(choosing to stay away from Islaam)***.**

Verse 110 of Surah Maa'idah states:

اِذْ قَالَ اللّٰہُ یٰعِیْسَی ابْنَ مَرْیَمَ اذْکُرْ نِعْمَتِیْ عَلَیْکَ وَعَلٰی وَالِدَتِکَ ۘ اِذْ اَیَّدْتُّکَ بِرُوْحِ الْقُدُسِ ۟ تُکَلِّمُ النَّاسَ فِی الْمَہْدِ وَکَہْلًا ۚ وَ اِذْ عَلَّمْتُکَ الْکِتٰبَ وَالْحِکْمَۃَ وَالتَّوْرٰىۃَ وَالْاِنْجِیْلَ

TRANSLATION: *(Do not forget the Day of Qiyaamah)* **When Allaah will say, "O Isa the son of Maryam! Remember My favour to you and to your mother when I assisted you by means of the Ruhul Qudus and you spoke to the people while in the cradle** *(as a little baby)* **and in manhood** *(when you returned to the world before Qiyaamah)*. *(Remember)* **When I taught you the Book** *(previous scriptures)*, **wisdom, the Torah and the Injeel**

Verse 6 of Surah Saff states:

وَ اِذْ قَالَ عِیْسَی ابْنُ مَرْیَمَ یٰبَنِیْۤ اِسْرَآءِیْلَ اِنِّیْ رَسُوْلُ اللّٰہِ اِلَیْکُمْ مُّصَدِّقًا لِّمَا بَیْنَ یَدَیَّ مِنَ التَّوْرٰىۃِ وَ مُبَشِّرًۢا بِرَسُوْلٍ یَّاْتِیْ مِنْۢ بَعْدِی اسْمُہٗۤ اَحْمَدُ ؕ فَلَمَّا جَآءَہُمْ بِالْبَیِّنٰتِ قَالُوْا ہٰذَا سِحْرٌ مُّبِیْنٌ (۶)

TRANSLATION: *(Also remember the time)* **When Isa the son of Maryam said, "O children of Israa'eel! Indeed I am the Rasool of Allaah** *(who has been sent)* **to you, confirming the Torah before me and giving** *(you)* **the good news of a Rasool**

to come after me *(among the Arabs)*, **whose name will be Ahmad**[399] *(referring to Rasulullaah ρ)*.**" When he** *(Isa υ)* **came to them** *(his people)* **with clear signs** *(miracles to prove that he was a Rasool)*, **they said, "This is clear magic."**

The Four Miracles

It has been the practice of Allaah to display miracles at the hands of the Ambiyaa عليهم السلام whom Allaah sent for the guidance of people. These serve to confirm to the people that the Nabi υ had been sent by Allaah and is therefore assisted by Allaah. **It has also been the practice of Allaah to give a Nabi υ miracles that are relevant to the age they live in so that it would have a more effective influence upon the people.** Hadhrat Dawood υ and Hadhrat Sulaymaan υ were given miracles such as the ability to speak to the birds, to control the Jinn, to handle iron as if it was wax, etc. Hadhrat Moosa υ was given the nine miracles, which included the staff and shining hand.

In a like manner, Hadhrat Ibraheem υ was able to live peacefully in the blazing fire, Hadhrat Saalih υ extracted a camel from a mountain and Hadhrat Nooh υ summoned the great flood that engulfed the earth. Rasulullaah ρ was given the greatest of miracles in the Qur'aan and also performed many other miracles such as splitting the moon, etc.

Together with being given a divine scripture, Hadhrat Isa υ was also blessed with several miracles relevant to his times. **The Qur'aan explicitly mentions the following four miracles that Hadhrat Isa υ performed:**

[399] The name Ahmad, which Hadhrat Isa υ used to refer to Rasulullaah ρ has been translated in Greek manuscripts of the Bible as "Periclytos" or "Paraclete". In English Bibles, this word is deliberately mistranslated into words such as "Counsellor", "Comforter", "Intercessor", "Spirit of truth" and sometimes even "Holy Spirit".

1. By the command of Allaah, he would **raise the dead back to life**
2. He would **cure congenitally blind people as well as lepers**
3. He would **make birds out of clay and then cause them to come to life** and fly away merely by blowing onto them
4. He could **tell people exactly what they had eaten and what they had stored in their homes**

People who were objective and not obstinate could see clearly that these feats were performed with the help of Allaah. This then led them to accept his prophethood and follow him. However, people whose hearts were blinded and who chose to be stubborn would brush his feats off as magic. In addition to this, the very birth of Hadhrat Isa υ was a miracle in itself.

In the Words of the Qur'aan

Discussing these miracles, Allaah says in verses 48-51 of Surah Aal Imraan:

وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ (۴۸) وَرَسُوْلًا اِلٰى بَنِىْ اِسْرَآءِيْلَ ۙ اَنِّىْ قَدْ جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّىْ اَخْلُقُ لَكُمْ مِّنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ فَاَنْفُخُ فِيْهِ فَيَكُوْنُ طَيْرًا بِاِذْنِ اللّٰهِ ۚ وَاُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ وَاُحْىِ الْمَوْتٰى بِاِذْنِ اللّٰهِ ۚ وَاُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ وَمَا تَدَّخِرُوْنَ ۙ فِىْ بُيُوْتِكُمْ ۙ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ (۴۹) وَمُصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرٰىةِ وَلِاُحِلَّ لَكُمْ بَعْضَ الَّذِىْ حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۗ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ (۵۰) اِنَّ اللّٰهَ رَبِّىْ وَرَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ (۵۱)

TRANSLATION: He *(Allaah)* **shall teach him** *(Isa υ)* **the book** *(the previous scriptures as well as the Qur'aan and the Sunnah because he will return to the world before Qiyaamah)*, **wisdom** *(of things)*, **the Torah and the Injeel.** *(Allaah will also make him)* **a Rasool to the Bani Israa'eel** *(and he shall tell them)*, **'Indeed I come to you with a sign** *(a miracle)* **from your Rabb** *(to prove that I am Allaah's Rasool)*. *(The miracle is that)* **I can fashion for you out of clay the likeness of a bird, then breath onto it and it becomes** *(a living)* **bird by the permission** *(order)* **of Allaah. I cure him who was born blind and the leper, and I raise the dead with the permission of**

Allaah. I can *(also)* **inform you of what you eat and what you store in your homes. Surely in this is a sign for you** *(that I am truly Allaah's messenger)* **if you are Mu'mineen. I** *(have come to)* **confirm the** *(general principles and injunctions of the)* **Torah that was before me, to make lawful for you some of that which was forbidden for you and I come to you with a sign from your Rabb. So** *(now that you have seen the miracles, you ought to)* **fear Allaah and obey me. Verily Allaah is my Rabb and your Rabb, so worship Him** *(Only, without ascribing partners to Him)*. **This** *(believing in Allaah, obeying His Rasool and thus gaining His pleasure)* **is the straight path.**

Verses 110-111 of Surah Maa'idah state:

وَ اِذْ تَخْلُقُ مِنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ بِاِذْنِىْ فَتَنْفُخُ فِيْهَا فَتَكُوْنُ طَيْرًا بِاِذْنِىْ وَتُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ بِاِذْنِىْ ۚ وَ اِذْ تُخْرِجُ الْمَوْتٰى بِاِذْنِىْ ۚ وَ اِذْ كَفَفْتُ بَنِىْٓ اِسْرَآءِيْلَ عَنْكَ اِذْ جِئْتَهُمْ بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ (١١٠) وَ اِذْ اَوْحَيْتُ اِلَى الْحَوَارِيّٖنَ اَنْ اٰمِنُوْا بِىْ وَ بِرَسُوْلِىْ ۚ قَالُوْٓا اٰمَنَّا وَاشْهَدْ بِاَنَّنَا مُسْلِمُوْنَ (١١١)

TRANSLATION: *(Remember also)* **When you would create the form of a bird from sand, blow into it and it would become a living bird by My order. And you would cure those born blind and the lepers by My order, and** *(when you would)* **raise the dead** *(alive from their graves)* **by My order. And** *(remember)* **when I restrained the Bani Israa'eel from** *(killing)* **you when you came to them with clear signs** *(miracles)* **and the Kaafiroon from them said, 'This** *(the miracles)* **is but obvious magic!'** *(Allaah will further tell Isa υ to remember)* **"When I inspired the Disciples with the instruction to believe in Me and in My Rasool** *(Isa υ)*, **they said, 'We believe and You be witness that we have certainly surrendered** *(ourselves to the obedience of Allaah)*.**'"**

Verse 6 of Surah Saff states:

وَ اِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِىْٓ اِسْرَآءِيْلَ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرٰىةِ وَ مُبَشِّرًا بِرَسُوْلٍ يَّاْتِىْ مِنْۢ بَعْدِى اسْمُهٗٓ اَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ (۶)

TRANSLATION: *(Also remember the time)* **When Isa the son of Maryam said, "O children of Israa'eel! Indeed I am the Rasool of Allaah** *(who has been sent)* **to you, confirming the Torah before me and giving** *(you)* **the good news of a Rasool to come after me** *(among the Arabs)*, **whose name will be Ahmad[400]** *(referring to Rasulullaah ρ)*." **When he** *(Isa υ)* **came to them** *(his people)* **with clear signs** *(miracles to prove that he was a Rasool)*, **they said, "This is clear magic."**

Summary of his Teachings

The message that Hadhrat Isa υ preached to his people included:

- Belief in the Oneness of Allaah
- Accepting and believing in all the Ambiyaa عليهم السلام
- Belief in the Aakhirah
- Belief in the angels
- Belief in Taqdeer
- Belief in the divine scriptures
- Adopting good character
- Avoiding sin
- Imbibing the fervour for Ibaadah
- Avoiding being preoccupied with worldly things
- Love for the creation

[400] The name Ahmad, which Hadhrat Isa υ used to refer to Rasulullaah ρ has been translated in Greek manuscripts of the Bible as "Periclytos" or "Paraclete". In English Bibles, this word is deliberately mistranslated into words such as "Counsellor", "Comforter", "Intercessor", "Spirit of truth" and sometimes even "Holy Spirit".

Together with these basic principles, Hadhrat Isa υ advised the people with the words of the Torah and Injeel. However, with their stubborn and insolent nature still intact, the Jews did all they could to oppose him. **It was only a small group from amongst them who accepted his message and supported him.**

In the Words of the Qur'aan

Describing the preaching of Hadhrat Isa υ, Allaah says in verses 63-65 of Surah Zukhruf:

وَلَمَّا جَآءَ عِيْسٰى بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَ لِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِىْ تَخْتَلِفُوْنَ فِيْهِ ۚ فَاتَّقُوا اللهَ وَ اَطِيْعُوْنِ (٦٣) اِنَّ اللهَ هُوَ رَبِّىْ وَ رَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ (٦٤) فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ ظَلَمُوْا مِنْ عَذَابِ يَوْمٍ اَلِيْمٍ (٦٥)

TRANSLATION: When Isa υ came with the clear signs (to prove Towheed and the fact that he was Allaah's Nabi)***, he said, "I have come to you with wisdom*** (to correct your beliefs) ***and to make clear to you the matters about which you quarrel. So fear Allaah and follow me. Allaah is definitely my Rabb and your Rabb, so worship Him only. This*** (Towheed) ***is the straight path." However***, (despite his clear teachings) ***the parties*** (among his followers) ***differed between themselves*** (and divided into many denominations)***. May the oppressors*** (the Kuffaar) ***suffer the destruction of a painful day's punishment!***

Verses 6-7 of Surah Saff state:

وَ اِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِىْۤ اِسْرَآءِيْلَ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرٰىةِ وَ مُبَشِّرًۢا بِرَسُوْلٍ يَّاْتِىْ مِنْۢ بَعْدِى اسْمُهٗۤ اَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ (۶) وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَ هُوَ يُدْعٰۤى اِلَى الْاِسْلَامِ ؕ وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ (۷)

(Also remember the time) **When Isa the son of Maryam said, "O children of Israa'eel! Indeed I am the Rasool of Allaah** *(who has been sent)* **to you, confirming the Torah before me and giving** *(you)* **the good news of a Rasool to come after me** *(among the Arabs)*, **whose name will be Ahmad[401]** *(referring to Rasulullaah ρ)*." **When he** *(Isa υ)* **came to them** *(his people)* **with clear signs** *(miracles to prove that he was a Rasool)*, **they said, "This is clear magic." Who can be more unjust than he who forges lies about Allaah** *(by claiming that Allaah's has partners)* **when he is being called to Islaam? Allaah does not guide unjust people** *(the Kuffaar who refuse to accept the truth despite acknowledging that it is the truth)*.

Verses 52-53 of Surah Aal Imraan state:

فَلَمَّاۤ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ مَنْ اَنْصَارِىْۤ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ ۚ اٰمَنَّا بِاللّٰهِ ۚ وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ (۵۲) رَبَّنَاۤ اٰمَنَّا بِمَاۤ اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ (۵۳)

TRANSLATION: When Isa υ sensed kufr *(the intention to cause enmity and harm)* **from them** *(the Jews)*, **he said, "Who shall be my helpers towards** *(spreading the Deen of)* **Allaah?" The Disciples replied, "We shall be the helpers** *(of the Deen of)* **Allaah. We believe in Allaah and you be the witness that we are indeed Muslims** *(subservient to Allaah)*. **Our Rabb, we believe in what You have revealed** *(the Injeel)* **and we have followed the Rasool** *(Isa υ)*, **so record us among those who have testified** *(to the truth of Towheed and Isa υ)*."

[401] The name Ahmad, which Hadhrat Isa υ used to refer to Rasulullaah ρ has been translated in Greek manuscripts of the Bible as "Periclytos" or "Paraclete". In English Bibles, this word is deliberately mistranslated into words such as "Counsellor", "Comforter", "Intercessor", "Spirit of truth" and sometimes even "Holy Spirit".

The Hawaariyyeen (Disciples)

Rasulullaah ρ said that every Nabi has a few men who are his *Hawaariyyeen* (aides) and his was Hadhrat Zubayr τ. Another narration states that every Nabi has two such aides in this world and two in the Aakhirah. Rasulullaah ρ then stated that his two in this world were Hadhrat Abu Bakr τ and Hadhrat Umar τ, while the two in the Aakhirah were Hadhrat Jibra'eel υ and Hadhrat Mikaa'eel υ.

Hadhrat Isa υ also had a few *Hawaariyyeen,* who assisted him in his duty, braved trying situations in the cause and gave everything for the propagation and preservation of the religion that Hadhrat Isa υ brought. They constantly remained in the company of Hadhrat Isa υ and thus earned the title of the 'Helpers of Allaah'; meaning 'Helpers of the Deen of Allaah'. These men adopted the lifestyle of Hadhrat Isa υ and never deserted him. **They were mostly from the working class, as are the initial followers of all the Ambiyaa** عليهم السلام**. This is because the wealthier classes tend to join the Nabi only after the signs of his domination appear.** It is at this stage that many of the affluent people see no option but to follow the Nabi. Of course, there have been exceptions.

The Qur'aan lauds the *Hawaariyyeen* because they responded to the call of Hadhrat Isa υ by declaring that they are prepared to assist in the propagation of the Deen of Hadhrat Isa υ at a time when others were opposing him. In Surah Saff, Allaah exhorts the Muslims to be the helpers of the Deen like the *Hawaariyyeen* of Hadhrat Isa υ who devoted themselves with all sincerity to propagating the Deen of Hadhrat Isa υ. **In fact, Hadhrat Shah Abdul Qaadir** رحمه الله **writes in the commentary of this verse of Surah Saff that it was through the tireless efforts of the disciples of Hadhrat Isa υ that his religion flourished so widely.**

There are hypocrites in the following of all reformers, whose objective is to injure the cause of the reformer for some worldly benefit. However, Allaah always informs the Ambiyaa عليهم السلام of such persons because their potential to cause harm is greater than the harm enemies are capable of causing. **It is for this reason that no Nabi υ has ever had a hypocrite as a confidant or a close companion.** However, the Ambiyaa عليهم السلام do sometimes overlook such persons for good reason. Someone once asked Rasulullaah ρ why he tolerated the Munaafiqeen (hypocrites), when he knew who they were, instead of having them executed and thereby purging the Muslims of this inside enemy. Rasulullaah ρ told him that because these Munaafiqeen professed to be Muslims, it would be improper to have them executed because the Kuffaar would then accuse him of killing his own companions.

Nonetheless, the *Hawaariyyeen* of Hadhrat Isa υ pledged their allegiance to him and maintained their loyalty to him even after he was raised to the heavens. Allaah therefore assisted them in their efforts and granted them success.

In the Words of the Qur'aan

Discussing the *Hawaariyyeen*, Allaah says in verse 111 of Surah Maa'idah:

وَ اِذْ اَوْحَيْتُ اِلَى الْحَوَارِيّنَ اَنْ اٰمِنُوْا بِىْ وَ بِرَسُوْلِىْ ۚ قَالُوْا اٰمَنَّا وَاشْهَدْ بِاَنَّنَا مُسْلِمُوْنَ (١١١)

TRANSLATION: *(Allaah will further tell Isa υ to remember)* **"When I inspired the Disciples with the instruction to believe in Me and in My Rasool** *(Isa υ)***, they said, 'We believe and You be witness that we have certainly surrendered** *(ourselves to the obedience of Allaah)***.'"**

Verse 14 of Surah Saff states:

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْۤا اَنْصَارَ اللّٰهِ كَمَا قَالَ عِيْسَى ابْنُ مَرْيَمَ لِلْحَوَارِيّٖنَ مَنْ اَنْصَارِيْۤ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ فَاٰمَنَتْ طَّآئِفَةٌ مِّنْۢ بَنِيْۤ اِسْرَآءِيْلَ وَ كَفَرَتْ طَّآئِفَةٌ ۚ فَاَيَّدْنَا الَّذِيْنَ اٰمَنُوْا عَلٰى عَدُوِّهِمْ فَاَصْبَحُوْا ظٰهِرِيْنَ (۱۴)

TRANSLATION: O you who have Imaan! Be the helpers of *(the Deen of)* **Allaah** *(by assisting in its propagation in every manner,)* **as** *(the disciples of Isa υ did when)* **Isa the son of Maryam said to the disciples, "Who will help me towards** *(propagating the Deen of)* **Allaah?" The disciples replied, "We shall be the helpers of** *(the Deen of)* **Allaah."** *(Consequently, they actively engaged in propagating the Deen that Isa υ taught them.)* **So** *(it was soon seen that)* **a group of the Bani Israa'eel had Imaan while a group of them rejected Imaan** *(and the two parties clashed in opposition)*. *(As is Our promise,)* **We assisted those with Imaan against their enemies and they** *(the Mu'mineen)* **became victorious over them** *(the Kuffaar)*.

The Set Table from the Heavens

Although the *Hawaariyyeen* were sincere devotees of Hadhrat Isa υ, they were poor and simple people and initially lacked proper knowledge and understanding of the Deen. Just as it is important to be selfless in the effort for Deen, it is also necessary to be independent in one's ability to provide for oneself. Despite their loyalty to Hadhrat Isa υ, the *Hawaariyyeen* were always struggling to find food to feed themselves, so they once made a request to Hadhrat Isa υ. Though they had seen many miracles at his hand, they said, "**O Isa, son of Maryam! Is your Rabb able to send to us a set** *(fully laid)* **table** *(spread with food)* **from the skies?**"

The *Hawaariyyeen* did have immense respect for Hadhrat Isa υ, but because of their lack of training in cultural ethics, they made the request in this manner, least realising that it appeared disrespectful. What they really wanted was for Allaah to show them a miracle that would reinforce their conviction and also free them of concern for food so that they could devote more time to the Deen.

Hadhrat Isa υ told them that although Allaah certainly had the ability to do anything, **it does not behove the good servants of Allaah to test Allaah's capabilities.** The *Hawaariyyeen* immediately took heed and clarified to Hadhrat Isa υ that they did not intend to test Allaah. All they wanted was to free themselves from earning for a while, to be able to be sustained by this gift from Allaah and to reinforce their conviction in the prophethood of Hadhrat Isa υ. In this manner, they would be able to convey the message to the people with more conviction and insight.

Seeing their sincerity, Hadhrat Isa υ instructed them to first fast for thirty days. Thereafter, he made du'aa, saying, "**O Allaah, our Rabb! Send down to us a set table** *(spread with food)* **from the heavens so that it may be a** *(day of)* **celebration for those of us present here and for those of us still to come** *(when they recall the day)* **and a sign from You** *(to show Your power and prove the truthfulness of my prophethood)*. **Provide for us, for You are the Best of providers** *(because You can provide without effort or labour)*".

In response to this du'aa Allaah said, "**I shall certainly send it** *(the set table)* **to you.** *(However)* **Whoever of you commits kufr after this** *(miracle)*, **I will surely punish him in a manner** *(so severe)* **that I will never punish anyone in the universe** *(so severely)*".

In the Words of the Qur'aan

This episode is related in verses 112-115 of Surah Maa’idah in the following words:

اِذْ قَالَ الْحَوَارِيُّوْنَ يٰعِيْسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيْعُ رَبُّكَ اَنْ يُّنَزِّلَ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ ؕ قَالَ اتَّقُوا اللهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ (١١٢) قَالُوْا نُرِيْدُ اَنْ نَّاْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوْبُنَا وَنَعْلَمَ اَنْ قَدْ صَدَقْتَنَا وَنَكُوْنَ عَلَيْهَا مِنَ الشّٰهِدِيْنَ (١١٣) قَالَ عِيْسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَآ اَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِّاَوَّلِنَا وَاٰخِرِنَا وَ اٰيَةً مِّنْكَ ۚ وَارْزُقْنَا وَاَنْتَ خَيْرُ الرّٰزِقِيْنَ (١١٤) قَالَ اللهُ اِنِّىْ مُنَزِّلُهَا عَلَيْكُمْ ۚ فَمَنْ يَّكْفُرْ بَعْدُ مِنْكُمْ فَاِنِّىْٓ اُعَذِّبُهٗ عَذَابًا لَّآ اُعَذِّبُهٗٓ اَحَدًا مِّنَ الْعٰلَمِيْنَ (١١٥)٪

TRANSLATION: *(Remember also the time)* **When the Disciples said, “O Isa, son of Maryam! Is your Rabb able to send to us a set** *(fully laid)* **table** *(spread with food)* **from the skies?” He** *(Isa υ)* **replied, “Fear Allaah** *(and do not make such requests)* **if you are indeed Mu'mineen** *(if you truly have Imaan, you need not ask for miracles)* **!” They said, “We wish to eat from it, to put** *(the Imaan in)* **our hearts at ease, to know** *(to have added conviction)* **that you have been truthful to us** *(in your claim to prophethood)* **and to be witnesses to it** *(to this wonderful event)*. **” Isa the son of Maryam prayed, “O Allaah, our Rabb! Send down to us a set table** *(spread with food)* **from the heavens so that it may be a** *(day of)* **celebration for those of us present here and for those of us still to come** *(when they recall the day)* **and a sign from You** *(to show Your power and prove the truthfulness of my prophethood)*. **Provide for us, for You are the Best of providers** *(because You can provide without effort or labour)*. **” Allaah said, “I shall certainly send it** *(the set table)* **to you.** *(However)* **Whoever of you commits kufr after this** *(miracle)*, **I will surely punish him in a manner** *(so severe)* **that I will never punish anyone in the universe** *(so severely)*. **”**

An Important Note

Did the laden table descend from the heavens or not? Neither the Qur'aan nor authentic Ahadeeth say anything about this question. However, Imaam Mujaahid رحمه الله and Imaam Hasan Basri رحمه الله have mentioned that when they heard the warning, the *Hawaariyyeen* opted not to have the table sent down

because they feared that they should ever fall foul of it. It is also noted that the Christians have not mentioned anything about the set table from the heavens. This indicates that it never did come otherwise they would have certainly boasted about it.

However, the majority of Mufassireen share the opinion of Hadhrat Abdullaah bin Abbaas τ and Hadhrat Ammaar bin Yaasir τ, who claim that the table did descend from the heavens. Mufassireen differ with regard to the details of the table. **While some say that it came for only one day, while others claim that it came everyday for forty days.** Furthermore, some say that they were instructed to feed it only to the poor and ill and not to the wealthy, but they then disobeyed this instruction. Others say that the instruction was not to store the food for the following day, which they disobeyed. **Nonetheless, their disobedience led to them being deprived of more food from the heavens and them being transformed into apes and swine.** And Allaah knows best.

However, it needs to be borne in mind that it was not the *Hawaariyyeen* who disobeyed the instruction, but other people. This is evident because the Qur'aan praises the *Hawaariyyeen* as devoted and obedient servants of Allaah.

It has also been reported from the Sahabah ψ that an angel brought the table down from the heavens while Hadhrat Isa υ was engaged in du'aa. When he saw it, Hadhrat Isa υ performed two Rakaahs salaah in gratitude before uncovering the food. **There was fried fish, fresh fruit and bread on the table, all of which caused a wonderful aroma to waft through the air.** When Hadhrat Isa υ bade the people to eat, they submitted that he should start first. However, Hadhrat Isa υ reminded them that the food came because of their request and he would not be eating from it. Worried that they should eat when he was not eating, the

Hawaariyyeen hesitated. Noticing their hesitation, Hadhrat Isa υ told them to call the poor and incapacitated people to eat first since they were most deserving of a share in the food. **They then called for such people and even after a thousand of them had eaten to their fill, the food was still as much as it had originally been.**

Hadhrat Shah Abdul Qaadir رحمه الله writes in his Tafseer that this table was sent down on a Sunday and it is because of this that the Christians regard Sundays as days of worship. It is also perhaps of this du'aa of Hadhrat Isa υ that it is seen that Christians are usually wealthy nations.

A Sermon Delivered by Hadhrat Ammaar τ

After mention of the laden table sent to Hadhrat Isa υ and his disciples, the eminent Sahabi Hadhrat Ammaar bin Yaasir τ delivered a sermon, in which he said, "When Hadhrat Isa υ prayed for the set table from the heavens, Allaah responded by telling him that the condition for it being sent was that no stealing, hiding or storing of the food takes place. If this condition is breached, the food will stop coming and the guilty ones will be punished very severely. **O Arabs! Think about yourselves. You were once holding the tails of camels and goats as you grazed them in the desert. Allaah then sent to you His chosen Rasul-messenger through His grace, whose lineage you knew very well. He then informed you that you will soon take control over the territories of the non-Arabs, but also vehemently forbade you from amassing gold and silver after being exposed to it. However, the time is nigh that you will start to amass gold and silver, after which you will also become deserving of a severe punishment from Allaah."**[402]

[402] Tafseer Ibn Katheer.

Hadhrat Isa υ did not marry or settle in a home. All he did was move from town to town to propagate the message of Allaah. He spent the night wherever he found himself at night, without bothering to secure the necessary means and comforts. Because he offered the people both spiritual and physical healing, there was always a large crowd of people eager to listen to him and many became his followers.

However, this proved to be a thorn in the sides of the Jews, who abhorred his growing popularity and feared that his religion would overshadow Judaism. The Jewish leaders therefore started to devise plans to put a stop to Hadhrat Isa υ. They eventually decided to incite the king against Hadhrat Isa υ so that he could effectively stop him.

Although the Jews were allowed limited liberties under the Roman rule in Palestine and could try people under their traditional law, they were bound to enforce punishment only under the Roman law. Blinded by the hatred they had for Hadhrat Isa υ, the Jews sacrificed their enmity for the Roman emperor to put a stop to the new religion, they therefore approached the Emperor and told him that Hadhrat Isa υ posed a threat to all of the Roman empire because together with wiping out the Jewish religion, he will soon seize control over the Roman empire because of his tremendous influence over the people. They told him that Hadhrat Isa υ mesmerises people with his miraculous feats so that he could influence them to appoint him as king of the Jews and eventually king of all. They went further to accuse Hadhrat Isa υ of wanting to make people irreligious. They therefore proposed to the king to put an end to the efforts of Hadhrat Isa υ before it got too late.

The king then permitted the Jews to arrest Hadhrat Isa υ and bring him to the royal court for judgement. The Jews were pleased with the warrant they received from the king and started to congratulate each other. They agreed to arrest Hadhrat Isa υ at a time when he was alone so that the people may not protest. The words of the Bible referring to this incident are:

"Then the chief priests and the Pharisees called a meeting of the Sanhedrin. "What are we accomplishing?" they asked. "Here is this man performing many signs. If we let him go on like this, everyone will believe in him, and then the Romans will come and take away both our temple and our nation." Then one of them, named Caiaphas, who was high priest that year, spoke up, "You know nothing at all! [50] You do not realize that it is better for you that one man die for the people than that the whole nation perish." He did not say this on his own, but as high priest that year he prophesied that Jesus would die for the Jewish nation"[403]

The discussion that Hadhrat Isa υ had with his disciples as quoted in the verses of Surah Aal Imraan and Surah Saff took place when he sensed that the Jews were bent on opposing him and putting an end to his duty. He then gathered the *Hawaariyyeen* and told them that the time was near when they would be put through the most gruelling of tests. He wanted to know from them which of them would pledge to continue serving and propagating the Deen. It was then that the *Hawaariyyeen* declared, "**We shall be the helpers** *(of the Deen of)* **Allaah. We believe in Allaah and you be the witness that we are indeed Muslims** *(subservient to Allaah)*. **Our Rabb, we believe in what You have revealed** *(the Injeel)*

[403] New International Version, John 11: 47-51.

and we have followed the Rasool *(Isa υ)*, **so record us among those who have testified** *(to the truth of Towheed and Isa υ)*".[404]

These words were the same as all the devoted followers of the Ambiyaa عليهم السلام spoke when their Ambiyaa عليهم السلام called for their support. Upon this reply from them, Hadhrat Isa υ prayed for them and then recited to them the revelation that Allaah had sent to him.

Allaah had made the following five promises to Hadhrat Isa υ:

1. That he will not be killed by the Jews
2. He would be raised to the heavens
3. He will be protected from the libelling of his enemies
4. His followers would dominate over their enemies until the Day of Qiyaamah
5. Allaah will be judge over the differences between his followers on the Day of Qiyaamah

This is articulated in the verse 55 of Surah Aal Imraan, where Allaah says, "**O Isa, I shall take you away** *(from this world)*, **raise you to Me** *(to the heavens)*, **purify you from** *(the company of)* **those who disbelieve and make those who follow you above** *(superior to)* **those who disbelieve** *(the Jews)* **until the Day of Qiyaamah. Then to Me shall you all return and I shall judge between you concerning those things about which you differed.**"

Every Nabi υ met opposition from his people and it had always been the practice of Allaah to do one of the following two things when the people resolve not to accept the Nabi υ:

[404] Surah Aal Imraan, verses 52-53.

1. **The nation is wiped out by Allaah's punishment,** as happened to the Aad and the Thamud
2. **Allaah instructs the Nabi υ to emigrate from the land to a place where he receives support from others to eventually prevail over his people.** This happened when Hadhrat Ibraheem υ left Iraq to emigrate to Shaam, when Hadhrat Moosa υ left Egypt to emigrate to Madyan and when Rasulullaah ρ left Makkah to emigrate to Madinah

Allaah took the second course of action with Hadhrat Isa υ, but his place of emigration was the heavens. He will return to earth before Qiyaamah.

Narrations from both the Jews and Christians confirm that when the head of the Jews learn that Hadhrat Isa υ had left the crowd of people and was alone with his disciples in a locked house, he immediately had the house surrounded. The plan was to arrest Hadhrat Isa υ and have him presented before the king to be crucified because the sentence had already been passed on the grounds that he was causing strife and dissent amongst the people. The soldiers and Jews then raided the house.

However, Allaah protected His chosen Nabi by raising him to the heavens and changing the appearance of one of the Jews so that he looked just like Hadhrat Isa υ. Thinking that he was Hadhrat Isa υ, the others grabbed hold of him. It is this episode that Allaah refers to when He says, "**They never killed him, nor did they crucify him, but they were cast into doubt** *(when Allaah made the people think that another person was Isa υ, whom they killed instead)*. **Indeed those who dispute about him** *(who say that Isa υ was crucified)* **are definitely in doubt. The only**

knowledge they possess *(about Isa υ)* **is guesswork** *(they have no accurate knowledge about his whereabouts)*. **With certainty, they never killed him**".[405]

Historical reports make it clear that although the order for execution proceeded from the Roman court, it was the by the instigation of the Jews that it was passed. It is for this reason that the Qur'aan pins the blame to trying to assassinate Hadhrat Isa υ upon the Jews. In fact, all the four books of the Bible agree that the Roman king Pilate was reluctant to have Hadhrat Isa υ executed, but the continued insistence by the Jews and the treat of anarchy that they raised finally sort him.

The Bible states, "What shall I do, then, with Jesus who is called the Messiah?" Pilate asked. They all answered, "Crucify him!" "Why? What crime has he committed?" asked Pilate. But they shouted all the louder, "Crucify him!" When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this man's blood," he said. "It is your responsibility!" All the people answered, "His blood is on us and on our children!" Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified".[406]

In their historical works, many Jews have boasted about being the ones responsible for the crucifixion. Nonetheless, the Qur'aan makes it explicitly clear that Hadhrat Isa υ was never killed or crucified, but that Allaah raised him alive to the heavens, where is living to this day.

---

[405] Surah Nisaa, verse 157.
[406] Matthew 27:22-26.

Verses 157-158 of Surah Nisaa state:

وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسٰى ابْنَ مَرْيَمَ رَسُوْلَ اللهِ ۚ وَمَا قَتَلُوْهُ وَمَا صَلَبُوْهُ وَلٰكِنْ شُبِّهَ لَهُمْ ؕ وَ اِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِىْ شَكٍّ مِّنْهُ ؕ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوْهُ يَقِيْنًا (١٥٧)ۙ بَلْ رَّفَعَهُ اللهُ اِلَيْهِ ؕ وَكَانَ اللهُ عَزِيْزًا حَكِيْمًا (١٥٨)

TRANSLATION: And *(they are also cursed)* **because they said, "Without doubt we have killed Maseeh Isa the son of Maryam, the Rasool of Allaah." They never killed him, nor did they crucify him, but they were cast into doubt** *(when Allaah made the people think that another person was Isa* υ*, whom they killed instead)***. Indeed those who dispute about him** *(who say that Isa* υ *was crucified)* **are definitely in doubt. The only knowledge they possess** *(about Isa* υ*)* **is guesswork** *(they have no accurate knowledge about his whereabouts)***. With certainty, they never killed him. On the contrary, Allaah raised him towards Himself** *(in the heavens)***. Allaah is Mighty** *(Powerful to do whatever He wants)***, the Wise.**

Imaam Dahhaak رحمه الله stated that when Hadhrat Isa υ was alone with his disciples, it was Shaytaan who alerted the Jews about his whereabouts. They then surrounded the house with four thousand men. **Hadhrat Isa υ then asked the disciples which of them would volunteer to go outside so that he may be executed. In return for this, Hadhrat Isa υ promised that the person would be with him in Jannah. A man stood up and Hadhrat Isa υ gave his turban and clothing to him. Allaah then changed the man's appearance to look exactly like Hadhrat Isa υ. It was this man who was crucified and Hadhrat Isa υ was raised to the heavens.**

Another narration states that the Jews sent one of their men in the house to kill Hadhrat Isa υ, but he could not find anyone inside. When he came out to inform them, Allaah had already altered his appearance to resemble Hadhrat Isa υ and, despite his incessant protests, he was killed instead.[407] It is stated that after the execution, some of the Jews were in doubt and asked, "Although the face is that of Isa, the body does not appear to be his. Furthermore, if this is Isa, where is our man and if this is our man, then where is Isa?"

Concluding the incident, Allaah says:

وَ اِنْ مِّنْ اَہْلِ الْکِتٰبِ اِلَّا لَیُؤْمِنَنَّ بِہٖ قَبْلَ مَوْتِہٖ ۚ وَیَوْمَ الْقِیٰمَۃِ یَکُوْنُ عَلَیْہِمْ شَہِیْدًا (١٥٩)ۚ

TRANSLATION: Every person belonging to the Ahlul Kitaab shall certainly believe in him *(Isa υ)* **before his death, and on the Day of Judgement, he** *(Isa υ)* **shall be a witness against them.**[408]

Some scholars say that the pronoun 'his' in the phrase 'his death' refers to the person of the Ahlul Kitaab. This means that the person will believe in the Nubuwwah of Hadhrat Isa υ when the person is dying and can see the unseen. However, such Imaan is invalid, just as it was in the case of Fir'oun.

However, majority of scholars as well as a large group of Sahabah ψ and Taabi'een are of the opinion that the pronoun 'his' refers to Hadhrat Isa υ. This

---

[407] Maz'hari.
[408] Surah Nisaa, verse 159.

means that although they do not believe in him, they will when he descends back to earth before Qiyaamah. He will then expel all forms of kufr from earth and only true Islaam will reign. Rasulullaah ρ said that when Hadhrat Isa υ will return to earth, he will come as a just ruler and kill Dajjaal and rid the earth of swine. He will also destroy the cross and it will only be Allaah Who will be worshipped on earth. After narrating this Hadith, Hadhrat Abu Hurayrah τ said, "You may also recite the verse of the Qur'aan which makes it clear that every member of the Ahlul Kitaab will believe in him before he dies." He then thrice repeated "Before the death of Isa υ".[409]

This also reiterates the fact that Hadhrat Isa υ did not pass away, but will do so only after he returns before Qiyaamah. This is also substantiated by verse 61 of Surah Zukhruf in which Allaah says, "**And he** *(Isa υ)* **is certainly a sign of Qiyaamah** *(proving that just as Allaah created him miraculously, Allaah can also enact the miraculous feat of resurrecting mankind)*, **so never doubt it, and follow me.** *(All of)* **This** *(towards which I am calling you)* **is the straight path.**" Hadhrat Abdullaah bin Abbaas τ stated that Hadhrat Isa υ being a sign of Qiyaamah also refers to his return before Qiyaamah, which will denote that Qiyaamah is imminent.

A Witness on the Day of Qiyaamah

The Ambiyaa عليهم السلام will be summoned on the Day of Qiyaamah and questioned about the response they received from their people when they conveyed the message to them. This will be a critical juncture for every nation because they will anticipate the intercession of their Nabi υ and entertain the hope that the words of their Nabi υ would secure their salvation. However, those who rejected the message will only find further incrimination and damnation in this. Allaah makes specific reference to the time when He will summon Hadhrat Isa υ for questioning on the Day of Qiyaamah. This is mentioned in the following verses of Surah Maa'idah:

---

[409] Qurtubi.

Verses 116-120 of Surah Maa'idah state:

وَ اِذْ قَالَ اللهُ يٰعِيْسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِیْ وَ اُمِّیَ اِلٰهَيْنِ مِنْ دُوْنِ اللهِ ؕ قَالَ سُبْحٰنَکَ مَا يَكُوْنُ
لِیْ اَنْ اَقُوْلَ مَا لَيْسَ لِیْ * بِحَقٍّ ؕؔ اِنْ کُنْتُ قُلْتُهٗ فَقَدْ عَلِمْتَهٗ ؕ تَعْلَمُ مَا فِیْ نَفْسِیْ وَلَآ اَعْلَمُ مَا فِیْ نَفْسِکَ
ؕ اِنَّکَ اَنْتَ عَلَّامُ الْغُيُوْبِ (١١٦) مَا قُلْتُ لَهُمْ اِلَّا مَآ اَمَرْتَنِیْ بِهٖٓ اَنِ اعْبُدُوا اللهَ رَبِّیْ وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ
شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ۚ فَلَمَّا تَوَفَّيْتَنِیْ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيْهِمْ ؕ وَ اَنْتَ عَلٰی كُلِّ شَیْءٍ شَهِيْدٌ (١١٧) اِنْ تُعَذِّبْهُمْ
فَاِنَّهُمْ عِبَادُکَ ۚ وَ اِنْ تَغْفِرْ لَهُمْ فَاِنَّکَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ (١١٨) قَالَ اللهُ هٰذَا يَوْمُ يَنْفَعُ الصّٰدِقِيْنَ صِدْقُهُمْ ؕ
لَهُمْ جَنّٰتٌ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ رَضِیَ اللهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِکَ الْفَوْزُ الْعَظِيْمُ
(١١٩) لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِيْهِنَّ ؕ وَهُوَ عَلٰی كُلِّ شَیْءٍ قَدِيْرٌ (١٢٠)٪

TRANSLATION: *(Do not forget the time)* **When** *(on the Day of Qiyaamah)* **Allaah shall say, "O Isa son of Maryam! Did you say to the people, 'Take myself and my mother both as Ilaah instead of Allaah?'" He** *(Isa υ)* **will reply, "I express Your purity** *(You have no need for partners)* **! It does not befit me to say what I have no right to say! If I had said so, You would certainly have knowledge of it** *(You therefore know that I did not say anything like it)*. **You know what is in my heart and I do not know what is in Your knowledge. Most assuredly, You are the Knower of the unseen. I told them only what You had commanded me** *(to tell them, which is)*: **Worship Allaah, Who is my Rabb and your Rabb! I was a witness to them as long as I was with them.** *(However)* **When You took me away** *(raised me to the heavens)*, **then You were watching over them** *(You have perfect knowledge about what they said and did after I had left them)*. **You are Witness over all things. If You punish them, then verily they are Your slaves** *(and You are at liberty to treat them as You please)*, **and if You forgive them, then surely You are the Mighty, the Wise** *(and Your reason for doing so is filled with wisdom)*." **Allaah will say, "This** *(Day of Qiyaamah)* **is the day when the truthfulness of the truthful ones shall profit them. They shall have** *(as a reward)* **Jannaat beneath which rivers flow, where they shall live forever and ever." Allaah is pleased with them and they are pleased with Him** *(with the way in which He shall reward them)*. **This** *(attaining Allaah's pleasure)* **is a magnificent achievement. To Allaah belongs the kingdom of the heavens and the earth and whatever is within them. He has power over all things.**

Haafidh Ibn Asaakir رحمه الله has quoted a narration from Hadhrat Abu Moosa Ash'ari τ in which Rasulullaah ρ said that Hadhrat Isa υ will be summoned on the Day of Qiyaamah together with all the other Ambiyaa عليهم السلام. Allaah will recount all the favours that he was blessed with in this world, which he will acknowledge. Allaah will then ask him, "**Did you say to the people, 'Take myself and my mother both as Ilaah instead of Allaah?**" Hadhrat Isa υ will deny it. Allaah will then summon the Christians and ask them about this. When they will lie and claim that he did tell them to do this, Hadhrat Isa υ will be overcome with fear and fall prostrate before Allaah. He will remain like this for what would seem like a period of a thousand years before Allaah disproves the Christians and then dispatches them all off to Jahannam.[410]

[410] Tafseer Ibn Katheer (Vol.1)

Lessons and Conclusions

A Physical Description of Hadhrat Isa υ

In the narration describing the journey of Mi'raaj, Rasulullaah ρ said, "When I met Isa, I found him to be of average height and with a fair, but reddish complexion. **His body was so radiant that it appeared as if he had just emerged from the bath.**" Another narration adds that he had long hair, which reached up to his shoulders.[411]

The Da'wah of Hadhrat Isa υ

The Injeel (Bible) given to Hadhrat Isa υ was essentially a completion of the Torah given to Hadhrat Moosa υ. Therefore, while the basis of the Injeel was really the teachings of the Torah, it served the fundamental purpose of correcting that which the Jews had corrupted in the Torah. While there were many issues that the Injeel sought to redress, there were a few which Hadhrat Isa υ gave particular attention to.

The Jews had divided into four groups in terms of their beliefs, all of whom were deviated. These were:

1. A group of them believed that reward for all good deeds and punishment for all sins will be received in this very world and there shall be no need for the Aakhirah. This was the *Sadooqi* group

[411] Bukhaari.

2. There was another group called the *Farisi* who believed that the Aakhirah was a reality to be, **but believed that the pleasure of Allaah is found only in forsaking the pleasures of this world. They therefore left the towns and cities and lived in seclusion in forests and deserts, living lives of austerity and abstinence.** However, even before the coming of Hadhrat Isa υ, these people lost their identities and, although pretending to be ascetic, they engaged in the darkest of sins and indulgences in private

3. The third group was called the *Kaahineen*. These people served the temples and were responsible for carrying out their rituals and customary practices. However, the practices that required sincerity and piety as prerequisites **were turned into a trade and people were required to make offerings to them before they did anything. In fact, they even went as far as altering the teachings of the Torah to accommodate their trade**

4. The fourth group was in control over all the others. In fact, they gradually got the others to believe that the fundamentals and belief system of the religion meant nothing unless it was sanctioned by them. **They gave themselves the right to declare what was unlawful as lawful and vice versa. They added and omitted from the Deen whatever they wished and would pass judgement over others, declaring whether they were destined for Jannah or Jahannam. They were bold enough to alter the words and injunctions of the Torah as and when they pleased and were regarded as gods apart from Allaah. This power they used to satisfy their greed for this world by getting paid gratuities for altering injunctions according to the whims of the people.**

It was therefore amongst the primary tasks of Hadhrat Isa υ to address the wrongs of these groups. He proceeded to point out their wrongs with great love and compassion and continued to make great efforts to reform them. However, those who chose to remain obstinate labelled him as a deviant and opposed him.

Making reference to their evil manner in the Qur'aan, Allaah says:

فَوَيۡلٌ لِّلَّذِيۡنَ يَكۡتُبُوۡنَ الۡكِتٰبَ بِاَيۡدِيۡهِمۡ * ثُمَّ يَقُوۡلُوۡنَ هٰذَا مِنۡ عِنۡدِ اللهِ لِيَشۡتَرُوۡا بِهٖ ثَمَنًا قَلِيۡلًا ؕ فَوَيۡلٌ لَّهُمۡ مِّمَّا كَتَبَتۡ اَيۡدِيۡهِمۡ وَوَيۡلٌ لَّهُمۡ مِّمَّا يَكۡسِبُوۡنَ (٧٩)

TRANSLATION: May those people be destroyed who write the Book with their hands *(dreaming up the words)* **and then say, "This is from Allaah," so that they may sell it for a worthless price** *(for a small commercial profit)*. **May they be destroyed because of what their hands write and may they be destroyed because of what** *(bribes)* **they earn.**

Also amongst the many false beliefs that the Jews propagated was that they would say, "**The Fire will touch us only for a limited number of days."** They professed that since they were the children of Allaah, they would not burn for long in Jahannam even if they sinned.

Also making reference to their false beliefs, Allaah says:

يٰۤاَهۡلَ الۡكِتٰبِ لِمَ تَلۡبِسُوۡنَ الۡحَقَّ بِالۡبَاطِلِ وَتَكۡتُمُوۡنَ الۡحَقَّ وَاَنۡتُمۡ تَعۡلَمُوۡنَ (٧١٪)

TRANSLATION: O people of the book! Why do you mix the truth with falsehood *(Why do you confuse and contaminate your scriptures by changing their words and*

meanings) **and** *(why do you)* **knowingly hide the truth** *(about the prophethood of Muhammad ε as mentioned in your scriptures)***?**[412]

وَ اِنَّ مِنْهُمْ لَفَرِيْقًا يَّلْوٗنَ اَلْسِنَتَهُمْ بِالْكِتٰبِ لِتَحْسَبُوْهُ مِنَ الْكِتٰبِ وَمَا هُوَ مِنَ الْكِتٰبِ ۚ وَيَقُوْلُوْنَ هُوَ مِنْ عِنْدِ اللهِ وَمَا هُوَ مِنْ عِنْدِ اللهِ ۚ وَيَقُوْلُوْنَ عَلَى اللهِ الْكَذِبَ وَهُمْ يَعْلَمُوْنَ (۷۸)

TRANSLATION: Indeed among them *(among the Ahlul Kitaab)* **is a party who twist their tongues with** *(when reciting)* **the Book** *(the Torah)* **so that** *(by their deceptive tone and manner of reading)* **you may regard it** *(the fabrications that they recite)* **as part of the Book when it is really not part of the Book. They say that it is from Allaah when it is not** *(at all)* **from Allaah and they knowingly lie about Allaah.**[413]

وَكَيْفَ يُحَكِّمُوْنَكَ وَعِنْدَهُمُ التَّوْرٰىةُ فِيْهَا حُكْمُ اللهِ ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ ذٰلِكَ ۭ وَمَا اُولٰئِكَ بِالْمُؤْمِنِيْنَ (۴۳)

TRANSLATION: How can they seek judgement from you *(O Muhammad ε)* **when they have with them the Torah which contains Allaah's order** *(to stone married adulterers to death)* **and thereafter they turn away** *(refusing to accept your judgement which corresponds with the law of the Torah)* **? These people** *(certainly)* **do not believe** *(will not accept the law in their own scripture even though they profess that they believe in the scripture)***.**[414]

This verse was revealed when a prominent personality amongst the Jews of Khaybar committed adultery with a certain woman. Both were married and were to be stoned to death according to the Torah. The Jews were reluctant to enforce this law since he was one of their leaders, so they decided to refer the matter to Rasulullaah ρ since his book (the Qur'aan) did not contain the law of rajm.

---

[412] Surah Aal Imraan, verse 71.
[413] Surah Aal Imraan, verse 78.
[414] Surah Maa'idah, verse 43.

Consequently, they sent a message to the Jewish tribe of Bani Quraizah in Madinah telling them to seek a verdict from Rasulullaah ρ with regard to the adultery of a married man and woman. They also made it clear to them to accept the verdict of lashing, but to reject one of rajm (stoning to death). The Jews of the Bani Quraizah told them that Rasulullaah ρ would pass the verdict that they most feared.

The leader of the Jews then approached Rasulullaah ρ and requested him to pass judgement. **Rasulullaah ρ first asked them whether they were prepared to accept his verdict. When they agreed to do so, Rasulullaah ρ ruled that rajm be enforced.** They refused to accept the verdict.

Hadhrat Jibra'eel υ appeared before Rasulullaah ρ and instructed him to allow a Jew by the name of Ibn Suriya to mediate. Ibn Suriya was a one-eyed scholar of the Jews. Rasulullaah ρ summoned Ibn Suriya and asked the Jews whether they recognised him. They replied by saying that none on earth was more learned of the injunctions of the Torah than he. They also agreed when Rasulullaah ρ told them that Ibn Suriya would issue the verdict about the matter on hand.

Rasulullaah ρ then turned to Ibn Suriya and said, "I want you to swear on oath by that Allaah besides whom there is no other deity. By Him Who revealed the Torah to Hadhrat Moosa υ, Who rescued you from Egypt and split the ocean for you. By Him Who shaded you with the clouds and provided Manna and Salwa to you. Do you find in the Torah the injunction that a married adulterer is to be stoned to death?"

Ibn Suriya admitted, “Yes! I swear by the Being by Whom you have asked me to swear that the injunction of rajm is present in the Torah. If I had not the fear of lying and of burning due to changing the laws of the Torah, I would never have admitted to it.” Rasulullaah ρ asked them since when had they adopted this practice of circumventing the law of Allaah. Ibn Suriya replied that whenever a noble person committed adultery, the Jews would ignore it and not enforce the penalty. However, when another person did so, he would be punished. “In this way,” he said, “adultery was rife among the noble people.” He continued, “It once occurred that the son of our king’s uncle committed adultery and was not stoned. Later a common person also committed this vile act and, when we wanted to stone him, his family protested saying that they will not hand him over for execution until the king’s cousin was stoned. It was then decided that a standard form of punishment be meted to one and all. We then resolved that the married adulterer be lashed forty lashes with a rope covered in tar. His face was then blackened and he was paraded throughout the streets riding on a donkey while sitting with his face towards the back of the animal.”

The Jews disliked that this had now surfaced and Ibn Suriya said, “I would have never said this if I did not have the fear that the Torah would be defiled.”

Thereafter Rasulullaah ρ had the guilty couple stoned near the Masjid and submitted to Allaah saying, “O Allaah I am the first to revive Your injunction that was stifled by the Jews.” It was on this occasion that Allaah revealed the above verse.

This incident revealed the truth of the Qur'aan, which exposed the injunctions of the previous scriptures even though the people of the scriptures deny them. However, the truth was verified by their truthful scholars.

Allaah says:

وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ۚ فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۚ فَلَعْنَةُ اللهِ عَلَى الْكٰفِرِيْنَ (٨٩)

TRANSLATION: When a Book *(Qur'aan)* **from Allaah comes to them confirming** *(supporting)* **that** *(Torah)* **which is with them,** *(they reject it)* **even though before this they used to pray for victory over the Kuffaar** *(by saying, "O Allaah! Assist us against our enemies through the avenue and grace of Your final prophet Muhammad ε.")* **However, when what they recognise comes to them** *(the prophethood of Rasulullaah ρ)*, **they deny it** *(they reject it fearing that they will lose their leadership)*. **Allaah's curse is on the Kaafiroon.**[415]

The Jews had settled in Madinah for the sole purpose of meeting Rasulullaah ρ, whom they believed to be the final prophet of Allaah. When they used to fight the idolatrous Arab tribes, they would tell them that they would soon pledge their allegiance to the final messenger of Allaah, under whose command they would annihilate their enemies.

Certain narrations report that the Jews used to make the following du'aa to Allaah: "Oh Allaah! Send the prophet who is mentioned in our scripture, so that we may fight the Arabian Mushrikeen with him."

[415] Surah Baqarah, verse 89.

When Rasulullaah ρ arrived in Madinah, the Arabs believed in him, but were surprised when the Jews did not whereas they had been waiting so long. This was despite the fact that they recognised him to be the Nabi of Allaah. What better testimony can be given to this fact than the word of Ummul Mu'mineen Hadhrat Safiyya رضي الله عنها.

She was the daughter of a Jewish leader and scholar and narrates, “When Rasulullaah ρ arrived in Madinah, both my father and uncle, who were both learned scholars, went to meet him. After speaking to him for a long while, they returned home, where I personally heard their conversation. My uncle asked, ‘Is this truly the Nabi about whom our scriptures have informed us?’ My father replied, ‘I swear by Allaah that he certainly seems to be.’ My uncle asked further, ‘Are you certain about it?’ My father replied, ‘I am as certain about it as I am certain that my children are mine.’ ‘What then do you intend to do?’ my uncle asked. My father said, ‘Be it as it may, I shall oppose him for as long as I have life in me and shall never allow him to make progress.’”[416]

The fact of the matter is that they were envious that Rasulullaah ρ was from amongst the Arabs and not from the Jews.

Allaah says:

62. وَتَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ فِى الْاِثْمِ وَ الْعُدْوَانِ وَ اَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَعْمَلُوْنَ (٦٢)

[416] Ibn Hishaam (Vol.2 Pg.165).

TRANSLATION: You will see most of them *(the Jews)* **rush into sin, transgression** *(violating Allaah's laws)* **and their devouring of the unlawful** *(doing that which is Haraam, especially dealing with interest)*. **Evil indeed is that which they do.**[417]

To make matters worse, their scholars did not only fail to forbid them from their evil, but they even joined them in it.

Allaah also says:

اِتَّخَذُوْۤا اَحْبَارَہُمْ وَرُہْبَانَہُمْ اَرْبَابًا مِّنْ دُوْنِ اللہِ وَالْمَسِیْحَ ابْنَ مَرْیَمَ ۚ وَ مَاۤ اُمِرُوْۤا اِلَّا لِیَعْبُدُوْۤا اِلٰـہًا وَّاحِدًا ۚ لَاۤ اِلٰہَ اِلَّا ہُوَ ؕ سُبْحٰنَہٗ عَمَّا یُشْرِکُوْنَ (٣١)

TRANSLATION: They take their rabbis and their monks as gods besides Allaah *(by accepting what they declare as Halaal or Haraam)*, **and Maseeh the son of Maryam as well. However, they were commanded** *(in the Torah and the Injeel)* **to worship only the One Ilaah** *(Allaah)*. **There is no Ilaah besides Him. He is Pure from all that they ascribe as partners to Him.**[418]

When **Hadhrat Adi bin Haatim τ** (who was the son of the renowned generous man Haatim Tie) became a Muslim, **he asked Rasulullaah ρ what was meant by verses like the above when the Jews never worshipped their Rabbis. Rasulullaah ρ asked, "Do the people not regard as lawful whatever their Rabbis declare lawful and regard as unlawful whatever their Rabbis declare unlawful?" When Hadhrat Adi υ replied in the affirmative,** Rasulullaah ρ said, "That is how they regarded them as gods."

[417] Surah Maa'idah, verse 62.
[418] Surah Taubah, verse 31.

Allaah says in verse 34 of Surah Taubah:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَ الرُّهْبَانِ لَيَاْكُلُوْنَ اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللهِ ؕ

TRANSLATION: O you who have Imaan! Verily many of the priests and monks *(whom the Ahlul Kitaab regard as their divinely appointed religious leaders)* **falsely** *(unlawfully)* **devour** *(consume)* **the wealth of people and forbid** ***(****others)* **from the path of Allaah** *(Islaam)*.

Not only did these people devour gratuities, interest and bribes, but they went further to turn people away from the way of Allaah so that only their word counted. They therefore misled Allaah's creation only because of their greedy desires and paltry personal gain.

Allaah says in verse 169 of Surah A'raaf:

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ وَّرِثُوا الْكِتٰبَ يَاْخُذُوْنَ عَرَضَ هٰذَا الْاَدْنٰى وَيَقُوْلُوْنَ سَيُغْفَرُ لَنَا ۚ وَ اِنْ يَّاْتِهِمْ عَرَضٌ مِّثْلُهٗ يَاْخُذُوْهُ ؕ اَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيْثَاقُ الْكِتٰبِ اَنْ لَّا يَقُوْلُوْا عَلَى اللهِ اِلَّا الْحَقَّ وَدَرَسُوْا مَا فِيْهِ ؕ وَالدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ؕ اَفَلَا تَعْقِلُوْنَ (١٦٩)

TRANSLATION: After them followed an evil generation who inherited the Book *(the Torah from their forefathers)***. They grabbed the** *(lawful and unlawful)* **goods of this lowly thing** *(this world)* **and claimed, "We shall be forgiven** *(for all our wrongdoing)***." If the same kind of** *(unlawful)* **goods came to them** *(a second time)***, they seized it as well** *(even though they knew that they were guilty of a sin the first*

time. They therefore persisted in sin, an act for which the Torah did not promise forgiveness). **Was the pledge of the Book** *(Torah)* **not taken from them that they will attribute only the truth to Allaah? And did they not learn what was contained in the Book** *(Torah) (How can they then claim that they will be forgiven despite sinning so persistently)***? The home of the Aakhirah is best for those who adopt Taqwa. Do you not understand?** *(One who understands will opt for the life of the Aakhirah instead of the life of this world.)*

While sinning with the knowledge that the act is sinful is bad enough, it is much worse to sin in the belief that one will somehow be forgiven regardless. This is worse because it creates the boldness to sin, after which a person will continue sinning without any guilt whatsoever and at every opportunity.

Allaah says in verse 42 of Surah Maa'idah:

سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ ؕ

(These Jews are) **Eager listeners to lies and enthusiastic devourers of the unlawful** *(such as interest, bribery, etc)* **!**

The words used in this verse describe them not as occasional sinners, but ones who engaged in these sins to a very great degree. In fact, these were ingrained in all of them, common men and scholars alike. Allaama Raazi رحمه الله explains the verse to mean that they would listen intently to the talks of Islaam with the sole intention of making lies out of them and then propagating the false and distorted image of Islaam.

A commonly asked question is whether the Injeel revealed to Hadhrat Isa υ is the same as the four gospels found today. Were these written afterwards? The question has remained unanswered for centuries and still remains a debt the Christian world owes to Islaam. Scholars, including Christian scholars, admit that these gospels are neither the Injeel that Hadhrat Isa υ received, nor are they translations of this Injeel. In fact, the Christians cannot prove a chain of narrators to verify that the present day Injeel had come from Hadhrat Isa υ or from his disciples.

Christian records prove that from the first to the fourth centuries after Hadhrat Isa υ, there existed more than 21 gospels. However, these were reduced to just four by the Council of Nicea in the year 325 A.D. The others were written off as unauthentic and unreliable. This selection by the council was not based on any historical or investigative basis, but was something done on a purely inspirational basis. They placed all the gospels on a table and then placed their hands upon the various gospels, as they invoked the name of Allaah and recited some verses of the Bible. Any gospel that fell off the table was declared improper and only those remaining on the table were regarded to be the true word of Allaah. These four were:

1. **The first was the Gospel of Matthew, which was the oldest of them. However, many Christian scholars believe that this was not the original gospel written by him, but a translation.** There are no traces of the original gospel written in Hebrew and it is evident that no translation can compare to the original, **especially when the author of this translation is unknown and it cannot be established when it was written.**

2. **The second is the Gospel of Mark, whom scholars claim was a Jew by birth and a student of two of the disciples of Hadhrat Isa υ.** His gospel was written upon the request of the Romans after they accepted Christianity. He was executed by idolaters in a prison in Alexandria in the year 68 A.D.

3. **The Gospel of Luke.** This gospel has stirred up more controversies than the gospel of Matthew. In fact, in his prologue to Theophilus, Luke himself writes, "In as much as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having informed myself about all things from their beginnings, to write an orderly account for you, most excellent Theophilus, that you may know the truth concerning things of which you have been informed." **He therefore warns us that he is going to write a narrative of the facts using the accounts and information of eyewitnesses. This clearly implies that he himself was not a disciple of Hadhrat Isa υ.** Christian scholars agree that the Gospel of Luke came after the Gospel of Matthew and after the demise of Paul and Peter.

   Luke was really a medical practitioner in Antioch who never saw Hadhrat Isa υ and learnt Christianity from Paul. What is known about Paul was that he was a staunch Jew who hated Christianity. When he realised that his efforts to stop Christianity were futile, he decided to work from within. He therefore professed to have a miraculous experience in which he was thrown to the ground just as people are floored in a wrestling bout. Hadhrat Isa υ then stood over him and warned him in a stern tone never to do anything against his followers. He professed to have believed in Hadhrat Isa υ that very moment and Hadhrat Isa υ instructed him to serve mankind, to inform people about the Injeel and exhort them to follow its teachings.

   Paul then gradually rose amongst the ranks of the Christian clergy until he gained sufficient authority to alter the teachings of Christianity, eradicate

the original belief system and introduce new innovations. **By introducing and reviving beliefs such as Trinity, the divinity if Hadhrat Isa υ and other key beliefs, he managed to turn the Christians into idol worshippers.** It is still upon his doctrines that Christians base their religion today.

Therefore, how can it be said that the Gospel of Luke is the true gospel when it is based on Paul's teachings? Furthermore, this gospel contradicts the gospel of Matthew in more than 20 occasions and the gospel of Mark in many more. The gospel of Luke is therefore not the gospel preached by Hadhrat Isa υ or any of his disciples.

4. **The fourth gospel is the Gospel of John.** Christian scholars agree that John was the closest of the 12 disciples to Hadhrat Isa υ and was called John the son of Zebedee. Christian scholars write that in the year 96 A.D. Christian elders requested John to write his gospel after a group rose to denounce the divinity of Hadhrat Isa υ, claiming that he was a human and the son of Maryam رضي الله عنها. They encouraged John to add what was not in the other gospels, especially concerning the issue of divinity. **However, there are many Christian scholars who believe that the gospel of John was not written by him.** Their names have been listed by the author of Qasasul Ambiyaa عليهم السلام.

After this brief introduction to the four gospels, one will begin to understand that they were certainly not the Injeel that Allaah revealed to Hadhrat Isa υ. Another factor proving this point is the fact that these gospels speak about the arrest and subsequent crucifixion of Hadhrat Isa υ, together with occurrences that happened after he left this world. How can it be the revelation sent to him when he could not have related this to anyone? **The gospels can therefore be said to be a historical account, not the book of Allaah.**

Another factor proving that these cannot be the Injeel of Hadhrat Isa υ is the fact that no attention has been given to preserving the original languages of these gospels. In fact, the original language has become extinct and there are now several editions of the Bible in every language, because of which there are so many contradictions in them.

Details about the alterations in word and meaning as well as the many contradictions can be found in the book *Mizaanul Haqq* by Moulana Aal Nabi Amrohi, the book *Hidaayatul Hayaari* by Haafidh Ibn Qayyim رحمه الله, the book *Al Faariq baynal Khaaliq wal Makhlooq* by Allaama Baaji Zaadah رحمه الله and the book *Iz'haarul Haqq* by Hadhrat Moulana Rahmatullaah Kiranwi رحمه الله.

The Injeel in the Qur'aan

The Qur'aan attests to the fact that Hadhrat Isa υ was amongst the greatest of the Ambiyaa عليهم السلام and that the scripture revealed to him was indeed the book of Allaah, which contained guidance to the straight path. The Qur'aan also points out in no uncertain terms that the scholars of the book altered it to promote teachings that were false. The Qur'aan often cautioned the Jews and Christians against contradicting the injunctions of their scriptures and referred them back to the original scriptures. This indicates that original scriptures were in their possession at the time, even though it may have been in an adulterated form. In fact, the Qur'aan also challenges the Jews on one occasion to produce their proof from the Torah if they are true in their claim. Allaah says, "**Say, "Bring the Torah and read it to us if you are truthful**".[419]

The fact of the matter is that although both the Torah and Injeel were with the people during the time when the Qur'aan was being revealed, they were not

[419] Surah Aal Imraan, verse 93.

worthy of being called the Torah of Hadhrat Moosa υ and the Injeel of Hadhrat Isa υ because they had been altered so much. Hereunder are a few verses of the Qur'aan that speak about the revelation of these scriptures:

Verses 3-4 of Surah Aal Imraan state:

ۚ(٢) نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِيْلَ ۙ(٣) مِنْ قَبْلُ هُدًى لِّلنَّاسِ
وَاَنْزَلَ الْفُرْقَانَ ۚ اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللهِ لَهُمْ عَذَابٌ شَدِيْدٌ ۚ وَاللهُ عَزِيْزٌ ذُوانْتِقَامٍ (٤)

TRANSLATION: He revealed the Book *(the Qur'aan)* **to you** *(O Muhammad ε)* **with the truth, confirming that** *(the Books)* **which was before it** *(the previous scriptures were in agreement with the fundamentals of our Islaam)***. And He** *(also)* **revealed the Torah and Injeel from before as a guidance to man and He revealed the Furqaan** *(Decider between right and wrong, referring to the Qur'aan)***. Verily those who disbelieve in the Aayaat of Allaah** *(those who misinterpret the Qur'aan)* **shall have a severe punishment. Allaah is Mighty, the Avenger** *(He has the might to punish those who disobey Him and those who corrupt valid beliefs)***.**

Verse 65 of Surah Aal Imraan states:

يٰاَهْلَ الْكِتٰبِ لِمَ تُحَآجُّوْنَ فِىْ اِبْرٰهِيْمَ وَمَآ اُنْزِلَتِ التَّوْرٰىةُ وَالْاِنْجِيْلُ اِلَّا مِنْۢ بَعْدِهٖ ۚ اَفَلَا تَعْقِلُوْنَ (٦٥)

TRANSLATION: O people of the book! Why do you argue about Ibraheem υ *(claiming that he belonged to your religion)* **when the Torah and Injeel were only**

revealed after him *(How could he then be a Jew or a Christian)***? Do you not understand** *(that your claims are absurd and illogical)***?**

Verses 46-48 of Surah Maa'idah state:

وَقَفَّيْنَا عَلٰى اٰثَارِهِمْ بِعِيْسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ ۪ وَاٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّنُوْرٌ ۙ
وَّمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ وَهُدًى وَّمَوْعِظَةً لِّلْمُتَّقِيْنَ (۴۶ؕ) وَلْيَحْكُمْ اَهْلُ الْاِنْجِيْلِ بِمَاۤ اَنْزَلَ اللّٰهُ فِيْهِ ؕ
وَمَنْ لَّمْ يَحْكُمْ بِمَاۤ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ (۴۷) وَ اَنْزَلْنَاۤ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ
الْكِتٰبِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَاۤ اَنْزَلَ اللّٰهُ وَلَا تَتَّبِعْ اَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ الْحَقِّ ؕ لِكُلٍّ جَعَلْنَا مِنْكُمْ
شِرْعَةً وَّمِنْهَاجًا ؕ وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّ لٰكِنْ لِّيَبْلُوَكُمْ فِىْ مَاۤ اٰتٰىكُمْ فَاسْتَبِقُوا الْخَيْرٰتِ ؕ اِلَى اللّٰهِ
مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ (۴۸ۙ)

TRANSLATION: In their footsteps *(in the footsteps of the other Ambiyaa)* **We sent Isa the son of Maryam, confirming the** *(teachings of the)* **Torah that was before him. We gave him the Injeel in which there is guidance** *(towards the truth)* **and light** *(the commands of Allaah)***, confirming the Torah before him. It** *(the Injeel)* **was** *(also)* **a guidance and advice to those who adopted Taqwa** *(who feared Allaah)***.** *(We had instructed them saying,)* **The people of the Injeel should judge** *(their disputes)* **in accordance with what Allaah has revealed in it** *(in the Injeel)***. Whoever does not judge by what Allaah has revealed, then they surely are sinners** *(because of their disobedience)***. We have revealed the Book** *(the Qur'aan)* **to you** *(O Muhammad ε)* **with the truth to confirm the Books before it and as witness** *(custodian, protector)* **over them** *(to attest to the truth that they professed)***. So** *(O Muhammad ε)* **judge between them** *(between people, even though they may not be Muslims)* **by that which Allaah has revealed** *(to you)* **and do not follow their wishes, leaving aside the truth that has come to you. For each of you** *(nations of the various prophets throughout time)* **We have fixed a Shari'ah and a set way** *(according to which your lives are led)***. If Allaah willed He could have made you a single nation** *(following the same Shari'ah)* **but** *(He has not done so)* **so that He may test you with regard to that which He has given you** *(to see who are obedient and who are not)***. So hasten to** *(do)* **good works! To Allaah shall you all return** *(on the Day of Qiyaamah)* **and then He will inform you about that in which you used to differ** *(then each one will receive the rewards or punishment for what they did)***.**

Verses 156-157 of Surah A’raaf states:

فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَ الَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ (١٥٦)ۚ اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِىَّ الْاُمِّىَّ الَّذِىْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِى التَّوْرٰىةِ وَالْاِنْجِيْلِ ؗ

I shall soon *(in the Aakhirah)* **ordain it** *(My mercy)* **for those who adopt Taqwa, who pay zakaah, who believe in My Aayaat and who follow the Rasool** *(who is also)* **the untutored Nabi** *(Muhammad ε, about)* **whom they find** *(his name and description)* **written in the Torah and the Injeel** *(both of which they have)* **with them.**

Verse 75 of Surah Baqarah states:

اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ (٧٥)

TRANSLATION: *(O Mu'mineen)* **Do you still hope that they** *(the Jews)* **will have Imaan for your sake when there is a party from them** *(their Rabbis as well as those who went to Mount Toor with Moosa υ and heard Allaah speak)* **who listen to Allaah’s speech** *(the Torah)* **and then purposely alter it after understanding it?** *(Entertain no such hopes because they will not follow you in Imaan.)*

Verse 79 then continues to say:

فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ * ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُوْنَ (٧٩)

TRANSLATION: May those people be destroyed who write the Book with their hands *(dreaming up the words)* **and then say, "This is from Allaah," so that they may sell it for a worthless price** *(for a small commercial profit)*. **May they be destroyed because of what their hands write and may they be destroyed because of what** *(bribes)* **they earn.**

Verse 13 of Surah Maa'idah states:

يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ ۙ وَنَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا بِهٖ ۚ وَلَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ مِّنْهُمْ اِلَّا قَلِيْلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ؕ اِنَّ اللهَ يُحِبُّ الْمُحْسِنِيْنَ (١٣)

TRANSLATION: They changed words *(of the scripture)* **from their places** *(such as the description of Rasulullaah ρ)* **and forgot a great deal of the advice given to them** *(so they derived no benefit from it)*. **You** *(O Muslims!)* **shall continuously discover some sort of treachery from them** *(from the Jews)*, **except from a few of them** *(who become Muslims)*. **Forgive them and overlook** *(if you are not in a position to wage Jihaad)*. **Verily Allaah loves those who are good**

Allaah says in verse 42 of Surah Maa'idah:

سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ ؕ

(These Jews are) **Eager listeners to lies and enthusiastic devourers of the unlawful** *(such as interest, bribery, etc)* **!**

Hawaari

The word *Hawaariy* literally refers to a person who washes clothing and makes them brilliantly clean. The disciples of Hadhrat Isa υ were given this name because the early disciples worked by the riverside as washer men do. At the same time, the figurative meaning of this name is a person who is sincere and a helper. Rasulullaah ρ said that every Nabi has a few men who are his *Hawaariyyeen* (aides) and his was Hadhrat Zubayr τ.

While the Qur'aan refers to the disciples only as the *Hawaariyyeen*, the gospel of Matthew lists twelve of them.

Women and Nubuwwah

The Qur'aan attests to the purity, piety and righteousness of Hadhrat Maryam رضي الله عنها in several verses and also states that she had been selected above all other women. These verses have already passed.

Amongst our pious predecessors, there have been several who are of the opinion that Nubuwwah (prophethood) can be conferred to women. Amongst these scholars were Muhammad bin Is'haaq رحمه الله, Sheikh Abul Hasan Ash'ari رحمه الله, Imaam Qurtubi رحمه الله and Ibn Hazam رحمه الله. In fact, Ibn Hazam رحمه الله states that Hadhrat Hawwa رضي الله عنها, Hadhrat Saarah رضي الله عنها, Hadhrat Haajirah رضي الله عنها, the mother of Hadhrat Moosa υ, Hadhrat Aasiya رضي الله عنها and Hadhrat Maryam رضي الله عنها were all Ambiyaa عليهم السلام.

However, it is the opinion of Imaam Haasan Basri رحمه الله, Imaamul Haramain Sheikh Abdul Azeez رحمه الله and Qaadhi Ayaadh رحمه الله that a woman cannot be a Nabi. Therefore, none of the women listed above were Ambiyaa عليهم السلام. Allaama Ibn Katheer رحمه الله has written that this is the opinion of the majority of scholars. To substantiate this opinion, they cite the verse:

وَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْئَلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ (۴۳)

TRANSLATION: Before you *(O Muhammad ε)* **We sent only men** *(not angels or women)* **as Rusul, sending revelation to them. So** *(O people of Makkah)* **ask the people of knowledge** *(those who understood the Torah and Injeel as they were revealed)* **if you do not know** *(that a Nabi to mankind has to be a man)*.[420]

Verse 75 of Surah Maa'idah clearly refutes that Hadhrat Maryam رضي الله عنها was a Nabi when it states:

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ وَ اُمُّهٗ صِدِّيْقَةٌ ؕ

TRANSLATION: Maseeh the son of Maryam is but a Rasool. Many Rusul have passed before him and his mother was a Siddeeq - extremely truthful *(true in her Imaan and chastity; a saintly woman)*.

Verse 69 of Surah Nisaa makes it clear that the Siddeeqeen are a group of people who are not the Ambiyaa عليهم السلام. The verse states "**Those who obey Allaah and the Rasool ρ will be** *(in the Aakhirah)* **with those Ambiyaa** *(those who received divine revelation)*, **"Siddeeqeen", martyrs** *(those prepared to die for Allaah and for Rasulullaah*

[420] Surah Nahl, verse 43.

ρ) **and righteous ones** *(those who purify their bodies and souls)* **on whom Allaah has bestowed His bounties**".

Those scholars who believe that a woman can be a Nabi quote verses of the Qur'aan that mention revelation being sent to certain women such as the mother of Hadhrat Moosa υ. Some of the verses quoted above also state that Allaah sent angels with messages to Hadhrat Maryam رضي الله عنها and that Allaah also spoke to her. Such messages and speech from Allaah also reached women such as Hadhrat Saarah رضي الله عنها (see Surah Hood and Surah Dhaariyaat) and the mother of Hadhrat Moosa υ (see Surah Qasas). These scholars state that the revelation coming to these women was not mere inspiration, as Allaah gives to bees when He says, "**Your Rabb inspired the bee**".[421]

Another proof they cite about the opinion that Hadhrat Maryam رضي الله عنها was a Nabi is the manner in which Allaah speaks about her in Surah Maryam. In this Surah, Allaah says "**Mention Maryam** *(the mother of Isa υ)* **in the scripture** *(the Qur'aan)*". This is just as Allaah says "**Mention Ibraaheem** *(the mother of Isa υ)* **in the scripture** *(the Qur'aan)*", "**Mention Moosa** *(the mother of Isa υ)* **in the scripture** *(the Qur'aan)*", "**Mention Idrees** *(the mother of Isa υ)* **in the scripture** *(the Qur'aan)*", etc.

The above are brief proofs for the opinions of both parties concerning whether women have been given Nubuwwah or not. Apart from the above, there is much more to be said for both parties and this has been extensively researched in more detailed books. In his book *Kitaabul Fasl*, Ibn Hazam رحمه الله has written that this matter has been a prominent bone of contention amongst the scholars of his city (Cordoba). Apart from the above two opinions, he states that there is also a

---

[421] Surah Nahl, verse 68.

group who believe that no comment is to be passed on the subject and therefore opt to remain silent on the issue.

He writes further that the verse of Surah Nahl stating "**Before you** *(O Muhammad ε)* **We sent only men as Rusul**" proves only that no woman has not been sent as a Rasool. However, he argues, the issue is not concerning a woman being a Rasool, but concerning a woman being a Nabi. To understand this, we need to specify the meaning of the word Nabi. The words is derived from the Arabic word *Ambaa*, which means 'to inform'. Therefore, a person will be regarded as a Nabi when s/he is informed by Allaah through revelation of something before it occurs. This revelation does not refer to an inherent instinct to do something because Allaah had inspired it, as in the case of the bee, about which Allaah says, "**Your Rabb inspired the bee**".[422]

Ibn Hazam رحمه الله writes further that this revelation does not refer to information that is probable, but information that is absolutely certain and beyond any doubt. Similarly, it also does not refer to the 'inspiration' that fortune tellers receive from the Shayaateen. This information is received by the Shayaateen eaves dropping on the conversations of the angels. Allaah had sealed the doors to the Shayaateen accessing such information from the time that the Qur'aan started being revealed by having the Shayaateen pelted with searing stars whenever they attempted to eavesdrop. Concerning this, Allaah says, "**In a like manner** *(just as these people are your enemies, O Muhammad ε)* **We have appointed for every Nabi enemies** *(forces of evil)* **who are Shayaateen from among humans and Jinn. Some of them** *(the Jinn Shayaateen)* **whisper to others** *(to the human Shayaateen)* **things that seem good but** *(are intended to)* **deceive**".[423]

---

[422] Surah Nahl, verse 68.
[423] Surah An'aam, verse 112.

In a like manner, this revelation does not refer to the information people glean from the movements of the stars or that which is received through dreams since none of these are certain. Therefore, the revelation that Allaah sent to these women was the type that was sent to all the Ambiyaa عليهم السلام. It was therefore absolutely certain knowledge about something they could never have known by any other means, whether physical or intellectual. This information would have come to them either through the agency of an angel or by direct contact with them. It is therefore evident that the women who received revelation as mentioned in the Qur'aan can certainly be referred to as Ambiyaa عليهم السلام.

The news that Allaah sent to the mother of Hadhrat Is'haaq υ (Hadhrat Saara رضي الله عنها) was through the agency of angels. With refersnce to this, Allaah says, "**His wife** *(Sarah)*, **standing by, laughed** *(with happiness)* **as We conveyed to her the good news** *(that she would be giving birth to a son by the name)* **of Is'haaq υ, and** *(that she will have a grandson by the name of)* **Ya'qoob υ after Is'haaq υ. She said** *(in astonishment)*, **"Oh dear! Shall I bear a child when I am an old woman** *(of over 80 years)* **and my husband here is an old man** *(of over 100 years)* **? This is indeed a strange event!" They** *(the angels)* **said, "Are you surprised at the command** *(and power)* **of Allaah** *(Who can do anything)* **? May Allaah's mercy and blessings be on you, O members of the household** *(of Ibraheem υ)*. **Verily He is Worthy of all praise, The Exalted.""**[424]

Allaah also sent Hadhrat Jibra'eel υ to Hadhrat Maryam رضي الله عنها, who said to her, "**I am but a messenger of your Rabb** *(and my task is)* **to convey to you the good news of a pure son** *(that is to be born to you)*".[425] In addition to this, Hadhrat Zakariyya υ would always find food with Hadhrat Maryam رضي الله عنها when he came to her room, prompting him to pray for a son.

[424] Surah Hood, verses 71-73.
[425] Surah Maryam, verse 19.

Concerning the revelation sent to the mother of Hadhrat Moosa υ, Allaah says, "**We inspired Moosa υ's mother** *(instructing her)***, "** *(Continue to)* **Nurse him.** *(However,)* **When you fear for his life, then place him in** *(a basket, which should be put into)* **the river** *(Nile)* **and neither fear** *(for his safety because We shall protect him)* **nor grieve** *(over your separation from him because it will not be for a long while)***. We shall certainly return him to you** *(to suckle)* **and have made him from among the Ambiyaa**".[426] Addressing Hadhrat Moosa υ, Allaah also says in verse 38 of Surah TaaHaa, "**We inspired your mother with that with which she was inspired**". It is sufficient for anyone to understand that this message to the mother of Hadhrat Moosa υ was not some dream she had or just any vision, because such avenues of information could be doubted. The revelation was from Allaah and she knew it to be such, otherwise no mother would have subjected her infant to such a perilous plight, especially when the verse states that his safety was her primary concern.

Her dangerous action was certainly an instruction from Allaah, just as the action of Hadhrat Ibraheem υ was when he intended to slaughter his son. Had Hadhrat Ibraheem υ not been a Nabi and instructed by Allaah, his act would have been unlawful. The same applies to the mother of Hadhrat Moosa υ. It is therefore evident that the mother of Hadhrat Moosa υ was a Nabi.

A verse that proves that Hadhrat Maryam رضي الله عنها was also a Nabi is verse 58 of Surah Maryam, in which Allaah says, "**These** *(Ambiyaa mentioned above from Zakariyya υ until Idrees υ)* **are the ones whom Allaah has favoured from the progeny of Aadam** υ". Included in the discussion of the Ambiyaa عليهم السلام was Hadhrat Maryam رضي الله عنها. It would therefore be wrong to remove her from this list.

---

[426] Surah Qasas, verse 7.

Ibn Hazam رحمه الله states further that the Nubuwwah of Hadhrat Maryam رضي الله عنها cannot be disproved by the verse "**and his mother was a Siddeeq**". This is because Hadhrat Yusuf υ who has been declared by the Qur'aan as a Nabi and a Rasool, has also been addressed as a Siddeeq in the verse, "**O Yusuf! O Siddeeq - most truthful!**"[427]

He goes further to say that together with Hadhrat Saarah رضي الله عنها, the mother of Hadhrat Moosa υ and Hadhrat Maryam رضي الله عنها, Fir'oun's wife Hadhrat Aasiya رضي الله عنها can also be included in the list of women Ambiyaa عليهم السلام. This is because Rasulullaah ρ said, "Although many men have been perfected, there have not been many women apart from Aasiya bint Muzahim the wife of Fir'oun and Maryam bint Imraan. Furthermore, the excellence of Aa'isha over all other women is like the virtue of excellence of *Thareed* over all other foods."

This proves that from amongst the females Ambiyaa عليهم السلام, the above two were higher is status. This is in keeping with the verse in which Allaah says, "**We have given excellence to some of these Rusul over others**".[428] Just as some Ambiyaa عليهم السلام like Rasulullaah ρ and Hadhrat Ibraheem υ stood out above the rest, so too did these two Ambiyaa عليهم السلام from amongst the women.

The above has been adapted from Vol.5 Pg.12 of *Kitaabul Fasl* by Ibn Hazam رحمه الله and is also quoted in *Fat'hul Baari* (Vol.6 Pg.348).

In Summary

[427] Surah Yusuf, verse 46.
[428] Surah Baqarah, verse 253.

The gist of what Ibn Hazam رحمه الله has written is that the revelation that Allaah sends to the Ambiyaa عليهم السلام can be classified into the following two categories:

1. That revelation that concerns the guidance and reformation of people
2. That revelation that concerns news of some future occurrence or that concerns something of benefit to the Nabi

If a person receives the first type of revelation, he will be regarded as a Nabi as well as a Rasool. This revelation and duty to guide and reform people was reserved for men and it is this that is referred to in the verse, "**Before you** *(O Muhammad ε)* **We sent only men as Rusul**". However, the second form of revelation is sent to both men and women. It is also this form of revelation that the Qur'aan refers to in verse 51 of Surah Shura, where Allaah states, "**It is not** *(suitable)* **for a human that Allaah speaks to him** *(face-to-face)* **unless** *(Allaah communicates with him)* **by means of inspiration** *(by creating a thought in his mind)***, or from behind a veil** *(telling him something without being seen)***, or that He sends a messenger** *(angel)* **who conveys the revelation by Allaah's command, as He pleases. Verily Allaah is Exalted** *(cannot be seen in this world),* **the Wise.** *(This verse mentions the methods in which revelation came to the Ambiyaa)."*

Therefore, when the Qur'aan states that revelation came to women such as Hadhrat Saarah رضي الله عنها, the mother of Hadhrat Moosa υ, Hadhrat Aasiya رضي الله عنها and Hadhrat Maryam رضي الله عنها, it refers to the same revelation that came to the Ambiyaa عليهم السلام , thereby placing them also into the category of the Ambiyaa عليهم السلام.

Dispelling a Doubt

After considering the above, the question posed to Ibn Hazam رحمه الله and those who share his opinion is why does Allaah not declare these women as Ambiyaa عليهم السلام as He does with the men. In reply they state that the status of being a Nabi and a Rasool is such that needs to be announced because it concerns the guidance and reformation of mankind. People therefore need to be made aware of their status in order for people to accept their message.

On the other hand, since the second form of revelation concerns the person himself, there is no need to announce it to people. To recognise the proximity such people enjoy with Allaah, it suffices to state only the fact that they received this revelation.

An Important Note

Ibn Hazam رحمه الله has written this treatise only because the question was raised concerning the fact that revelation descended upon some women in history. However, he does not and has never meant to imply that this second form of revelation can still come to people after the passing of Rasulullaah ρ, who was the Seal of Ambiyaa عليهم السلام.

Amongst the scholars who preferred to remain silent on the issue was Sheikh Taqi'uddeen Subki رحمه الله, who stated that none of the two opinions appear correct to him.[429]

In Response to the Argument of Ibn Hazam رحمه الله

After reading through the treatise of Ibn Hazam رحمه الله, it is necessary to go through it a second time, but this time more critically. **It needs to be stated at**

---

[429] *Fat'hul Baari* (Vol.6).

the very outset that matters of belief need to be proven from clear-cut texts of the Qur'aan and Ahadeeth and cannot be proven from logic and reasoning because these are susceptible to error. Since the matter of women being Ambiyaa عليهم السلام is a matter of belief, it needs to be substantiated by proofs from the Qur'aan and Ahadeeth. As convincing as the argument of Ibn Hazam رحمه الله may seem, it is a matter of convincing someone that a stone pillar is made of gold. Regardless of how many proofs are cited, the pillar will remain a stone pillar without changing into a golden pillar. We therefore submit humbly to the Imaam that the argument needs to be substantiated by explicit verses of the Qur'aan and Ahadeeth.

Imaam Ibn Hazam رحمه الله has defined Nubuwwah by its literal meaning and then used this to prove that the women in question were Ambiyaa عليهم السلام. However, the argument at hand is a matter of the Shari'ah and demands a definition according to the Shari'ah. It is not a lexicographical argument that can be resolved by dictionary definitions of words.

The Imaam classified revelation into two categories, thereby proving that the respected women in question were Ambiyaa, but not Rusul. It needs to be clarified at the outset that this classification of revelation is questionable in itself. However, if we accept this classification, does it imply that those Ambiyaa عليهم السلام who were not Rusul were not responsible for Da'wah? Did they not announce their Nubuwwah? The list of such Ambiyaa عليهم السلام is lengthy and includes the likes of Hadhrat Haaroon υ, Zakariyya υ, Is'haaq υ, Shu'ayb υ and many more. The answer is evident. All these Ambiyaa عليهم السلام announced their Nubuwwah and also fulfilled the responsibility of propagating the Deen of Allaah. What then is the proof to state that the women were exempted from this?

If it is said that a woman cannot expose and present herself before men, it can easily be argued that the laws of Hijaab apply only to this Ummah of Rasulullaah ρ and did not apply to the previous nations. If the question of modesty is raised, then it may be argued that they could then have been instructed to engage in Da'wah amongst other women since women also need the message.

If the argument is accepted that it is improper for women to engage in Da'wah as men are able to do, then too, what was there to prevent them from making their Nubuwwah known? While they may not have to make public announcements, they could have informed others. Why have no women been listed in the many accounts and lists of the Ambiyaa عليهم السلام that appear in the Qur'aan and Ahadeeth? If even one woman was called a Nabi in the Qur'aan and Ahadeeth, this would have sufficed to prove the claim of Ibn Hazam رحمه الله. However, this is not to be found. Is it not strange that people like Ibn Hazam رحمه الله have to prove a claim that even the women in question did not make?

If it is assumed that these women were Ambiyaa, can it be proven that anyone during their times believed in them as Ambiyaa? When Hadhrat Ibraheem υ was the husband of Hadhrat Saarah رضي الله عنها and Hadhrat Isa υ was the son of Hadhrat Maryam رضي الله عنها, why is it that these informed men did not recognise these honourable women as Ambiyaa and treat them as such? It is evident that the standpoint of Ibn Hazam رحمه الله has been proven only by rationale and logic, without anything concrete from the Qur'aan and Ahadeeth.

The Qur'aan introduces Hadhrat Maryam رضي الله عنها as a pious and chaste woman and not as a Nabi. Because the Jews slandered her and put a blot on her chastity, the Qur'aan exonerates her by stating that she could not have been unchaste because she was an embodiment of truthfulness. It is for this reason that the

verse states, "**Maseeh the son of Maryam is but a Rasool. Many Rusul have passed before him and his mother was a Siddeeq - extremely truthful** *(true in her Imaan and chastity; a saintly woman)*". The same verse also settles the belief stating that Hadhrat Isa υ was the divine or son of Allaah by staying that he was a Rasul-messenger of Allaah.

Why did this verse not introduce Hadhrat Maryam رضي الله عنها as a Nabi instead of a Siddeeq if she was one, or as both? Since it was asserted that her son was a Nabi, it could have easily been said that she was one as well? The fact of the matter is that the class of Siddeeqeen is a rank lower than the Ambiyaa عليهم السلام, as confirmed by verse 69 of Surah Nisaa. Had she been a Nabi, it would have meant that she was also a Siddeeq since the level of truth (in every aspect) found in a Siddeeq is also found in a Nabi. The fact that the verse states she was a Siddeeq means that calling her a Nabi was not intended.

We shall focus on the final proof that the Imaam uses from the Qur'aan. He bases his opinion on the fact that the verses of the Qur'aan speak about revelation coming to these women in question. He therefore makes the analysis that since men can be called Ambiyaa عليهم السلام because of revelation coming to them, women can also be called Ambiyaa because of the same reason. Rather than saying that this allows for the possibility of women being called Ambiyaa, he makes the assertion that these women certainly were Ambiyaa.

This analysis leads one to believe that one needs to be a Nabi to receive revelation since it comes only to the Ambiyaa عليهم السلام. The truth is that this is a misconception and it is this misconception that has entered women into the circle of the Ambiyaa عليهم السلام. The proofs he cites are erroneous because even by his admission, the Qur'aan speaks of revelation coming even to insects and seemingly inanimate objects. Does this mean that these things are Ambiyaa? By

what criteria would we exclude them from being Ambiyaa when according to the Imaam they fulfil the only criterion of receiving revelation?

The verses citing the revelation that came to the women in question does not disprove the opinion that women cannot be Ambiyaa. This is because even the Imaam himself admits that the revelation sent to the likes of bees and others is not the revelation that is sent to Ambiyaa. The word 'revelation' (*Wahy*) used in these verses refer to inspiration. Why then can it this meaning not be assumed in the case of the women?

The word *wahy* (revelation) is explicitly used in a verse of Surah Yusuf, where is cannot be interpreted to mean anything else but inspiration. The verse is:

فَلَمَّا ذَهَبُوْا بِهٖ وَ اَجْمَعُوْٓا اَنْ يَّجْعَلُوْهُ فِيْ غَيٰبَتِ الْجُبِّ ۚ وَ اَوْحَيْنَآ اِلَيْهِ لَتُنَبِّئَنَّهُمْ بِاَمْرِهِمْ هٰذَا وَهُمْ لَا يَشْعُرُوْنَ (١٥)

TRANSLATION: When they *(the brothers of Yusuf υ)* **took him and together resolved to throw him into a dark well, We sent revelation to him** *(as he sat on a rock in the well)* **that you will certainly remind them of this matter** *(sometime in the future)* **when they will not realise** *(who you are)*.[430]

The Qur'aan states that it sent revelation to Hadhrat Yusuf υ when he was not declared a Nabi at the time, but still a little lad. It was lonely later that he was declared a Nabi, as Allaah says, "**When he came of age, We granted him wisdom and knowledge**".[431] This refers to the knowledge of Nubuwwah. It is therefore

[430] Verse 15.
[431] Surah Yusuf, verse 22.

obvious that the revelation he received in the well was inspiration. This proves that the term *Wahy* is definitely used in the Qur'aan to refer to inspiration.

We may therefore conclude that the revelation sent to the mother of Hadhrat Moosa υ also refers to inspiration, as it was in the case of all the other women in question.

We therefore assert that the women in question were not Ambiyaa as Ibn Hazam رحمه الله and others believe. Apart from the arguments rendered above, we have the following two proofs from the Qur'aan and Ahadeeth to substantiate the fact that only men can be Ambiyaa:

1. Allaah has declared in the Qur'aan that men are the overseers of women. If women were Ambiyaa, they would then be overseers of the men in their time which will reverse the role declared by the Qur'aan

2. Rasulullaah ρ stated that the intelligence and Deen of women are inferior to that of men. When a woman asked Rasulullaah ρ for the reason, he replied, "Is not the testimony of two women equal to that of one man according to the Qur'aan?" When she replied in the affirmative, Rasulullaah ρ explained, "That is a sign of the inferiority in intelligence." Rasulullaah ρ then asked, "Are women not prohibited from salaah and fasting for a few days of the month?" When she replied in the affirmative, Rasulullaah ρ explained, "That is a sign of the inferiority in Deen."[432] Can a woman therefore be placed in charge of a nation of men as their Nabi?

[432] Tirmidhi.

Before examining the verses of the Qur'aan that the Imaam has used as proof, we need to define the word *wahy* (revelation). According to the dictionary, the word refers to a subtle indication, which no one apart from the addresser and addressee understands.[433] Now if this is communicated by an angel reciting it, then it will be regarded as the speech of Allaah (Qur'aan) and if it is revealed upon the heart without the angel, it will be regarded as the words of the Rasool (Ahadeeth). Of course, both these forms come only to the Ambiyaa and Rusul عليهم السلام.

However, if a person is inspired with something in his heart, or he develops a resolve to do something, or he sees a dream, or he hears a voice from the unseen, then this will be regarded as *Ilhaam* or *Kashf*, translated as inspiration. This form of inspiration may happen to people who are not Ambiyaa عليهم السلام.

There are therefore several forms of revelation/inspiration and one of these is reserved only for the Ambiyaa عليهم السلام. This form is completely unlike the others in that is informs the Ambiyaa and Rusul عليهم السلام about the intentions of Allaah, which the Nabi or Rasool did not know before. He would hear this with his ears, see it with his eyes and feel it deep within his heart. He will not have any doubts concerning its truth and nothing can instil any doubts in him. The purpose of this revelation would be for the guidance of the people. This revelation is received only by the Ambiyaa عليهم السلام and none else.

The Qur'aan speaks of several types of revelation descending upon different types of creation, such as the angels and even insects. It is obvious that the revelation referred to in such verses is completely unlike the revelation that the Ambiyaa عليهم السلام received. **Examples of these forms of revelation are:**

[433] Raagib.

1. **Revelation to the angels.** Allaah says, "**When your Rabb sent revelation to the angels saying, 'Indeed I am with you, so strengthen the Mu'mineen** *(assist them in battle)*. **I soon shall cast terror into the hearts of the Kuffaar, so strike their necks and their every fingertip.'**"[434] This verse describes the command that Allaah sent to the angels when they reinforced the Muslim army during the Battle of Badr. The revelation here therefore refers to a command or a directive from Allaah to the angels

2. **Revelation to insects:** Allaah says, "**Your Rabb sent revelation to** *(inspired)* **the bee** *(saying)*, **'Build homes** *(hives)* **in the mountains, in the trees and in the buildings they** *(man)* **erect, then eat from every type of fruit** *(and flower)* **and travel the pathways of your Rabb** *(in the air)* **that have been made easy** *(for you to travel on)*'".[435] The revelation here refers to the inbuilt instinct that Allaah has inspired within the bee so that it fulfils the task it has been created for when it is able to navigate through the air to collect nectar from far afield and then return to its hive without getting lost.

3. **Revelation to the skies.** Allaah says, "**Within two days, Allaah then made them** *(the skies)* **into seven skies, and sent revelation** *(issued the applicable command)* **to each sky**".[436] Here the revelation refers to the applicable commands Allaah issued to each sky for it to fulfil its purpose of creation and the applicable means Allaah created within each of them for their individual purposes.

4. **Revelation to the earth:** Allaah says, "**On that day she** *(the earth)* **will narrate her stories** *(by giving evidence against people because she would have seen everything done on her and)* **because your Rabb will sent revelation for her** *(command her)* **to do so**".[437] The revelation here refers to the command Allaah will give to the earth on the Day of Qiyaamah. After reciting this verse to the Sahabah ψ one day, Rasulullaah ρ asked, "Do you know what stories the earth will narrate?" "Allaah and His Rasool ρ know best," the Sahabah ψ

---

[434] Surah Anfaal, verse 12.
[435] Surah Nahl, verse 68.
[436] Surah HaaMeem Sajdah, verse 12.
[437] Surah Zilzaal, verses 4-5.

submitted. Rasulullaah ρ the explained that the earth will testify to everything that every human did while on her back in vivid detail.[438]

Apart from these meanings of *wahy* (revelation), it is also used in the Qur'aan to refer to the evil inspiration (whisperings and ideas) that the Shayaateen instil within people to use to mislead them. Discussing the lawful and unlawful foods, Allaah warns the Muslims in Surah An'aam about how the devils from amongst human and Jinn inspire people to pose foolish questions to Rasulullaah ρ merely to create doubts within the minds of simple people. The verse refers specifically to the question that people posed to Rasulullaah ρ when they said, "Why is it that the animals that Allaah kills (carrion) is lawful for us, but the animals that we kill are lawful?" The verse reads, "**Do not eat from** *(the meat of)* **that** *(animal)* **on which Allaah's name was not taken** *(when it was slaughtered)***. This** *(eating such meat)* **is undoubtedly a sin. Without doubt, the Shayaateen** *(evil men and Jinn)* **send revelation** *(whisper evil)* **into the hearts of their friends** *(the Kuffaar)* **so that they dispute with you. If you follow them, you shall certainly be among the** *(associates of the)* **Mushrikeen**".[439]

The word *wahy* is used in this because the communication between the devil and his consort is subtle and unknown to others. In summary, it may be stated that the term *wahy* (revelation) may be used to denote the following:

1. Subtle indications
2. Secret speech
3. Visions (*Kashf*)
4. Inspiration (*Ilhaam*)
5. Commands
6. Thoughts
7. Instilling of evil ideas

---

438 Tirmidhi, Nasa'ee.
439 Surah An'aam, verse 121.

8. Inner callings
9. Resolves
10. Voices calling from the unseen
11. Written messages[440]

When all these various meanings can be applies to the revelation that was sent to the virtuous women in question, why do the likes of Imaam Ibn Hazam رحمه الله insist on applying only one meaning and claiming that it refers only to the revelation that is sent to the Ambiyaa عليهم السلام, which happens to be the most exclusive of all?

Causes of Deviation

A study of the verses of the Qur'aan concerning Hadhrat Isa υ will reveal that they address **two fundamental causes of deviation suffered by the Jews and the Christians. Whereas the Jews were guilty of grossly undermining Hadhrat Isa υ by calling him an imposter, the Christian were guilty of the opposite extreme of exaggerating his status by calling him Allaah, one of three illaahs or the son of Allaah.** The Qur'aan has rejected these misconceptions in the clearest manner possible.

Allaah says in verse 75 of Surah Maa'idah:

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ وَ اُمُّهٗ صِدِّيْقَةٌ ؕ كَانَا يَاْكُلٰنِ الطَّعَامَ ؕ اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ (٧٥)

[440] Tafseer Maajidi.

TRANSLATION: Maseeh the son of Maryam is but a Rasool. Many Rusul have passed before him and his mother was extremely truthful *(true in her Imaan, a saintly woman)***. Both of them used to eat food** *(and could therefore not have been gods because gods have no physical needs)***. See how We illustrate the proofs** *(evidence of Towheed)* **for them, then see how they** *(still)* **turn back on their heels!**

This verse tells people that anyone in doubt about the status of Hadhrat Isa υ needs to only look at certain factors and all their doubts will be dispelled. He was born from the womb of a woman who was human and has a traceable lineage to humans like her. In addition to this, he has other characteristics of a human such as possessing the need to eat and sleep and having the weaknesses of suffering hunger, thirst, heat, cold, fear and pain. Furthermore, his relationship with Allaah is not that of a partner or son, but of a messenger to convey to people the message of Allaah. Despite witnessing all of this during the time of Hadhrat Isa υ and having reliable historical reports on all of this, the Christians still prefer to remain obstinate and insist that he was not a human. This indicates that it is not the Hadhrat Isa υ who lived amongst them that they profess to follow, but an imaginary being whom they profess is Hadhrat Isa υ.

When the issue of his miraculous birth is used to prove his divinity, Allaah replies to it by asking them to consider the case of Hadhrat Aadam υ, who was born without both parents in a much more miraculous manner. Why do they not give him the status that that give to Hadhrat Isa υ? Allaah says, "**Verily the likeness of Isa υ** *(who was created without a father)* **with Allaah is as the likeness of Aadam υ** *(who was created with neither a father nor a mother)***. He** *(Allaah)* **created him** *(Aadam υ)* **from clay then said to him, "Be!" and he became** *(a living man)***.** *(Therefore, just as none regard Aadam υ to be a god because he was born without parents, Isa υ should also not be regarded as a god.)* **This is the truth from your Rabb so do not be of those who doubt**".[441]

[441] Surah Aal Imraan, verse 59.

'It shall be such!'

Discussing the time when Hadhrat Jibra'eel υ came to Hadhrat Maryam رضي الله عنها to give her the news of her child to be born, Allaah says in verses 45-47 of Surah Aal Imraan:

اِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ وَجِيْهًا فِى الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ (۴۵) وَيُكَلِّمُ النَّاسَ فِى الْمَهْدِ وَكَهْلًا وَّمِنَ الصّٰلِحِيْنَ (۴۶) قَالَتْ رَبِّ اَنّٰى يَكُوْنُ لِىْ وَلَدٌ وَّلَمْ يَمْسَسْنِىْ بَشَرٌ ؕ قَالَ كَذٰلِكِ اللهُ يَخْلُقُ مَا يَشَآءُ ؕ اِذَا قَضٰى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ (۴۷)

RANSLATION: When the angels said, "O Maryam, indeed Allaah conveys to you the good news of a word *(a child)* **from Him** *(Isa υ is referred to as Allaah's word because he was created directly by Allaah's instruction of "Be!" and not by the usual means of conception)*. **His name shall be Al Maseeh** *("the blessed one")* **Isa the son of Maryam. He shall be celebrated in this world and in the Aakhirah and he will be from among those brought close** *(to Allaah)*. **He shall speak to people from his cradle and when middle-aged, and he shall be among the pious." She** *(Maryam)* **said, "O my Rabb, how can I bear a child when no man has touched me?" He** *(the angel)* **replied, "It shall be such. Allaah creates whatever He wills** *(and in whichever way He wills. No limits can be placed on His power)*. **When He decides** *(to create)* **anything, He merely says, 'Be!' and it becomes** *(as He desires)*.**"**

Verses 19-21 of Surah Maryam relate the incident in similar words, when Allaah says:

قَالَ اِنَّمَآ اَنَا رَسُوۡلُ رَبِّکِ ٭ۖ لِاَہَبَ لَکِ غُلٰمًا زَکِیًّا (١٩) قَالَتۡ اَنّٰی یَکُوۡنُ لِیۡ غُلٰمٌ وَّ لَمۡ یَمۡسَسۡنِیۡ بَشَرٌ وَّ لَمۡ اَکُ بَغِیًّا (٢٠) قَالَ کَذٰلِکِ ۚ قَالَ رَبُّکِ ہُوَ عَلَیَّ ہَیِّنٌ ۚ وَ لِنَجۡعَلَہٗۤ اٰیَۃً لِّلنَّاسِ وَ رَحۡمَۃً مِّنَّا ۚ وَکَانَ اَمۡرًا مَّقۡضِیًّا (٢١)

TRANSLATION: He *(Jibra'eel υ)* **said, "I am but a messenger of your Rabb** *(and my task is)* **to convey to you the good news of a pure son** *(that is to be born to you)*.**" She responded, "How can I have a son when no man has touched me** *(I have never been married)* **and I have never been adulterous** *(How will I conceive child when I have never had intimate relations with a man either lawfully or unlawfully)* **?" He said, "<u>It shall be such</u>** *(the command of your Rabb will come to pass even though the means are not present)*. **Your Rabb says, 'It** *(giving her a child without a father)* **is simple for Me. And** *(We intend giving her this child in a miraculous manner)* **so that We make him** *(the child)* **an Aayah for people** *(by which they can realise Our power)* **and a mercy from Us** *(towards those who will follow him as their Nabi)*. **This is a decided matter.'"**

Similar words are stated by the angel when he informed Hadhrat Zakariyya υ about the impending birth of his son. Allaah says in verses 7-9 of Surah Maryam:

یٰزَکَرِیَّاۤ اِنَّا نُبَشِّرُکَ بِغُلٰمِ اسۡمُہٗ یَحۡیٰی ۙ لَمۡ نَجۡعَلۡ لَّہٗ مِنۡ قَبۡلُ سَمِیًّا (٧) قَالَ رَبِّ اَنّٰی یَکُوۡنُ لِیۡ غُلٰمٌ وَّکَانَتِ امۡرَاَتِیۡ عَاقِرًا وَّ قَدۡ بَلَغۡتُ مِنَ الۡکِبَرِ عِتِیًّا (٨) قَالَ کَذٰلِکَ ۚ قَالَ رَبُّکَ ہُوَ عَلَیَّ ہَیِّنٌ وَّ قَدۡ خَلَقۡتُکَ مِنۡ قَبۡلُ وَلَمۡ تَکُ شَیۡئًا (٩)

TRANSLATION: *(In reply to his du'aa, Allaah sent an angel to him who said,)* **"O Zakariyya, We convey to you the good news of** *(the birth of)* **a son called Yahya. We have never named anyone like this before him** *(his name and his character were unique)*.**" He** *(Zakariyya υ)* **said, "O my Rabb! How will I have a son when my wife is barren** *(unable to bear children at 98 years of age)* **and I have reached the pinnacle of old age** *(at 120 years)* **?" He** *(the angel)* **said, "<u>It shall be such</u>** *(what Allaah wills will come to pass even though it seems astonishing)*. **Your Rabb declares, "It will be easy for Me. Indeed I have created you before whereas you were**

nothing *(in a like manner, I can create anything even though the means are unavailable)*.**"**

We see a similar reply from the angel even in the incident when the angels informed Hadhrat Saarah رضي الله عنها that she would conceive a child. Allaah says in verses 28-30 of Surah Dhaariyaat:

فَاَوْجَسَ مِنْہُمْ خِیْفَۃً ؕ قَالُوْا لَا تَخَفْ ؕ وَ بَشَّرُوْہُ بِغُلٰمٍ عَلِیْمٍ (۲۸) فَاَقْبَلَتِ امْرَاَتُہٗ فِیْ صَرَّۃٍ فَصَکَّتْ وَجْہَہَا وَ قَالَتْ عَجُوْزٌ عَقِیْمٌ (۲۹) قَالُوْا کَذٰلِکِ ۙ قَالَ رَبُّکِ ؕ اِنَّہٗ ہُوَ الْحَکِیْمُ الْعَلِیْمُ (۳۰)

TRANSLATION: He *(Hadhrat Ibraheem υ)* **grew afraid of them** *(thinking that they may have come for some sinister purpose)*. **They said, "Do not be afraid," and they gave him the good news of an intelligent child** *(that was to be born to him)*. **His wife** *(Saara)* **arrived calling loudly** *(in amazement upon hearing the news)*, **smote her face** *(because of her surprise)* **and said, "***(How can)* **An old barren woman** *(like me bear a child)***?" They** *(the angels)* **said, "Your Rabb said that it shall be such** *(you will therefore certainly bear a child)*. **He is the Wise, the All Knowing** *(He knows why and to whom a child should be born)*.**"**

All these verses rebut the false belief of the Christians who claim that Hadhrat Isa υ was Allaah's partner or son. Allaah makes it evident that just as Hadhrat Zakariyya υ was miraculously given his son Hadhrat Yahya υ when he was over a hundred years of age and his wife was over ninety and infertile, so too was Hadhrat Maryam رضي الله عنها also given a child miraculously. If a miraculous birth entitled a person to divinity, why was this not granted to Hadhrat Yahya υ?

Just as the angel made it clear to Hadhrat Zakariyya υ that "**It shall be such**" ("کَذٰلِکِ"), he said the same to Hadhrat Saara رضي الله عنها when she expressed surprise

at being able to conceive a child when she and her husband Hadhrat Ibraheem υ were so old. Here it was made clear that although it is usually impossible to conceive a child under the prevailing circumstances, Allaah is not restricted by circumstances and can do anything He pleases by merely willing it.

When Hadhrat Maryam رضي الله عنها also expressed surprise at conceiving a child in a manner that was supernatural, she received the same reply from the angel, making it clear that Allaah is not restricted by circumstances and can do anything He pleases by merely willing it. Hadhrat Isa υ was therefore born in a most unusual and miraculous manner, without a father. Had he been born naturally, there would have no need for the Qur'aan to elaborate on the details so much that it spans so many verses of Surah Aal Imraan and other Surahs. These details are all given to dispel the notion that Hadhrat Isa υ was Allaah’s son or partner.

Furthermore, had he been born naturally, all the Qur'aan needed to mention was the name of his father. In this manner, the notion of him being the son of Allaah would be dispelled and the Jews would also have been unable to slander Hadhrat Maryam رضي الله عنها.

The fact that Hadhrat Maryam رضي الله عنها left her home and went far out to deliver the child also proves that there was no father. Had there been, he would have been there to assist and there would be no need to leave the home. If he was away for some reason, the other family members would have been there to assist, especially when it was her first child. All of the above prove that the birth of Hadhrat Isa υ was not normal, but miraculous. It is therefore impossible for anyone believing in the Qur'aan to ever think that Hadhrat Isa υ was born normally.

A True Servant of Allaah

Hadhrat Hanna رضي الله عنها, who was the mother of Hadhrat Maryam رضي الله عنها made du'aa to Allaah, saying, "**O my Rabb, I vow to You** *(to dedicate to Your service)* **what** *(child)* **is in my belly to be free** *(from all worldly duties and dedicated only to Your service)*, **so accept** *(this vow)* **from me. Verily only You are The All Seeing, The All Knowing** *(You know my sincerity)*".[442]

This du'aa reveals her deep sincerity. Like all true servants of Allaah, she made this du'aa because she was most concerned about the spiritual welfare and progress of her child. The words of her du'aa also tell volumes about her respect and awe for Allaah.

Pious Children

As mentioned earlier, Hadhrat Zakariyya υ was the uncle and guardian of Hadhrat Maryam رضي الله عنها. As chief attendant of Masjidul Aqsa, he was also in charge of supervising her activities. Her upbringing and nurturing were therefore amongst his duties. He therefore needed to check on her activities in the room allocated to her for Ibaadah, together with seeing that she receives her meals. It was because of this that he would enter her room from time to time. However, he was surprised to find that she always had food when he arrived. In fact, she would even have fruit that were out of season. Upon enquiry, she informed him that it was from Allaah, Who gave without restriction.

This revived his hope and he immediately made du'aa to Allaah saying, "**My Rabb, grant me pure** *(pious)* **children from Yourself** *(by Your grace)*. **Without doubt**

---

[442] Surah Aal Imraan, verse 35.

You hear all prayers *(and accept them)*".[443] This du'aa did not conflict with his asceticism because it was a practice of the Ambiyaa عليهم السلام to pray for children. **However, it needs to be noted that he did not just as ask for children, but he asked for pious children. This is because pious children will prove to be an investment for the parents and will continue the effort of propagating the Deen even after the parents have left this world.** How far are people from understanding the nature of the Deen when they regard their children as additional means for earning the temporary things of this world!

A Miracle

The fact that Hadhrat Maryam رضي الله عنها would have food with her was a miracle (*Karaamah*), which proves that the pious servants of Allaah are able to perform miracles.

'Whose name will be Ahmad'

Allaah says in verse 6 of Surah Saff:

وَ اِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِىْٓ اِسْرَآءِيْلَ اِنِّىْ رَسُوْلُ اللهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرٰىةِ وَ مُبَشِّرًا بِرَسُوْلٍ يَّاْتِىْ مِنْۢ بَعْدِى اسْمُهٗٓ اَحْمَدُ

TRANSLATION: *(Also remember the time)* **When Isa the son of Maryam said, "O children of Israa'eel! Indeed I am the Rasool of Allaah** *(who has been sent)* **to you, confirming the Torah before me and giving** *(you)* **the good news of a Rasool to come after me** *(among the Arabs)*, **whose name will be Ahmad**[444] *(referring to Rasulullaah ρ)*."

---

[443] Surah Aal Imraan, verse 38.

[444] The name Ahmad, which Hadhrat Isa υ used to refer to Rasulullaah ρ has been translated in Greek manuscripts of the Bible as "Periclytos" or "Paraclete". In English Bibles, this word is deliberately

This verse makes it clear that Hadhrat Isa υ had informed his people of the coming of Rasulullaah ρ. When it was revealed in Madinah, which had a large population of Jews and Christians, none of them denied it. This was because they knew well that Rasulullaah ρ was expected and they had been awaiting his arrival for a long time. Had this statement of the Qur'aan been false, they would never have missed the opportunity to expose the error and to declare that the Qur'aan is not the word of Allaah. Had it been false, they would have certainly challenged the verse because the verse shakes the very foundations of their faith. It can therefore be said with conviction that the Jews and Christians during the time of Rasulullaah ρ knew well that Hadhrat Isa υ had prophesied the arrival of Rasulullaah ρ. It was because of this that many Christians even left their places in search of the Nabi to come. Amongst those truthful ones who then believed in Rasulullaah ρ were Hadhrat Abdullaah bin Salaam τ, Hadhrat Salmaan Faarsi τ and many Christians.

In fact, when the Muslims arrived in Abyssinia and presented the teachings of Rasulullaah ρ to the Christian king Najaashi, he responded by saying, “Welcome to you people and to the one from whom you have come. I testify that he is the Rasul-messenger of Allaah and the one whose description we find in our Bible. He is certainly the one about whom Isa υ gave us the good news.”[445]

The Qur'aan refers to Rasulullaah ρ as Ahmad, which was one of the names of Rasulullaah ρ. Hadhrat Abu Moosa Ash’ari τ reports that Rasulullaah ρ said, “I am Muhammad, I am Ahmad and I am Haashir.” Narrations of this type are to be found in Bukhaari, Muslim, Mu’atta, Daarmi, Tirmidhi and Nasa'ee.

---

mistranslated into words such as “Counsellor”, ”Comforter”, “Intercessor”, “Spirit of truth” and sometimes even “Holy Spirit”.

[445] Ahmed.

The other names of Rasulullaah ρ were well known amongst the Sahabah ψ and it is because of this that poets used these names in the poems about Rasulullaah ρ. In a poem, Hadhrat Hassaan bin Thaabit τ said, "Allaah, the bearers of His throne and all blessed personalities confer blessings upon the blessed Ahmad."

Hadhrat Ali τ also said in a phrase, "Allaah extracted his name from His own to confer the honour upon him. So while the Owner of the Throne is Mahmood, he is Muhammad."[446]

Allaama Abu Ja'far Baghdaadi رحمه الله writes that there had been seven person with the name Muhammad before Rasulullaah ρ. One of them was named such because his father had heard from a monk in Shaam that the Nabi to come would be called Muhammad.

The name Ahmad has the following two meanings:

1. **One who praises Allaah the most**
2. **One who is most praised and most worthy of praise from the creation**

The name Muhammad means 'one who is praised most often' and 'one who is an embodiment of everything praiseworthy'. Allaah refers to Rasulullaah ρ by this name when He says, "**Muhammad ε is but a Rasool**".[447]

---

[446] *Fat'hul Baari* (Vol.6 Pg.404).
[447] Surah Aal Imraan, verse 144.

Hadhrat Hassaan τ said:

"My eyes have never before seen anyone better than you

And no woman has given birth to any more beautiful than you

You have been created free from all blemishes

As if you had been created just as you wanted"

Sayyiduna Muhammad ε

Muhammad Rasulullaah ρ in the Qur'aan

After Rasulullaah ρ had passed away, some people asked Hadhrat Aa'isha رضي الله عنها to describe the life and character of Rasulullaah ρ. She replied in surprise, "Have you not recited the Qur'aan?" When they replied that they did, she said, "His entire life was the Qur'aan." (This means that every part of his life conformed with the teachings of the Qur'aan.)

The Qur'aan is the word of Allaah that was revealed to Rasulullaah ρ. The Qur'aan was therefore the manual for guidance and righteousness and Rasulullaah ρ was the one who demonstrated this guidance and righteousness to mankind. The Qur'aan is the message and Rasulullaah ρ is the messenger responsible for conveying the message to creation. It is for this reason that every word of the Qur'aan is linked to the character and life of Rasulullaah ρ. How then can one count the number of places in the Qur'aan where reference is made to Rasulullaah ρ?

What we can count are the places in the Qur'aan that explicitly state his name or that address him in some way, such as "O Nabi!" or "O Rasool!" These places are many and are found in 114 places of the Qur'aan. Hereunder is a list of the various names by which the Qur'aan refers to Rasulullaah ρ and the Surahs and verses where they appear:

No.	Name	Surah: Verse/s
1	*Muhammad* *(محمد)*	Aal Imraan:144 Ahzaab:40 Muhammad:2

No.	Name	Surah: Verse/s
		Fatah:29
2	*Ahmad* *(أحمد)*	Saff:2
3	*Abdullaah* *(عبد الله)*	Hadeed:9 Jinn:19 Kahaf:1
4	*Shaahid* *(شاهد)*	Fatah:8 Ahzaab:45 Muzammil:15
5	*Mubashir* *(مبشّر)*	Ahzaab:45 Fatah:8 Furqaan:56
6	*Basheer* *(بشير)*	A'raaf:188 Hood:2 Saba:28 Faatir:24 Baqarah:119
7	*Nadheer*	Baqarah:119

No.	Name	Surah: Verse/s
	(نذیر)	A'raaf:188 Ahzaab:45 Hood:2 Hijr:89 Ankaboot:50 Faatir: 23/24/37/42 Fatah:8 Dhaariyaat:50/51 Mulk:8/9/17/26 Furqaan:56 Saba:28/46 Ahqaaf:9
8	*Mudhakkir* *(مذکّر)*	Ghaashiya:21
9	*Siraajum Muneer* *(سراج منیر)*	Ahzaab:46
10	*Daa'ee Ilalallaah*	Ahzaab:46 Ahqaaf:32

No.	Name	Surah: Verse/s
	(داعي الى الله)	
11	*Haqq* *(حق)*	Yunus:108
12	*Azeez* *(عزيز)*	Taubah:128
13	*Ra'oof* *(رؤُف)*	Taubah:128
14	*Raheem* *(رحيم)*	Taubah:128
15	*Ameen* *(أمين)*	Dukhaan:18
16	*Noor* *(نور)*	Maa'idah:15
17	*Ni'mah* *(نعمة)*	Baqarah:231 Nahl:83
18	*Haadi* *(هادي)*	Room:53
19	*Rahmah*	Ambiyaa:107

No.	Name	Surah: Verse/s
	(رحمة)	
20	*TaaHaa* *(طه)*	TaaHaa:1
21	*Yaaseen* *(يس)*	Yaaseen:1
22	*Muzzammil* *(مزمّل)*	Muzzammil:1
23	*Muddathir* *(مدّثّر)*	Muddathir:1
24	*Mundhir* *(منذر)*	Naml:92 Saad:4/64
25	*Khaatamun Nabiyyeen* *(خاتم النّبيِّين)*	Ahzaab:40
26	*Nabi* *(نبي)*	Aal Imraan:161 Maa'idah:81 Anfaal:64/65/67/70 Taubah:61/73/113/117 Hujuraat:2

No.	Name	Surah: Verse/s
		Ahzaab:1/6/28/32/38/45/50/53/56/59 Tahreem:1/3/8/9 Talaaq:1 Mumtahina:12
27	*Rasool* *(رسول)*	Baqarah:143/151 Aal Imraan:32/81/86/101/132/153/172/179/183 Nisaa:13/14/59/61/64/69/79/80/100/115/117/42 Maa'idah:15/33/41/55/56/67/83/92/99 A'raaf:157/158 Anfaal:1/13/24/41/46 Taubah: 1/3/7/16/24/26/29/33/54/59/61/63/65/80/81/84/86/88/91/94/97/99/105/107/128 Nahl:113 Israa:93 Hajj:78 Noor:27/28/51/52/54/62/63 Mu'min:78 Zukhruf:29

No.	Name	Surah: Verse/s
		Ankaboot:18 Hujuraat:1/3/7/14/15 Fatah:9/12/13/17/26/27/28/29 Ahzaab:12/21/29/31/33/36/40/53/57 Dukhaan:13 Hadeed:7/8/28 Mujaadah:4/5/8/9/12/13/20/22 Muhammad: 32/33 Munaafiqoon:1/5/7/8 Taghaabun:8/12 Furqaan:7/27/30/41 Talaaq:11 Jumu'ah: 2 Saff:9/11 Hashar:4/6/7/8 Mumtahina:1 Jinn:23/27 Haaqa:4

No.	Name	Surah: Verse/s
28	*Shaheed* *(شهيد)*	Baqarah:143 Nisaa:41 Nahl:89 Hajj:78
29	*Abd* *(عبد)*	Furqaan:1 Israa:1
30	*Burhaan* *(برهان)*	Nisaa:175

Ulema have written several books concerning the various attributes and names by which Rasulullaah ρ has been addressed in the Qur'aan and Ahadeeth. Allaama Ibn Dihya رحمه الله was most probably the first to write on the subject, with Muhadditheen like Ibn Katheer رحمه الله, Bayhaqi رحمه الله and Ibn Asaakir رحمه الله compiling books with all the relevant Ahadeeth on the subject. **In his commentary of Tirmidhi, the famous Muhaddith Abu Bakr bin Arabi رحمه الله has counted 64 of these names and attributes of Rasulullaah ρ. Some have counted 99 names, others 300 and others have listed as many as 1000. However, all of these cannot be considered because they are not applicable as a name for Rasulullaah ρ. For example, describing the fact that he was the final Nabi to be sent to this world, Rasulullaah ρ said that he was the final *Labinah* (brick) in the wall of Nubuwwah. Since this was used as a description, some people have included *Al-Labinah* (the Brick) in the list of Rasulullaah ρ's names. This is clearly inappropriate.**

A narration of Bukhaari quotes Rasulullaah ρ as saying, "I have five names; *Muhammad*, *Ahmad*, *Maahi* (exterminator of Kufr and Shirk), *Haashir* (the first to be resurrected on the Day of Qiyaamah) and *Aaqib* (the final Nabi[448])."

Haafidh Ibn Hajar Asqalaani رحمه الله has written that this Hadith does not restrict the names to five, but details only those names that have been mentioned in the previous scriptures and by which Rasulullaah ρ was known amongst the previous nations. The following names of Rasulullaah ρ are also well known:

- *Al-Mutawakkil* (المتوكِّل)
- *Al-Mukhtaar* (المختار)
- *Al-Mustafa* (المصطفى)
- *Ash-Shafee* (الشَّفيع)
- *Al-Mushaffa* (المشفَّع)
- *As-Saadiq* (الصَّادق)
- *Al-Masdooq* (المصدوق)

However, the real names of Rasulullaah ρ really are Muhammad and Ahmad, with all the others being titles or descriptive names. There is a Surah named Surah Muhammad, in which the name Muhammad is mentioned in the very first verse. The name Ahmad is mentioned in Surah Saff.

It needs to be remembered that these descriptive names are not just given by devotees as titles of praise, but are qualities that were part of his blessed nature and embedded within his auspicious personality. Just as Rasulullaah ρ was

[448] According to Imaam Zuhri رحمه الله.

intrinsically *Maahi* (exterminator of Kufr and Shirk), *Haashir* (the first to be resurrected on the Day of Qiyaamah) and *Aaqib* (the final Nabi), so too was he intrinsically Muhammad, i.e. one who will always be praised and spoken highly of. The author of *Qaamoos* has written that the name Muhammad means someone whose praises will be sung until eternity. The name Ahmad refers to one who praises Allaah the most as well as one who will always be praised. Both the names Muhammad and Ahmad indicate the highest level of servitude to Allaah.

Rasulullaah ρ was *Basheer* and *Mubasshir* (bearer of glad tidings) to the Mu'mineen and *Nadheer* and *Mundhir* (warner) to the Kuffaar and Mushrikeen. On the Day of Qiyaamah, he will be *Shaahid* and *Shaheed* (witness) over both the good and the evil ones. He was a *Mudhakkir* (advisor) to those seeking the truth, a *Haadi* (guide) to those wandering astray and a *Daa'ee* (caller) to those ignorant of Allaah. His existence is a *Rahmah* (mercy) to the universe, a *Noor* (light) to lead the way out of Kufr and Shirk and he was also a Nabi and Rasool who brought the message of Allaah to the creation. The difficulties that afflict the Mu'mineen are very distressing to him, because of which he is *Azeez* (anxious for good to come to them, as well as *Ra'oof* (extremely forgiving) and *Raheem* (merciful, gentle and kind*)* towards the Mu'mineen. His call was *Haqq* (the absolute truth), he was *Saadiq* (truthful), *Ameen* (trustworthy) and *Khaatamun Nabiyyeen* (the seal of all the Ambiyaa عليهم السلام). As the flag-bearer of Nubuwwah, he was *Siraajum Muneer* (an illuminated lantern) and there were times when he was wrapped in a blanket and therefore known as *Muzzammil* and *Muddathir*. May Allaah shower His choicest mercy and blessings upon him and bless him immensely.

Glad Tidings of the Coming of Rasulullaah ρ

Allaah says in verse 81 of Surah Aal Imraan:

وَ اِذْ اَخَذَ اللهُ مِيْثَاقَ النَّبِيِّنَ لَمَاۤ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِىْ ؕ قَالُوْۤا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ (٨١)

TRANSLATION: *(Remember the time)* **When Allaah took the pledge with** *(all)* **the Ambiyaa** *(saying)* **, "***(Take hold of)* **Whatever I give you of the Book** *(divine scriptures)* **and wisdom, and then when there comes to you a Rasool** *(Muhammad ε)* **confirming what is with you, you must believe in him and you must assist him." He** *(Allaah)* **said, "Do you agree and accept My pledge?" They replied, "We agree!" He said, "Then bear witness and I will be a Witness with you."** *(The Ambiyaa then also took the same pledge from their followers.)*

This verse is referred to as the *Meethaaq* verse (the verse of the pledge). Hadhrat Abdullaah bin Mas'ood τ and Hadhrat Abdullaah bin Abbaas τ have stated that this pledge was taken in the realm of *Azal*, which is one of the realms of the Aakhirah. The souls of the Ambiyaa عليهم السلام were gathered there and they were told that the final Nabi ρ would come and endorse everything that they preached. They were then told to give an undertaking that they and their nations would support him to the best of their abilities if they ever lived in the same time. All the Ambiyaa عليهم السلام took the pledge and it was for this reason that they all renewed this pledge with their nations.

There are three historical pledges that Allaah took from mankind:

1. **The first pledge is mentioned in verse 172 of Surah A'raaf.** The purpose of this pledge was for all of mankind to believe and admit to the fact that Allaah is their Rabb

2. **The second pledge is mentioned in verse 187 of Surah Aal Imraan.** This pledge was made with the scholars of the Ahlul Kitaab when they undertook to propagate the truth and to never conceal it

3. **The third was this pledge of *Meethaaq*, which is mentioned above.**

In the commentary of this verse, scholars state that if Rasulullaah ρ was sent during the time of any other Nabi υ, it would have been necessary for that Nabi υ to follow the teachings of Rasulullaah ρ, thus becoming part of the Ummah of Rasulullaah ρ. Rasulullaah ρ said, "If Moosa was alive today, he would have had no choice but to follow me."

Another Hadith makes it evident that when Hadhrat Isa υ returns to the world before Qiyaamah, he will also practice on the teachings of Rasulullaah ρ.[449]

When **the Yemeni king Tubba** passed through Madinah, the 400 religious scholars with him requested his permission to settle down there. When he asked their reason, they informed him that this would be the place to which the final Nabi Muhammad ε would emigrate. They explained that they had learnt this from their scriptures. The king was glad to grant them permission and also had houses built for all of them, together with giving them plenty of wealth to live on. He then also had a house built for Rasulullaah ρ and wrote a letter addressed to Rasulullaah ρ. **In this letter, he wrote, "I testify that Ahmad ε is the Rasul-Messenger of Allaah. If my life holds, I shall certainly assist him, fight his enemies and dispel every worry from his heart."**

---

[449] Tafseer Ibn Katheer.

He sealed the letter with his royal seal and handed it over to one to the scholars with instructions to deliver it to the final Nabi ρ if he meets him. If not, he was to pass it on to his successor with the same instructions. **Hadhrat Abu Ayyoob Ansaari τ, in whose house Rasulullaah ρ stayed after the Hijrah, was amongst the progeny of this scholar and the house he lived in was the one that Tubba had built for Rasulullaah ρ. The other Ansaar were the offspring of the 400 scholars. It is also recorded that Hadhrat Abu Ayyoob τ made over the letter of Tubba to Rasulullaah ρ."**[450]

Hadhrat Urwa bin Zubayr τ reports that Yaasir bin Akhtab was the first Jew from Madinah who approached Rasulullaah ρ, heard what he had to say and then accepted Imaan. He then went to his people and told them that he was convinced that this was the Nabi whom they had been awaiting. However, his brother Huyay who was the chief of the tribe refused to accept his word and opposed him.[451]

It was because of the glad tidings of the final Nabi in the previous scriptures that the Jews of Madinah were eagerly awaiting the arrival of Rasulullaah ρ. In fact, they even prayed to Allaah to send the Nabi quickly so that they could prevail over the Mushrikeen with him on their side. Whenever the Mushrikeen gained the upper hand over them and suppressed them, they would warn, "You may do with us as you please for now. However, when the final Nabi appears, we shall avenge what you have done." It was words like this that convinced the non-Jewish residents of Madinah to accept Islaam when they saw Rasulullaah ρ and knew who he was. They were eager to accept Imaan because they wanted to beat the Jews to it.

---

[450] *Zurqaani* (Vol.1 Pg.356) and *Zaadul Ma'aad* (Vol.2 Pg.550).
[451] *Fat'hul Baari* (Vol.7 Pg.213).

However, it was most tragic to note that the same Jews who were so eager to meet Rasulullaah ρ became his sworn enemies. Describing this scenario, the Qur'aan states, "**When a Book** *(Qur'aan)* **from Allaah comes to them confirming** *(supporting)* **that** *(Torah)* **which is with them,** *(they reject it)* **even though before this they used to pray for victory over the Kuffaar** *(by saying, "O Allaah! Assist us against our enemies through the avenue and grace of Your final prophet Muhammad ε.")* **However, when what they recognise comes to them** *(the prophethood of Rasulullaah ρ)***, they deny it** *(they reject it fearing that they will lose their leadership)***. Allaah's curse is on the Kaafiroon**".[452]

The most glaring example of this denial by the Jews is an incident narrated by Rasulullaah ρ's honourable wife, Hadhrat Safiyya رضي الله عنها, who was a Jew herself. She narrates, "When Rasulullaah ρ arrived in Madinah, both my father and uncle, who were both learned scholars, went to meet him. After speaking to him for a long while, they returned home, where I personally heard their conversation. My uncle asked, 'Is this truly the Nabi about whom our scriptures have informed us?' My father replied, 'I swear by Allaah that he certainly seems to be.' My uncle asked further, 'Are you certain about it?' My father replied, 'I am as certain about it as I am certain that my children are mine.' 'What then do you intend to do?' my uncle asked. My father said, 'Be it as it may, I shall oppose him for as long as I have life in me and shall never allow him to make progress.'"[453]

The fact of the matter is that they were envious that Rasulullaah ρ was from amongst the Arabs and not from the Jews. While all the previous Ambiyaa عليهم السلام had hailed from the Bani Israa'eel, they thought that the final Nabi would be the same. However, when Rasulullaah ρ was born amongst the progeny of Hadhrat Ismaa'eel υ rather than from the progeny of his brother Hadhrat Is'haaq υ (the Bani Israa'eel), they could not contain their envy.

---

[452] Surah Baqarah, verse 89.
[453] Ibn Hishaam (Vol.2 Pg.165).

The Gospel of John (1:19-25) makes it clear that the Bani Israa'eel were eagerly awaiting three personalities. These were the Messiah (Hadhrat Isa υ), Elijah (Hadhrat Ilyaas υ) and the Prophet (Rasulullaah ρ). Mention has been made of this Nabi so often in the previous scriptures and by the previous Ambiyaa عليهم السلام that it was often not even considered necessary to mention his name. Although the Torah and Injeel state the name of Rasulullaah ρ, the Jews and Christians have altered these scriptures extensively to hide it.

The 1946 edition of Encyclopaedia Britannica states that many notable changes have been made to the various Bibles such as adding texts from other works. It states that these have been made so that the word of God may have a greater effect on people. Much has therefore been added to the Bible, especially in the second century of Christianity and it is still unknown what the sources of these texts were.

However, despite the many changes and alterations, the present day Bible does still contain references to Rasulullaah ρ. For example, the Gospel of John quotes Hadhrat Isa υ as saying that Rasulullaah ρ will be the leader of the worlds who will lead to all paths of truth and confirm what he (Hadhrat Isa υ) had taught. The Christians in the seventh century of Christianity also had a vivid perception of the description of Rasulullaah ρ, as attested by the Abyssinian king Najaashi who immediately recognised Rasulullaah ρ as the promised Nabi when he heard about him. It is for this reason that when some Muslims from Makkah migrated to Abyssinia, he greeted them with the words, “Welcome to you people and to the one from whom you have come. I testify that he is the Nabi-Messenger of

Allaah and the one whose description we find in our Bible. He is certainly the one about whom Isa υ gave us the good news."[454]

Apart from the news of Rasulullaah ρ in the four present Gospels, there is a fourth gospel called the Gospel of Barnabas, which makes the coming of Rasulullaah ρ evidently clear. However, this gospel has been declared fraudulent and doubtful by the Christian clergy and has even been banned. **Barnabas was one of the 12 disciples of Hadhrat Isa υ who stayed with him from the beginning to the end.** He states that his gospel includes accounts that he had seen with his own eyes and heard with his own ears. He writes that before Hadhrat Isa υ was raised, he told him (Barnabas) to dispel the false beliefs that people had introduced about him by telling them the truth about him.

The Gospel of Barnabas states the fundamental principles of the preaching of Hadhrat Isa υ, which is the same as those of all the Ambiyaa عليهم السلام. These include issues such as Towheed, belief in the Aakhirah, resurrection, the abomination of Kufr and Shirk, the attributes of Allaah and much more. This gospel has been unavailable for centuries until an Italian translation was discovered in the private library of Pope Sixtus in the sixteenth century. However, no one was allowed to read it. The Italian manuscript passed through different hands until it came in the possession of J.E. Cramer, a Councillor of the King of Prussia. In 1713, Cramer presented this manuscript to the famous connoisseur of books, Prince Eugene of Savoy. Along with the library of the Prince in 1738, it found its way into Hofbibliothek in Vienna (now called the Austrian National Library), where it now rests. The text was translated into English by Mr. and Mrs. Ragg and was printed at the Clarendon Press in Oxford. It was published by the Oxford University Press in 1907.

[454] Ahmed.

However, this translation caused a stir amongst the Christian clergy since it shook the very foundations of the current Christian faith. This gospel contains the true beliefs preached by all the Ambiyaa عليهم السلام such as Towheed, the attributes of Allaah, resurrection, Jannah, Jahannam and everything about Hadhrat Isa υ, which makes it evident that he was the Nabi-Messenger of Allaah and never claimed to be the son of Allaah. It also condemns Kufr and Shirk, promotes prayer, fasting, charity and other good deeds and also relates valuable lessons in an eloquent manner. On the other hand, the other four gospels contain unrelated issues, almost no principles of the lawful and unlawful and promote preposterous beliefs such as the divinity of Hadhrat Isa υ and the notion that he was crucified as atonement for the sins of mankind. These were certainly not the teachings of Hadhrat Isa υ.

The Gospel of Barnabas was therefore removed from circulation, declared to be a fraud and banned. It was never published again. The sore point is that repeated mention is made of the coming of Rasulullaah ρ, which the Christians cannot tolerate. The scholars of Islaam have written numerous books discussing the true teachings and prophecies of Hadhrat Isa υ concerning Rasulullaah ρ. Four of these books discuss the fundamentals and are reliable:

1. *Mizaanul Haqq* by Hadhrat Moulana Aal Nabi Amrohi رحمه الله
2. *Hidaayatul Hayaari* by Haafidh Ibn Qayyim رحمه الله
3. *Al Faariq baynal Khaaliq wal Makhlooq* by Allaama Baaji Zaadah رحمه الله
4. *Iz'haarul Haqq* by Moulana Rahmatullaah Kiranwi رحمه الله

The Gospel of Barnabas has been rejected by the Christian clergy because it contradicts the very cornerstone of their faith, which concerns the divinity of Hadhrat Isa υ. Barnabas writes in the opening of his gospel:

“Barnabas, apostle of Jesus the Nazarene, called Christ, to all them that dwell upon the earth desireth peace and consolation.

Dearly beloved the great and wonderful God hath during these past days visited us by his prophet Jesus Christ in great mercy of teaching and miracles, by reason whereof many, being deceived of Satan, under presence of piety, are preaching most impious doctrine, calling Jesus son of God, repudiating the circumcision ordained of God for ever, and permitting every unclean meat: among whom also Paul hath been deceived, whereof I speak not without grief; for which cause I am writing that truth which I have seen and heard, in the discussion that I have had with Jesus, in order that ye may be saved, and not be deceived of Satan and perish in the judgment of God. Therefore beware of every one that preacheth unto you new doctrine contrary to that which I write, that ye may be saved eternally. The great God be with you and guard you from Satan and from every evil. Amen.”

Barnabas also makes to clear that the other four gospels were not written by the disciples of Hadhrat Isa υ, but by people who heard from them. However, the Gospel of Barnabas has been written by one who himself was one of the *Hawaariyyeen*. He writes towards the end of his gospel that Hadhrat Isa υ said to him, “Barnabas, see that by all means you write my gospel concerning all that has happened through my dwelling in the world”.[455] This was a bequest to dispel all the false beliefs that people had introduced into the religion of Hadhrat Isa υ.

Barnabas writes that when people like the Romans saw the incredible miracles that Hadhrat Isa υ performed, they started to claim that he is Allaah or the son of Allaah because no human could do this. This belief then started to spread amongst the common people. He writes, “Some said that Jesus was God come to the world; others said: 'No, but he is a son of God'; and others said: 'No, for God has no human similitude, and therefore does not beget sons; but Jesus of Nazareth is a prophet of God.' This [sedition] arose because of the great miracles which Jesus did”.[456]

[455] Gospel of Barnabas, Chapter 221.
[456] Gospel of Barnabas, Chapter 91.

However, Hadhrat Isa υ himself refuted this claim many times and stressed to the people that he was but the servant and Rasul-Messenger of Allaah. The Gospel of Barnabas quotes that Hadhrat Isa υ said, “Cursed be all those who shall insert into my sayings that I am the son of God.”[457] Hadhrat Isa υ also said, “But when God shall take me away from the world, Satan will raise again this accursed sedition, by making the impious believe that I am God and son of God, whence my words and my doctrine shall be contaminated”.[458]

It is because of explicit statements like these that the Christians reject the Gospel of Barnabas and claim that it was written by a Muslim. Of course, their claim is fallacious and made to hide the truth. **This is proven by the fact that it was 75 years before the birth of Rasulullaah ρ that a papal decree included the Gospel of Barnabas in a list of books that were prohibited to read. Which Muslim was alive during that time to write it?** In fact, even Christian scholars admit that the Gospel of Barnabas was widely recited by Christians in places such as Syria, Spain and Egypt during the early days of Christianity. **It was banned only in the sixth century of Christianity.**

The fact of the matter is that it was banned only because it details the accurate predictions of Hadhrat Isa υ concerning the coming of Rasulullaah ρ and because it contains the true account of the life of Hadhrat Isa υ, as witnessed by Barnabas himself (which is unlike the texts of the four gospels). In summary, it may be said that the teachings stated in it conform with the teachings of Rasulullaah ρ.

In the Words of the Qur'aan

[457] Gospel of Barnabas, Chapter 53.
[458] Gospel of Barnabas, Chapter 97.

The verses of the Qur'aan addressing this issue are numerous. Hereunder are some of them:

Verses 157-158 of Surah A’raaf state:

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِىَّ الْاُمِّىَّ الَّذِىْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِى التَّوْرٰىةِ وَالْاِنْجِيْلِ ۫ يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِىْ كَانَتْ عَلَيْهِمْ ؕ فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَعَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِىْ اُنْزِلَ مَعَهٗ ۙ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ (١٥٧)٪ قُلْ يٰاَيُّهَا النَّاسُ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعَا الَّذِىْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ لَا اِلٰهَ اِلَّا هُوَ يُحْىٖ وَيُمِيْتُ ۪ فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ النَّبِىِّ الْاُمِّىِّ الَّذِىْ يُؤْمِنُ بِاللّٰهِ وَكَلِمٰتِهٖ وَاتَّبِعُوْهُ لَعَلَّكُمْ تَهْتَدُوْنَ (١٥٨)

TRANSLATION: I shall soon *(in the Aakhirah)* **ordain it** *(My mercy)* **for those who adopt Taqwa, who pay zakaah, who believe in My Aayaat and who follow the Rasool** *(who is)* **the untutored Nabi** *(Muhammad ε, about)* **whom they find** *(his name and description)* **written in the Torah and the Injeel** *(both of which they have)* **with them. He** *(Muhammad ε)* **instructs them to do good, prevents** *(forbids)* **them from evil, permits pure things for them** *(which was forbidden in the previous religions)***, forbids them from impure things** *(such as carrion, blood, etc)* **and removes from them the burden and shackles** *(the stern laws)* **that were** *(binding)* **upon them** *(such as cutting off the portion of a garment that is impure)***. So the successful ones are certainly those who believe in him, honour him, assist him and follow the light** *(the Qur'aan)* **revealed with him.”** *(O Muhammad ε!)* **Say, “O people! Indeed to all of you** *(to the entire mankind until the Day of Qiyaamah)* **I am the Rasool of that Allaah to Whom belongs the kingdom of the heavens and the earth. There is no Ilaah besides Him and it is He Who gives life and death. So believe in Allaah and His Rasool** *(who is)* **the untutored Nabi who believes in Allaah and His words** *(the Qur'aan)***. Follow him so that you may be rightly guided** *(because there is no salvation without Imaan and belief in the Risaalah of Rasulullaah ρ)***.”**

It is therefore evident that a poet who writes many verses in praise of Rasulullaah ρ, but does not accept him as the Nabi of Allaah cannot be regarded as a Muslim. Similarly, one who professes to love Rasulullaah ρ but does not follow him cannot expect success.

Verse 89 of Surah Baqarah states:

وَلَمَّا جَآءَہُمْ كِتٰبٌ مِّنْ عِنْدِ اللهِ مُصَدِّقٌ لِّمَا مَعَہُمْ ۙ وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ۚ فَلَمَّا جَآءَہُمْ مَّا عَرَفُوْا كَفَرُوْا بِہٖ ۡ فَلَعْنَۃُ اللهِ عَلَى الْكٰفِرِيْنَ (٨٩)

TRANSLATION: When a Book *(Qur'aan)* **from Allaah comes to them confirming** *(supporting)* **that** *(Torah)* **which is with them,** *(they reject it)* **even though before this they used to pray for victory over the Kuffaar** *(by saying, "O Allaah! Assist us against our enemies through the avenue and grace of Your final prophet Muhammad ε.")* **However, when what they recognise comes to them** *(the prophethood of Rasulullaah ρ)*, **they deny it** *(they reject it fearing that they will lose their leadership)*. **Allaah's curse is on the Kaafiroon.**

Verses 146-147 of Surah Baqarah state:

اَلَّذِيْنَ اٰتَيْنٰہُمُ الْكِتٰبَ يَعْرِفُوْنَہٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَہُمْ ۭ وَ اِنَّ فَرِيْقًا مِّنْہُمْ لَيَكْتُمُوْنَ الْحَقَّ وَہُمْ يَعْلَمُوْنَ (١٤٦) اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ (١٤٧)

TRANSLATION: Those who have been given the Book *(the Jews and the Christians)* **recognise him** *(Rasulullaah ρ together with his lineage, tribe, place of birth, place of residence, appearance, qualities and attributes)* **just as they recognise their very own sons** *(because the Torah and the Injeel had described him to them)*. **Without doubt there** *(still)* **exists among them a group who knowingly hide the truth. The truth is from your Rabb so never be among those who doubt** *(what has been revealed whether the People of the Book accept it or not)*.

Verse 29 of Surah Fatah states:

مُحَمَّدٌ رَّسُوْلُ اللهِ ؕ وَ الَّذِیْنَ مَعَہٗۤ اَشِدَّآءُ عَلَی الْکُفَّارِ رُحَمَآءُ بَیْنَہُمْ تَرٰىہُمْ رُکَّعًا سُجَّدًا یَّبْتَغُوْنَ فَضْلًا مِّنَ اللهِ وَ رِضْوَانًا ۫ سِیْمَاہُمْ فِیْ وُجُوْہِہِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِکَ مَثَلُہُمْ فِی التَّوْرٰىۃِ ۚۖۛ وَ مَثَلُہُمْ فِی الْاِنْجِیْلِ ۚۛ کَزَرْعٍ اَخْرَجَ شَطْـَٔہٗ فَاٰزَرَہٗ فَاسْتَغْلَظَ فَاسْتَوٰی عَلٰی سُوْقِہٖ یُعْجِبُ الزُّرَّاعَ لِیَغِیْظَ بِہِمُ الْکُفَّارَ ؕ وَعَدَ اللهُ الَّذِیْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْہُمْ مَّغْفِرَۃً وَّ اَجْرًا عَظِیْمًا (۲۹٪)

TRANSLATION: Muhammad ε is Allaah's Rasool and those with him *(the Sahabah ψ)* **are stern against the Kuffaar and** *(yet)* **compassionate among themselves. You will see them sometimes bowing** *(in Ruku)*, **sometimes prostrating** *(in Sajdah, always)* **seeking Allaah's bounty and His pleasure. Their hallmark** *(by which they are recognised)* **is on their faces because of the effect of prostration** *(referring to the illumination and humility apparent on their faces)*. **This is their description in the Torah. Their description in the Injeel** *(Bible)* **is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer.** *(Allaah has nurtured the Sahabah ψ in this manner)* **So that the Kuffaar may be enraged by them** *(because of their animosity for Islaam and for the Sahabah ψ)*. **Allaah has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds.**

Verses 192-197 of Surah Shu'araa state:

وَ اِنَّہٗ لَتَنْزِیْلُ رَبِّ الْعٰلَمِیْنَ (۱۹۲)ؕ نَزَلَ بِہِ الرُّوْحُ الْاَمِیْنُ (۱۹۳)ۙ عَلٰی قَلْبِکَ لِتَکُوْنَ مِنَ الْمُنْذِرِیْنَ (۱۹۴) بِلِسَانٍ عَرَبِیٍّ مُّبِیْنٍ (۱۹۵)ؕ وَ اِنَّہٗ لَفِیْ زُبُرِ الْاَوَّلِیْنَ (۱۹۶) اَوَلَمْ یَکُنْ لَّہُمْ اٰیَۃً اَنْ یَّعْلَمَہٗ عُلَمٰٓؤُا بَنِیْۤ اِسْرَآءِیْلَ (۱۹۷)ؕ

TRANSLATION: Without doubt, this *(Qur'aan)* **is a revelation from the Rabb of the universe. The trustworthy angel** *(Jibra'eel υ)* **descended with it** *(from the heavens, conveying it)* **on your**

heart *(O Rasulullaah ρ)* **so that you become of those** *(Ambiyaa)* **who warn** *(people about the grave consequences of rejecting Imaan) (and it is a revelation)* **in the clear** *(easily understood)* **Arabic language. Indeed, it** *(the Qur'aan)* **was certainly** *(mentioned)* **in the scriptures** *(such as the Torah and Injeel)* **of the earlier nations** *(they therefore knew about its revelation to Rasulullaah ρ a long time ago)*. **Is it not sufficient proof for them** *(the Kuffaar)* **that the scholars of the Bani Israa'eel know about it?** *(The fact that the scholars of the Bani Israa'eel knew about the coming of the Qur'aan and of Rasulullaah ρ before Rasulullaah ρ was born is ample proof that this was mentioned in their scriptures. Many of their learned scholars who accepted Islaam attested to this, as did many of them who did not accept Islaam.)*

Rasulullaah ρ said, "I am the reply to the du'aa of Ibraheem υ and the good news that Isa υ gave." The du'aa of Hadhrat Ibraheem υ that Rasulullaah ρ was referring to is quoted in verse 129 of Surah Baqarah, which quotes him as saying, "**O our Rabb! Send to them** *(to our descendants)* **a messenger from among them** *(who was Rasulullaah ρ)* **who will recite Your verses** *(of the Qur'aan)* **to them, teach them the Book** *(the meanings and necessary explanations of the Qur'aan)* **and wisdom** *(the Ahadeeth and the hidden mysteries and intricate allegories of the Qur'aan)* **and purify them** *(from Shirk)*. **Without doubt, You are the Mighty, the Wise.**"

Verse 6 of Surah Saff states:

وَ اِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِىْٓ اِسْرَآءِيْلَ اِنِّىْ رَسُوْلُ اللهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ التَّوْرٰىةِ وَ مُبَشِّرًاۢ بِرَسُوْلٍ يَّاْتِىْ مِنْۢ بَعْدِى اسْمُهٗٓ اَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ (۶)

TRANSLATION: *(Also remember the time)* **When Isa the son of Maryam said, "O children of Israa'eel! Indeed I am the Rasool of Allaah** *(who has been sent)* **to you, confirming the Torah before me and giving** *(you)* **the good news of a Rasool to come after me** *(among the Arabs)*, **whose name will be Ahmad** *(referring to Rasulullaah ρ)*.**" When he** *(Isa υ)* **came to them** *(his people)* **with clear signs** *(miracles to prove that he was a Rasool)*, **they said, "This is clear magic."**

Six centuries after the ascent of Hadhrat Isa υ, the teachings of over a hundred thousand Ambiyaa عليهم السلام were forgotten by mankind. Rather than worshipping the One Allaah, people all over the world worshipped other things. While some people worshipped the son of God, others worshipped people whom they claimed were gods and so many even worshipped lifeless idols as gods. Some people worshipped the heavenly bodies, while others worshipped animals and stones. Even those who claimed to worship Allaah did not worship Him exclusively and felt the need to associate others as partners to Him. This age of darkness and deviation was called the Period of Ignorance.

However, it was in the year known as the Year of the Elephant that a light of guidance and knowledge was born, which would dispel the prevailing darkness of ignorance, Kufr and Shirk. It took place one Monday morning on either the 8th, 9th or 12th of Rabee'ul Awwal (the 9th being better substantiated), corresponding to the 20th of April 571 A.D. This was the day when Rasulullaah ρ was born in the house of Abu Taalib in Makkah.[459]

A narration from Hadhrat Abbaas τ in the *Tabaqaat*[460] of Ibn Sa'd رحمه الله states that Rasulullaah ρ was born circumcised. When his grandfather Abdul Muttalib saw this, he remarked, "It seems that this son of mine is destined to be a great person."

---

[459] *Seeratun Nabi* (Vol.1 Pg.172).
[460] Vol.1 Pg.64.

A narration from Rasulullaah ρ's mother Aamina رضي الله عنها quotes her as saying that **when Rasulullaah ρ was born, his body was absolutely clean and free from all impurities.**[461]

Abdul Muttalib made the Aqeeqah when Rasulullaah ρ was seven days old and then named him Muhammad. When the people asked him why he gave his grandchild a name that was not used by his forefathers, he replied, **"I have given him this name because his praises will be sung in the heavens and the earth."**[462]

Lineage

Rasulullaah ρ was an Arab and born in the most esteemed family of the Quraysh tribe, called the Banu Haashim. The famous expert on Arab lineages Allaama Ibn Abdul Birr رحمه الله writes, "All experts of lineage agree that Rasulullaah ρ was from the lineage of Adnaan, who was from the progeny of Hadhrat Ismaa'eel υ." The lineage of Rasulullaah ρ therefore reads as:

Muhammad ε, the son of Abdullaah, who was the son of Abdul Muttalib, who was the son of Haashim, who was the son of Abd Manaaf, who was the son of Qusay, who was the son of Kilaab, who was the son of Murrah, who was the son of Ka'b, who was the son of Luway, who was the son of Ghaalib, who was the son of Fahr, who was the son of Maalik, who was the son of Nadhr, who was the son of Kinaanah, who was the son of Khuzaymah, who was the son of Mudrika, who was the son of Ilyaas, who was the son of Mudhar, who was the son of Nazaar, who was the son of Ma'd, who was the son of Adnaan, who was the son of Udwa, who was the son of Muqawwim, who was the son of Taarih, who was

---

461 *Zurqaani* (Vol.1 Pg.124).
462 *Fat'hul Baari* (Vol.7 Pg.124).

the son of Yashjab, who was the son of Ya'rib, who was the son of Thaabit, who was the son of Hadhrat Ismaa'eel υ, who was the son of Hadhrat Ibraheem υ.[463]

This chain in the lineage up to Adnaan is agreed upon by all historians. However, the chain from Adnaan up to Hadhrat Ismaa'eel υ is disputed. While some say there are 30 people in between, others say that there are 40. Allaah knows best.

Hadhrat Abdullaah bin Abbaas τ said that Rasulullaah ρ would only state his lineage up to Adnaan. When he reached this link in the chain, he would say, "The genealogists have lied." This means that the claim of genealogists to know the lineage of every family is a lie because only Allaah has this knowledge.[464]

The lineage of Rasulullaah ρ's mother is:

Aamina, the daughter of Wahab, who was the son of Abd Manaaf, who was the son of Zuhra, who was the son of Kilaab, who was the son of Murrah.

It is therefore evident that Rasulullaah ρ's mother and father were related, with their lineages joining at Kilaab.

In the Words of the Qur'aan

Allaah says in verses 2-4 of Surah Jumu'ah:

---

463 *Fat'hul Baari* (Vol.7 Pg.125).
464 Ibn Sa'd (Vol.1 Pg.28).

هُوَ الَّذِیْ بَعَثَ فِی الْاُمِّیّنَ رَسُوْلًا مِّنْهُمْ یَتْلُوْا عَلَیْهِمْ اٰیٰتِهٖ وَ یُزَکِّیْهِمْ وَ یُعَلِّمُهُمُ الْکِتٰبَ وَ الْحِکْمَةَ * وَ اِنْ کَانُوْا مِنْ قَبْلُ لَفِیْ ضَلٰلٍ مُّبِیْنٍ (۲) وَّ اٰخَرِیْنَ مِنْهُمْ لَمَّا یَلْحَقُوْا بِهِمْ ؕ وَ هُوَ الْعَزِیْزُ الْحَکِیْمُ (۳) ذٰلِکَ فَضْلُ اللهِ یُؤْتِیْهِ مَنْ یَّشَآءُ ؕ وَ اللهُ ذُو الْفَضْلِ الْعَظِیْمِ (۴)

TRANSLATION: It is He Who sent among the unlettered (illiterate) ***nation*** (the Arabs) ***a Rasool ρ from themselves*** (an Arab himself) ***who recites His Aayaat*** (of the Qur'aan) ***to them,*** (spiritually) ***purifies them and teaches them the Book*** (the Qur'aan) ***and wisdom (the Sunnah). Without doubt, they*** (most of the Arabs) ***were in clear deviation before this (before the preaching of Rasulullaah ρ). And*** (Allaah had also sent Rasulullaah ρ as a prophet to) ***other people*** (who will soon be) ***from them*** (Muslims like the Sahabah ψ) ***whom they*** (the Sahabah ψ) ***have not yet met. He is the Mighty, the Wise*** (guides and uses for the propagation of His Deen whoever He wills, be they Arabs or non-Arabs). ***This*** (sending of Rasulullaah ρ to guide mankind) ***is Allaah's grace which He grants to whoever He pleases. Allaah is the Possessor of immense grace.***

Verse 128 of Surah Taubah states:

لَقَدْ جَآءَکُمْ رَسُوْلٌ مِّنْ اَنْفُسِکُمْ عَزِیْزٌ عَلَیْهِ مَا عَنِتُّمْ حَرِیْصٌ عَلَیْکُمْ بِالْمُؤْمِنِیْنَ رَءُوْفٌ رَّحِیْمٌ (۱۲۸)

TRANSLATION: Undoubtedly a Rasool ρ from yourselves has come to you *(someone whose lineage, morals, manners and integrity you know well)*. **The difficulties that afflict you are very distressing to him. He is anxious for** *(good to come to)* **you and extremely forgiving and merciful** *(gentle and kind)* **towards the Mu'mineen.**

What a tremendous deprivation it is to reject a Nabi like this! Some Mufassireen have recited the word 'أَنْفُسِكُم' as 'أَنْفُسَكُم' with a Fatha on the letter 'ف'. The translation in this case would be: "**Undoubtedly a Rasool ρ from yourselves has come to you from the noblest of your families...**".

This fact is further established by the interrogation that the Byzantine Emperor Heraclius put Hadhrat Abu Sufyaan through. The first question Heraclius posed was: “How is his lineage amongst you?” “He is of extremely high lineage amongst us,” was the reply. Explaining his reason for the question, Heraclius said, “When I asked about his (Rasulullaah ρ’s) lineage, he maintained that he is of extremely high lineage. Such are the prophets who are of high birth.”[465]

Verse 7 of Surah Shura states:

وَكَذٰلِكَ اَوْحَيْنَا اِلَيْكَ قُرْاٰنًا عَرَبِيًّا لِّتُنْذِرَ اُمَّ الْقُرٰى وَ مَنْ حَوْلَهَا وَ تُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيْهِ ؕ فَرِيْقٌ فِى الْجَنَّةِ وَ فَرِيْقٌ فِى السَّعِيْرِ (٧)

TRANSLATION: In this manner *(as We have been sending revelation to you, O Rasulullaah ρ)* **did We reveal the Arabic Qur’aan to you so that you may warn the** *(inhabitants of the)* **Mother of all cities** *(Makkah)*, **and those around her; and so that you may warn them about the Day of Gathering** *(the Day of Qiyaamah)*, **about which there is no doubt.** *(Once judgement is passed on the Day of Qiyaamah,)* **A group** *(the Mu'mineen)* **shall be in Jannah, while another** *(the Kuffaar)* **shall be in the Blaze** *(Jahannam)*.

Allaah Says in verses 6-8 of Surah Duhaa:

اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۪(٦) وَ وَجَدَكَ ضَآلًّا فَهَدٰى ۪(٧) وَ وَجَدَكَ عَآئِلًا فَاَغْنٰى ؕ(٨)

(Allaah shall continue to bless you with His bounties just as He did in the past. For example,) **Did He not find you orphaned** *(when your father passed away before your birth and your mother when*

[465] Bukhaari, Vol. 1

you were only six) **and grant you shelter** *(when your grandfather and uncle cared for you with great affection afterwards)***? Did He not find you uninformed** *(about the Shari'ah of Islaam)* **and show you the way** *(by informing you about its details)***? Did He not find you poor** *(without much wealth)* **and make you wealthy** *(when the wealthy lady Khadeeja proposed to marry you and you accepted)***?**

Verses 52-53 of Surah Shura state:

وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ؕ مَا كُنْتَ تَدْرِىْ مَا الْكِتٰبُ وَ لَا الْاِيْمَانُ وَ لٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِىْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ؕ وَ اِنَّكَ لَتَهْدِىْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ (۵۲)ۙ صِرَاطِ اللهِ الَّذِىْ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ اَلَآ اِلَى اللهِ تَصِيْرُ الْاُمُوْرُ (۵۳)

TRANSLATION: In this manner *(by these methods of communication)* **did We send to you** *(O Rasulullaah ρ)* **revelation of Our command.** *(Before We sent revelation to you,)* **You did not know what was the Book** *(the Qur'aan)* **or what was** *(the requisites and etiquette of perfect)* **Imaan, but We made it** *(the Qur'aan)* **a light with which We guide those bondsmen of Ours whom We will. Without doubt** *(using the Qur'aan and the revelation We sent to you)***, you** *(O Rasulullaah ρ)* **guide** *(others)* **towards the straight path;** *(which is)* **the path of Allaah, to Whom belongs whatever is in the heavens and in the earth. Behold! All matters return to Allaah only** *(He will make the final judgement in all matters)***.**

Verses 1-4 of Surah Inshiraah state:

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۙ(۱) وَ وَضَعْنَا عَنْكَ وِزْرَكَ ۙ(۲) الَّذِىْٓ اَنْقَضَ ظَهْرَكَ ۙ(۳) وَ رَفَعْنَا لَكَ ذِكْرَكَ ؕ(۴)

TRANSLATION: *(O Rasulullaah ρ!)* **Did We not expand your chest for you** *(by increasing your knowledge and granting you the ability to tolerate the harassment of the Kuffaar)***? And did We not relieve you of your burden that was breaking your back?** *(Because of his extraordinary piety, Rasulullaah ρ regarded the human errors that he sometimes made as serious violations. This was naturally very burdensome for him and referred to here as "the burden". By declaring blanket forgiveness for every past and future error of Rasulullaah ρ, Allaah relieved him of this burden of his conscience.)* **And We have elevated your mention** *(the esteem with which people hold you)***.** *(Rasulullaah ρ's name is mentioned together with Allaah's name in the Kalimah, the Adhaan, the Iqaamah, in sermons and in the introductions of all Islaamic talks and books. When Rasulullaah ρ was taken on Mi'raaj, his name was even on the lips of the angels in the heavens. All the previous scriptures contained mention of Rasulullaah ρ and all the Ambiyaa were commanded to inform their people about the coming of Rasulullaah ρ. In the Aakhirah, Rasulullaah ρ will enjoy the highest position among Allaah's creation when he attains the status of "Maqaam Mahmood". His fame will then be apparent in front of all of Allaah's creation.)*

Before Announcing his Nubuwwah

Rasulullaah ρ was only 6 years of age when his mother passed away at a place called Abwaa as they were returning from visiting her family in Madinah. Since Rasulullaah ρ's father Abdullaah had passed away before he was born, Rasulullaah ρ went to live with his grandfather Abdul Muttalib. However, just two years later when he was eight years of age, Abdul Muttalib was also called from this world. It was then his uncle Abu Taalib who received the honour of caring for this special child. Abu Taalib was an excellent guardian, who gave Rasulullaah ρ all the love of a real father so that the lad never felt like a stranger.

Making mention that Rasulullaah ρ was an orphan at birth and then given safety and protection by Allaah, the Qur'aan states, "**Did He not find you orphaned** *(when*

your father passed away before your birth and your mother when you were only six) **and grant you shelter** *(when your grandfather and uncle cared for you with great affection afterwards)***?"**[466]

Despite losing both parents from such a young age, Allaah provided for Rasulullaah ρ everything that he needed and caused him to be nurtured in a most excellent manner. The details of Rasulullaah ρ's life as a newborn child until the time he married are elaborated in the books of *Seerah* (biographies of Rasulullaah ρ). Like all the Ambiyaa عليهم السلام , Rasulullaah ρ never burdened anyone with the task of providing for him. He started by grazing animals as a young lad and then also engaged in trade and commerce as he grew up. In fact, it was one of his trade expeditions to the commercial town of Busra in Shaam to sell her goods that led to his marriage with Hadhrat Khadeejah رضي الله عنها when he was 25 years of age.

The slave of Hadhrat Khadeejah رضي الله عنها whose name was Maysarah accompanied Rasulullaah ρ on this trade journey and was very impressed by his honesty and character. What also impressed him was the glad tidings of Rasulullaah ρ's Nubuwwah that a Christian monk gave them on the way. When Maysarah reported all of this to Hadhrat Khadeejah رضي الله عنها, she was also impressed and sent a proposal of marriage to Rasulullaah ρ.

It was after his marriage to Hadhrat Khadeejah رضي الله عنها that Rasulullaah ρ started to change. He would remain in seclusion in the Cave of Hira, where he engaged in meditation and worship of Allaah for several days and nights. Although his people were immersed in idol worship, Rasulullaah ρ detested the practice and never once bowed his head before an idol. He also never attended any function dedicated to the worship of idols.

[466] Surah Duhaa, verse 6.

He thought deeply about his concern to remove his people from idolatry and it was with this concern that he engaged in worship. He would come down only to eat and then return to spend more time there. In fact, sometimes it was necessary for Hadhrat Khadeejah رضي الله عنها to come up to the cave and take him home. The famous Muhaddith and historian Allaama Ibn Katheer رحمه الله writes, “Rasulullaah ρ developed a fondness to be alone from a young age and would spend much time in seclusion, away from the people. This was because the idolatry and deviation of his people concerned him deeply and made him restless. The closer the time drew for revelation to start descending upon him, the more his yearning for seclusion increased.”

This later set the scene for the first revelation that came to Rasulullaah ρ. The first verses revealed were those at the beginning of Surah Iqra, followed by some verses of Surah Muddathir. What is established beyond doubt is that Rasulullaah ρ always avoided customs of Shirk. **It is reported that when he was once served food that had been dedicated to some idols, he refused to eat it.**

The people closest to him during his youth were people of sterling character. At the head of this list was Hadhrat Abu Bakr τ, who had been his close companion from his early life right until the day he departed from this world. Another was Hadhrat Hakeem bin Hizaam τ, who was the cousin of Hadhrat Khadeeja رضي الله عنها. He was also amongst the leaders of the Quraysh.

When Hadhrat Dimaad bin Tha’laba τ from the Azd tribe arrived in Makkah, he noticed that people jeered at Rasulullaah ρ and called him a madman. Since he was a proficient medical man, he approached Rasulullaah ρ and offered to cure him of mental illness. However, Rasulullaah ρ praised Allaah and recited some

verses of the Qur'aan to him, which so impressed him that he immediately accepted Islaam.

It was customary amongst the Arabs to perform Hajj even before the coming of Rasulullaah ρ. **However, the Quraysh did not deem it necessary for them to go to Arafaat even though other people did. Furthermore, they demanded that people from outside Makkah dress as they did. Anyone failing to do this would be stripped of their clothing and made to perform Tawaaf naked. This led to the custom of people performing Tawaaf naked. Despite the wide acceptance of this, Rasulullaah ρ never approved of it and never did it.**

It was also customary for the Arabs to spend the nights engaged in story-telling and experts in narration would entertain large throngs of people all night with their narratives. Rasulullaah ρ would not attend these either. It is narrated that he was on his way to such a gathering when he was young, but happened to pass by a wedding ceremony along the same path. As he sat watching the wedding, he fell asleep and awoke only the following morning.

These incidents occurred because the strength of his inclination towards good was intrinsically embedded within him. **A narration of Tirmidhi states that when Rasulullaah ρ was on a trade journey to Busra and sat beneath a tree, all the branches bowed lower to shade him. It was upon witnessing this that the monk Buhayrah was convinced that he was to be the final Nabi.** Rasulullaah ρ also said, “I still recognise the rock that used to greet me before (declaration of) Nubuwwah.”[467]

---

[467] Muslim.

May Allaah shower His choicest mercy and blessings upon our guide Muhammad ε, his family and companions and bless them immensely.

Nubuwwah

How was Rasulullaah ρ informed that he was Nabi? Although Muhadditheen have narrated many narrations in this regard, perhaps the most comprehensive narration is the one narrated from Hadhrat Urwa bin Zubayr τ from his aunt Ummul Mu'mineen Hadhrat Aa'isha رضي الله عنها. Although Hadhrat Aa'isha رضي الله عنها was not born at that time, any narration from one of the Sahabah ψ would certainly be heard either directly from Rasulullaah ρ or from other Sahabah ψ. This includes such a narration in the category of *Marfoo*, which is perfectly reliable.

Hadhrat Aa'isha رضي الله عنها narrates that divine revelation to Rasulullaah ρ commenced with good dreams. Every dream he saw came true (the following day) like bright daylight. Rasulullaah ρ was then inspired with the love of seclusion because of which he used to remain in seclusion in **the cave of Hira, which is approximately three miles from the Kabah.** There he used to worship Allaah continuously for many days before descending to return to his family. Since he was not yet taught any special manner of Ibaadah, he worshipped Allaah as he thought appropriate. He used to take food along with him for the stay and then return to his wife Hadhrat Khadeeja رضي الله عنها to take more food as he required.

This practice continued until the angel came to him while he was in the cave of Hira. The angel came to him and asked him to read. "I do not know how to read," Rasulullaah ρ replied. Rasulullaah ρ himself relates, "The angel then embraced me and pressed me so hard that I could not bear it any more. He then released me and again asked me to read. When I again replied that I did not know how to

read, he embraced me again and pressed me so hard that I could not bear it. He released me and again asked me to read. Yet again, I submitted that I did not know how to read. Thereupon he embraced me for the third time and said:

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ ۚ(١) خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ(٢) اِقْرَاْ وَ رَبُّكَ الْاَكْرَمُ ۙ(٣) الَّذِىْ عَلَّمَ بِالْقَلَمِ ۙ(۴) عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ؕ(۵)

TRANSLATION: Read in the name of your Rabb Who created *(everything)***; Who created man from a clot of blood. Read and your Rabb is most Magnanimous; Who taught by the pen. He taught man what he did not know.**[468]

Rasulullaah ρ then returned home with his heart racing furiously. He went to Hadhrat Khadeeja رحمه الله and said, 'Cover me! Cover me!' She kept him covered until his fear dissipated. He then told her everything that had happened, saying, "I fear for my life." Khadeeja رضي الله عنها comforted him by saying, **"Never! I swear by Allaah that Allaah will never disgrace you. You maintain good relations with your family, you bear the burdens of people, you feed the needy and the deserving, you entertain guests and assist those afflicted by calamity."** Khadeeja رضي الله عنها then accompanied him to her cousin Waraqa bin Naufal bin Asad bin Abdul Uzza who had became a Christian during the Period of Ignorance and had written much of the Injeel in Hebrew and in Arabic. However, by then he was an old man and had lost his eyesight.

"Do listen to the story of your nephew, dear cousin," Khadeeja رضي الله عنها said. Waraqa then asked, "What is it that you have seen, dear nephew?" After

---

[468] Surah Alaq, verses 1-3.

Rasulullaah ρ had described what had occurred, Waraqa said, “This is the same spirit (angel Hadhrat Jibra'eel υ) whom Allaah had sent to Moosa υ. I wish I were young and could live to the time when your people would drive you out (of your city).” “Will they drive me out?” Rasulullaah ρ asked. “Oh yes,’ Waraqa replied, “Anyone who came with something similar to what you have brought was treated with hostility. If I should remain alive to that day (when you will be driven out), I would give you my most ardent support.’ However, Waraqa did not live much longer afterwards and passed away. May Allaah bless his soul and reward him tremendously.

A narration of Tirmidhi states that Hadhrat Khadeeja رضي الله عنها once asked Rasulullaah ρ about Waraqa who attested to the Nubuwwah of Rasulullaah ρ but passed away before Rasulullaah ρ started to propagate the Deen. Rasulullaah ρ replied, “O Khadeeja! I have seen Waraqa in a dream wearing white clothing. He would never have been wearing these if he was in Jahannam.”

The remaining portion of Surah Iqra (verses 6-19) were revealed after Rasulullaah ρ started to perform salaah in the Masjidul Haraam and was threatened by the Mushrikeen, especially by **Abu Jahal.** When Abu Jahal once saw Rasulullaah ρ perform salaah in the Haram, he swore by his idols Laat and Uzzah that he would trample the neck of Rasulullaah ρ if he ever saw him perform salaah in the Haram again. The next time Rasulullaah ρ performed salaah, Abu Jahal went forward to fulfil his oath, but, to the surprise of all those looking, he suddenly hurried back with his hands in front of his face, as if he was shielding his face from something. **When the people asked him what the matter was, he replied, “There was a huge trench of fire between Muhammad and me**

with a frightening thing inside." Rasulullaah ρ later said that if Abu Jahal had gotten any closer, an angel would have torn him to pieces.[469]

A narration from Hadhrat Abdullaah bin Abbaas τ states that when Rasulullaah ρ was performing salaah at the Maqaam Ibraaheem, Abu Jahal walked by and shouted, "Hey Muhammad! Did I not forbid you from doing that?!" He then started to hurl threats and abuse at Rasulullaah ρ. However, Rasulullaah ρ ignored him and continued. Furious, he then bellowed, "Whom are you threatening me with, Muhammad?! I swear by Laat and Uzzah that I have more support between these valleys than anyone else."

It was in response to these and other such incidents that the remaining verses of Surah Iqra were revealed.

In the Words of the Qur'aan

Allaah says in verses 1-19 of Surah Iqra:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اِقْرَاْ بِاسْمِ رَبِّکَ الَّذِیْ خَلَقَ (۱) خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ (۲) اِقْرَاْ وَ رَبُّکَ الْاَکْرَمُ (۳) الَّذِیْ عَلَّمَ بِالْقَلَمِ (۴) عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ (۵) کَلَّا اِنَّ الْاِنْسَانَ لَيَطْغٰی (۶) اَنْ رَّاٰهُ اسْتَغْنٰی (۷) اِنَّ اِلٰی رَبِّکَ الرُّجْعٰی (۸) اَرَءَيْتَ الَّذِیْ يَنْهٰی (۹) عَبْدًا اِذَا صَلّٰی (۱۰) اَرَءَيْتَ اِنْ کَانَ عَلَی الْهُدٰی (۱۱) اَوْ اَمَرَ بِالتَّقْوٰی (۱۲) اَرَءَيْتَ اِنْ کَذَّبَ وَ تَوَلّٰی (۱۳) اَلَمْ يَعْلَمْ بِاَنَّ اللهَ يَرٰی (۱۴) کَلَّا لَئِنْ لَّمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ (۱۵) نَاصِيَةٍ کَاذِبَةٍ خَاطِئَةٍ (۱۶) فَلْيَدْعُ نَادِيَهٗ (۱۷) سَنَدْعُ الزَّبَانِيَةَ (۱۸) کَلَّا لَا تُطِعْهُ وَ اسْجُدْ وَ اقْتَرِبْ (۱۹)

[469] Ahmad, Muslim, Nasa'ee.

TRANSLATION: In the name of Allaah, the Most Compassionate, the Most Merciful

(O Rasulullaah ρ!) **Read** *(whatever Qur'aan has been revealed to you)* **in the name of your Rabb Who created** *(everything);* **Who created man from a clot of blood** *(which forms at conception and then develops into the child)*. **Read and your Rabb is most Magnanimous; Who taught** *(the literate ones)* **by the pen** *(through books)*. *(However, even without any means like books and pens,)* **He** *(also directly)* **taught man what he did not know.** *(All man's knowledge comes from Allaah because Allaah gave man the means of acquiring knowledge as well.) (However,)* **It is a fact that man** *(the Kaafir)* **is rebellious** *(even exceeding the bounds of humanity)* **because he considers himself to be independent.** *(However, this belief is foolish because man is often dependent on the creation and always dependent on Allaah.)* **Verily the return** *(of every person on the Day of Qiyaamah)* **shall be to your Rabb.** *(Referring to Abu Jahal who was the arch-enemy of Rasulullaah ρ, Allaah says,)* **Tell Me about the one who prevents a servant** *(of Allaah, namely Rasulullaah ρ)* **when he performs salaah. Tell Me, what if the servant** *(of Allaah)* **is upon guidance or enjoins Taqwa?** *(Whereas preventing someone from worship is a terrible act, it is even worse when the one being prevented is a good person and the one preventing him is a sinful Kaafir.)* **Tell Me, what if he** *(Abu Jahal)* **rejects** *(the truth of Islaam)* **and turns away** *(from even listening to it)***?** *(What will then become of him?)* **Does he not know that Allaah is watching** *(everything he does and will punish him for his evil)***? Never!** *(He should not be doing this!)* **If** *(after being cautioned,)* **he does not desist** *(and chooses to still oppose Islaam and the Muslims)*, **We shall definitely drag him** *(to Jahannam)* **by the forelocks;** *(by)* **his lying, sinning forelocks. Then let him call his assembly** *(of friends and associates to assist him)*. **We shall call those who** *(forcefully)* **push** *(people into Jahannam, referring to the angels of punishment stationed in Jahannam, each of whom are more powerful than all of mankind)*. **Never!** *(His acts cannot be condoned.)* **You** *(O Rasulullaah ρ)* **should never obey him** *(in the future just as you had never done in the past)* **! Continue prostrating** *(performing salaah without being intimidated by anyone)* **and** *(continue)* **drawing closer** *(to Allaah)*.

Allaah says in verse 2 of Surah Jumu'ah:

هُوَ الَّذِىْ بَعَثَ فِى الْاُمِّيّنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ * وَ اِنْ كَانُوْا مِنْ قَبْلُ لَفِىْ ضَلٰلٍ مُّبِيْنٍ (٢)

It is He Who sent among the unlettered (illiterate) ***nation*** (the Arabs) ***a Rasool*** ρ ***from themselves*** (an Arab himself) ***who recites His Aayaat*** (of the Qur'aan) ***to them,*** (spiritually) ***purifies them and teaches them the Book*** (the Qur'aan) ***and wisdom*** (the Sunnah)***. Without doubt, they*** (most of the Arabs) ***were in clear deviation before this*** (before the preaching of Rasulullaah ρ).

Verses 128-129 of Surah Taubah state:

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ (١٢٨) فَاِنْ تَوَلَّوْا فَقُلْ حَسْبِىَ اللهُ لَا اِلٰهَ اِلَّاهُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ (١٢٩)

TRANSLATION: Undoubtedly a Rasool ρ **from yourselves has come to you** *(someone whose lineage, morals, manners and integrity you know well)***. The difficulties that afflict you are very distressing to him. He is anxious for** *(good to come to)* **you and extremely forgiving and merciful** *(gentle and kind)* **towards the Mu'mineen. If they turn away, then say, "Allaah is sufficient for me** *(even if the whole world turns against me)***. There is none worthy of worship besides Him. On Him only do I rely and He is the Rabb of the glorious Throne."** *(I therefore do not fear you if you turn against me. However, you have to worry about your own condition if you refuse to accept Imaan.)*

Verse 164 of Surah Aal Imraan states:

لَقَدْ مَنَّ اللهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۚ وَ اِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ (۱۶۴)

TRANSLATION: Allaah has certainly favoured the Mu'mineen by sending in their midst a Rasool *(Rasulullaah ρ)* **from among them who recites to them His verses** *(of the Qur'aan)***, purifies them** *(from corrupt beliefs, Shirk, disobedience)* **and teaches them the Book** *(Qur'aan)* **and wisdom** *(the Sunnah)***. There is no doubt that these people were in open error before this** *(before the coming of Rasulullaah ρ)***.**

Verse 7 of Surah Shura states:

وَكَذٰلِكَ اَوْحَيْنَا اِلَيْكَ قُرْاٰنًا عَرَبِيًّا لِّتُنْذِرَ اُمَّ الْقُرٰى وَ مَنْ حَوْلَهَا وَ تُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيْهِ ؕ فَرِيْقٌ فِى الْجَنَّةِ وَ فَرِيْقٌ فِى السَّعِيْرِ (۷)

TRANSLATION: In this manner *(as We have been sending revelation to you, O Rasulullaah ρ)* **did We reveal the Arabic Qur'aan to you so that you may warn the** *(inhabitants of the)* **Mother of all cities** *(Makkah)***, and those around her; and so that you may warn them about the Day of Gathering** *(the Day of Qiyaamah)***, about which there is no doubt.** *(Once judgement is passed on the Day of Qiyaamah,)* **A group** *(the Mu'mineen)* **shall be in Jannah, while another** *(the Kuffaar)* **shall be in the Blaze** *(Jahannam)***.**

Verses 52-53 of Surah Shura state:

وَكَذٰلِكَ اَوْحَيْنَا اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ؕ مَا كُنْتَ تَدْرِىْ مَا الْكِتٰبُ وَ لَا الْاِيْمَانُ وَ لٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِىْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ؕ وَ اِنَّكَ لَتَهْدِىْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ (۵۲) صِرَاطِ اللهِ الَّذِىْ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ اَلَا اِلَى اللهِ تَصِيْرُ الْاُمُوْرُ (۵۳)

TRANSLATION: In this manner *(by the various methods of communication)* **did We send to you** *(O Rasulullaah ρ)* **revelation of Our command.** *(Before We sent revelation to you,)* **You did not know what was the Book** *(the Qur'aan)* **or what was** *(the requisites and etiquette of perfect)* **Imaan, but We made it** *(the Qur'aan)* **a light with which We guide those bondsmen of Ours whom We will. Without doubt** *(using the Qur'aan and the revelation We sent to you)***, you** *(O Rasulullaah ρ)* **guide** *(others)* **towards the straight path;** *(which is)* **the path of Allaah, to Whom belongs whatever is in the heavens and in the earth. Behold! All matters return to Allaah only** *(He will make the final judgement in all matters)***.**

Verse 19 of Surah An'aam states:

وَ اُوْحِيَ اِلَيَّ ہٰذَا الْقُرْاٰنُ لِاُنْذِرَكُمْ بِہٖ وَمَنْۢ بَلَغَ ؕ اَئِنَّكُمْ لَتَشْہَدُوْنَ اَنَّ مَعَ اللہِ اٰلِہَۃً اُخْرٰی ؕ قُلْ لَّاۤ اَشْہَدُ ۚ قُلْ اِنَّمَا ہُوَ اِلٰہٌ وَّاحِدٌ وَّ اِنَّنِیْ بَرِیۡٓءٌ مِّمَّا تُشْرِكُوْنَ (١٩)

TRANSLATION: *(Say, O Rasulullaah ρ!)* **This Qur'aan has been revealed to me so that I may warn you with it as well as** *(warn)* **those whom it reaches** *(after you)***. Do you** *(Mushrikeen)* **really bear witness that there are other gods with Allaah?" Say** *(to them O Rasulullaah ρ)***, "I bear no such witness." Say, "He** *(Allaah)* **is but One Ilaah and I am certainly innocent of that** *(the idols)* **which you associate with Him** *(I openly express my aversion to all types of Shirk)***."**

Allaah says in verse 174 of Surah Nisaa:

یٰۤاَیُّہَا النَّاسُ قَدْ جَآءَكُمْ بُرْہَانٌ مِّنْ رَّبِّكُمْ وَاَنْزَلْنَاۤ اِلَیْكُمْ نُوْرًا مُّبِیْنًا (١٧٤)

TRANSLATION: O Mankind, indeed a proof *(Rasulullaah ρ)* **has come to you from your Rabb and We have revealed to you a clear light** *(the Qur'aan)*.

Verses 15-16 of Surah Maa'idah state:

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ ۞ قَدْ جَآءَكُمْ مِّنَ اللهِ نُوْرٌ وَّكِتٰبٌ مُّبِيْنٌ (١٥) يَّهْدِىْ بِهِ اللهُ مَنِ اتَّبَعَ رِضْوَانَهٗ سُبُلَ السَّلٰمِ وَيُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِهٖ وَيَهْدِيْهِمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ (١٦)

TRANSLATION: O People of the Book! Undoubtedly Our Rasool *(Muhammad ε)* **has come to you, exposing** *(explaining)* **to you much of the Book** *(Torah and Injeel)* **which you used to conceal and overlooking much** *(of what you concealed so that you are not made to feel too embarrassed)*. **Without doubt there has come to you from Allaah a light** *(Muhammad ε with the message of guidance)* **and a clear Book** *(the Qur'aan)* **by which Allaah guides to the paths of peace those who seek His pleasure, and removes them from a multitude of darkness into light by His order; and guides them to the straight path** *(of eternal salvation)*.

Verse 19 of Surah Maa'idah states:

يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ عَلٰى فَتْرَةٍ مِّنَ الرُّسُلِ اَنْ تَقُوْلُوْا مَا جَآءَنَا مِنْۢ بَشِيْرٍ وَّلَا نَذِيْرٍ ۞ فَقَدْ جَآءَكُمْ بَشِيْرٌ وَّنَذِيْرٌ ۞ وَ اللهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ (١٩)

TRANSLATION: O Ahlul Kitaab! Indeed Our Rasool *(Muhammad ε)* **has come to you, explaining to you** *(the Shari'ah of Islaam)* **at a time when the succession of Rusul had been paused** *(for almost 600 years after Isa υ)*, **so that you do not say, "There has neither come to**

us a bearer of good news nor a warner!" Undoubtedly there has come to you a bearer of good news and a warner *(in the person of Muhammad ε. You therefore have no excuse not to have Imaan)* **! Allaah has power over all things** *(He has no need for you and can easily create another nation to accept Islaam if you do not want to)***.**

Intuition is the Primary Proof for the Truth of Nubuwwah

Although there are thousands of proofs for the truth of Nubuwwah, the primary proof is intuition. Intuition refers to the instinctive perception of the truth that a person gets when (1) he is truly searching for something and (2) when he is absolutely sincere in his quest. When these two conditions are met, Allaah inspires him with the intuition to instantly perceive the object of his quest. The Qur'aan has identified this intuition as a means of recognising truths such as the existence of Allaah and the Aakhirah. This is seen in Qur'aanic phrases such as "**Do you not understand?**", "**Do you not see?**", "**Do you not reflect?**", "**Do they not ponder over the Qur'aan?**", etc.

Verse 16 of Surah Yunus states, "**Say** *(to the Kuffaar, O Rasulullaah ρ)*, **'If Allaah willed, I would not have recited it** *(the Qur'aan)* **to you, nor would He have informed you about it. I have already lived a great portion of my life among you. Do you not understand? Who can be more unjust than he who invents lies against Allaah or rejects His Aayaat? The fact is that the sinful ones will never be successful'**". Explaining this verse, Moulana Abul Kalaam Aazaad رحمه الله states that this verse exhorts Rasulullaah ρ to tell the Mushrikeen of Makkah, "Forget all other arguments and concentrate on just this. I am no stranger to you people, whose life and character you are ignorant about. I am one of you and have lived amongst you for forty years. **This is an age at which a person has traversed every cycle of life and has reached his peak.** You have shared every moment of my past and have watched over me for all this time. During all this time, have I ever given you any reason to suspect that I have been dishonest? The fact that I have never been dishonest about any matter concerning the creation, how could I dare to be dishonest in a matter concerning the Creator? When I have not lied about any of you, why should I lie about Allaah? Why should I lie about Allaah revealing to me His word and message?

Scholars of human behaviour and psychology agree that the years of a person's life up to the age of forty are the most fundamental for developing his personality and habits. The framework of personality traits developed during these years will not be altered afterwards. Therefore, if a person had been famously known as *Saadiq* and *Ameen* (truthful and trustworthy) for forty years, why should he change afterwards? Why should he suddenly become a prolific liar in his 41st year of life and start to lie about the Creator of the heavens and the earth?

One cannot deny the fact that there can be none worse than the person who lies about Allaah. At the same time, it also cannot be denied that equally evil is the one who accuses a truthful person of lying. It is clear that none of these two persons can be successful. Therefore, if I am lying about Allaah, then I shall have to suffer failure. By the same token, if you are denying the truth, then you will have to suffer the consequences. The decision is for Allaah to make, but remember that He will not tolerate sinners."

The decision of Allaah was manifest when the rejectors were annihilated and the truthful Nabi remained victorious to this day. May Allaah's mercy and blessings be showered upon him.

The guidance provided by intuition suffices as a means of convincing people of the truth. This was vividly displayed by the manner in which the Byzantine Emperor Heraclius reacted to the letter Rasulullaah ρ sent to him in the year 6 A.H. by the hand of Hadhrat Dihya Kalbi τ. It was nothing but his intuition that made him realise immediately that the letter was from the true Nabi of Allaah. He therefore summoned some members of the Quraysh to his court since they

had been there for business. Because the closest in relation to Rasulullaah ρ was Abu Sufyaan, it was he whom Heraclius questioned. Amongst the questions posed was, “In the long while that he has lived amongst you, have any of you accused him of lying before he made his claim?” “No,” was the reply. Heraclius later explained why he had asked the question. He said, “I asked you whether any of you had ever accused him of lying before and you said that none had done so. **This was because I know that it is impossible for a person to abstain from lying about people and then lie about Allaah.”**

This fact that Heraclius posed these questions proves that he possessed intuition concerning the matter. The verse of Surah Yunus highlighting this fact is:

In the Words of the Qur'aan

Allaah says in verses 16-17 of Surah Yunus:

قُلْ لَّوْ شَآءَ اللهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَلَآ اَدْرٰىكُمْ بِهٖ ۖ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ؕ اَفَلَا تَعْقِلُوْنَ (١٦) فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الْمُجْرِمُوْنَ (١٧)

TRANSLATION: Say *(to the Kuffaar, O Rasulullaah ρ)*, **‘If Allaah willed, I would not have recited it** *(the Qur'aan)* **to you, nor would He have informed you about it. I have already lived a great portion of my life among you. Do you not understand? Who can be more unjust than he who invents lies against Allaah or rejects His Aayaat? The fact is that the sinful ones will never be successful.’**

The Mushrikeen of Makkah knew well that Rasulullaah ρ was the most upright and honest person all along. They knew everything about his life before the

revelation in the cave of Hira and had no doubts about the fact that he was an embodiment of truthfulness, integrity, purity and all noble qualities. His generosity, peace-loving nature, trustworthiness, selflessness and philanthropy were no secret to anyone. When none could every accuse him of lying, why would he suddenly start to do so on such a large scale? Why would he suddenly start a social revolution when something this substantial needs to be done gradually over a protracted period of time? All of this is itself a clear proof of the Nubuwwah of Rasulullaah ρ, which any person of sound mind will accept.

The First Stage of Propagation

After the revelation of the opening five verses of Surah Alaq, revelation ceased for a brief period of time until Surah Muddathir was revealed. **This period of cessation is termed the period of *Fatrah* and lasted between six months to two and a half years, according to varying reports. However, Muhadditheen favour the opinion of six months.** Allaah knows best.

Rasulullaah ρ was commanded to be pure and clean, to be patient, to avoid gatherings of Shirk and do several other things. However, Rasulullaah ρ was not commanded to openly call the people to Islaam until Allaah revealed the verses of Surah Shu'araa, which instructed him to extend the message to his closest relatives. He then stood on the top of Mount Safa and called out, "Yaa Sabaahaa!"[470] In response to this call, his family gathered around. Rasulullaah ρ then asked, "Tell me. Would you believe me if I told you that the enemy cavalry was preparing to attack you from behind this hill?" The people responded by saying that because he was *Saadiq* and *Ameen*, they would believe anything he told them.

[470] The phrase may be translated as "Beware of an early morning assault!" and was used to alert people of an attack by the enemy because battles were waged early in the morning. In fact, in those days when battles continued until the evening, the armies would return to their camps and start again early the following morning. When such an alert was sounded, the people usually gathered around the person making the call.

Rasulullaah ρ then proceeded to tell them that he was inviting them to believe in One Allaah and to forsake the idols they worshipped. He also warned them to beware of the day when they will be presented before Allaah and will be required to account for all that they did. This call to oppose the religion of their forefathers grated upon their ears and offended them. It was then that Rasulullaah ρ's uncle Abu Lahab snapped, "May you be destroyed for all the day! Have you called us for this?!"

The people then dispersed and Rasulullaah ρ headed home. It was indeed strange that when he summoned them, they all hailed him as the most truthful person, yet a few seconds later they had changed their opinions only because he claimed to be the Nabi of Allaah.

Rasulullaah ρ then continued his duty and, with the exception of a few, his family started to oppose him. This paved the way for the second stage of the duty, which entailed calling everyone towards Allaah.

The Second Stage of Propagation

As the years passed, Rasulullaah ρ extended the message of Islaam to the people of Makkah, neighbouring Taa'if and Hunayn and even as far as the people of Madinah. During this time, he even dispatched the first group of emigrants to Abyssinia. It was them who conveyed the message to the king As'ham (whose title was Najaashi), who reigned as the sovereign over the region. This emigration was necessary because the Muslims could not bear the relentless torture and harassment they received from the Mushrikeen of Makkah.

However, the Mushrikeen did not like the idea of the Muslims emigrating and therefore sent a delegation to convince the king to send the Muslims back. The delegation told the king that the Muslims had forsaken the religion of their forefathers, had caused conflicts amongst their people and are a danger to the Abyssinians as well. The king therefore summoned the Muslims to his court and asked them about Islaam.

The spokesperson for the Muslims was Hadhrat Ja'far bin Abi Taalib τ. He responded by saying, "O King! We were a nation steeped in ignorance. We worshipped idols, ate carrion, perpetrated acts of immorality, severed family ties, behaved badly towards our neighbours and the strong amongst us lived off the weak. We were in this pathetic condition when Allaah sent a Nabi-Prophet to us who was from amongst us. We were well aware of his lineage, his truthfulness, his honesty and his chaste behaviour. He called us to believe in the oneness of Allaah, to worship Allaah and to forsake the stones and idols that we and our forefathers worshipped other than Allaah. He enjoined us to always speak the truth, to return trusts, to maintain family ties, to behave well with our neighbours and to abstain from unlawful things and from spilling people's blood. He had forbidden us from immoral behaviour, from giving false evidence, from usurping the wealth of orphans and from slandering chaste women. He has also commanded us to worship Allaah without ascribing any partners to Him and to establish salaah and pay zakaah."

As Hadhrat Ja'far τ enumerated the injunctions of Islaam, the other Muslims confirmed what he said until he said, "So we believed in him and followed whatever he brought to us. We worshipped the one Allaah without ascribing any partners to him. We also regarded as forbidden all those things that Allaah had made Haraam for us just as we regarded as permissible all those things that he had made Halaal for us. However, our people became our enemies. They started torturing us and putting us through many difficulties because of our Deen so that

we should revert to worshipping idols instead of worshipping Allaah. They wanted us to regard the many vices as lawful which we used to regard as lawful in the past. When their high handedness and oppression became too much for us and became an obstacle between us and our Deen, we left for your country. O King! We preferred you over others and preferred to be your neighbours hoping that we will not be oppressed with you."

Najaashi asked, "Do you know anything that has been revealed from Allaah?" "Yes indeed," replied Hadhrat Ja'far τ. Najaashi requested, "Then do recite it." Hadhrat Ja'far τ then recited before him the opening verses of Surah Maryam. Najaashi wept until his beard was soaked with tears. When the priests heard the recitation, they also started to weep until their scriptures were soaked with tears. Najaashi commented by saying, "I swear by Allaah that this and the words that came to Moosa υ emerge from the same lantern. (Turning to the delegation of the Quraysh, Najaashi said) You may leave because I swear by Allaah that I will never hand them over to you and will never consider doing so for even a moment." The delegation were then forced to return crest-fallen.

This second stage of the propagation saw Islaam spread throughout the Arabian Peninsula and saw the Kalimah of Islaam eventually echo in the courts of kings and princes in far off lands.

In the Words of the Qur'aan

With reference to the propagation of the Deen, Allaah says in verses 1-7 of Surah Muddathir:

يٰٓاَيُّهَا الْمُدَّثِّرُ ۙ(١) قُمْ فَاَنْذِرْ ۙ(٢) وَ رَبَّكَ فَكَبِّرْ ۙ(٣) وَ ثِيَابَكَ فَطَهِّرْ ۙ(٤) وَ الرُّجْزَ فَاهْجُرْ ۙ(٥) وَ لَا تَمْنُنْ تَسْتَكْثِرُ ۙ(٦) وَ لِرَبِّكَ فَاصْبِرْ ؕ(٧)

TRANSLATION: O you wrapped in a blanket. Stand up *(among the people)* **and warn** *(them about Allaah's punishment for rejecting Imaan)*. **Announce the greatness of your Rabb** *(which is a most important element of your message)*. *(When preaching Towheed, mind your appearance and ensure that you)* **Keep your clothing clean.** *(External purity complements internal purity.) (In addition to this, also)* **Stay away from filth** *(idols and sin, as you have always been doing)*. **Do not give** *(anything)* **to others with the intention of receiving back more** *(from them as a token of thanks)*. **Be patient** *(endure the taunts and opposition of the Kuffaar)* **for the sake** *(pleasure)* **of your Rabb** *(for He will reward you abundantly for it)*.

Verses 214-220 of Surah Shu'araa state:

وَ اَنْذِرْ عَشِيْرَتَكَ الْاَقْرَبِيْنَ (٢١٤) ۙ وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ (٢١٥) ۚ فَاِنْ عَصَوْكَ فَقُلْ اِنِّيْ بَرِيْٓءٌ مِّمَّا تَعْمَلُوْنَ (٢١٦) ۚ وَ تَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ (٢١٧) ۙ الَّذِيْ يَرٰىكَ حِيْنَ تَقُوْمُ (٢١٨) ۙ وَ تَقَلُّبَكَ فِى السّٰجِدِيْنَ (٢١٩) اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ (٢٢٠)

TRANSLATION: *(O Rasulullaah ρ! First)* **Warn your closest relatives** *(about the punishment due to those who reject Imaan)*. *(When this verse was revealed, Rasulullaah ρ gathered his entire tribe together and warned them about the punishment for rejecting Imaan.)* **And be humble** *(kind and forgiving)* **to those Mu'mineen who follow you. If they** *(the Kuffaar)* **disobey you, then say, "Verily I am innocent of that** *(kufr and Shirk)* **which you do." Rely** *(only)* **on the Mighty, the Most Merciful, Who sees you when you rise** *(to perform salaah)* **and sees your movements with those who prostrate** *(those who perform salaah)*. **Without doubt, He is the All Hearing, the All Knowing** *(and will reward you for all the good you do)*.

Verse 92 of Surah An'aam states:

وَ ہٰذَا کِتٰبٌ اَنۡزَلۡنٰہُ مُبٰرَکٌ مُّصَدِّقُ الَّذِیۡ بَیۡنَ یَدَیۡہِ وَ لِتُنۡذِرَ اُمَّ الۡقُرٰی وَ مَنۡ حَوۡلَہَا ؕ وَالَّذِیۡنَ یُؤۡمِنُوۡنَ بِالۡاٰخِرَۃِ یُؤۡمِنُوۡنَ بِہٖ وَ ہُمۡ عَلٰی صَلَاتِہِمۡ یُحَافِظُوۡنَ (۹۲)

TRANSLATION: This *(Qur'aan)* **is the Book that We have revealed** *(to you, O Muhammad ε)***, which is most blessed, which confirms that** *(the scriptures)* **which was before it so that you may warn the people of "The Mother of all Villages"** *(Makkah)* **and those around it** *(the rest of the world)***. Those who are convinced of the Aakhirah believe in it** *(the Qur'aan)* **and are particular about** *(performing)* **their salaah** *(regularly, for they anxiously await the life after death)***.**

Verse 7 of Surah Shura states:

وَکَذٰلِکَ اَوۡحَیۡنَاۤ اِلَیۡکَ قُرۡاٰنًا عَرَبِیًّا لِّتُنۡذِرَ اُمَّ الۡقُرٰی وَ مَنۡ حَوۡلَہَا وَ تُنۡذِرَ یَوۡمَ الۡجَمۡعِ لَا رَیۡبَ فِیۡہِ ؕ فَرِیۡقٌ فِی الۡجَنَّۃِ وَ فَرِیۡقٌ فِی السَّعِیۡرِ (۷)

TRANSLATION: In this manner *(as We have been sending revelation to you, O Rasulullaah ρ)* **did We reveal the Arabic Qur'aan to you so that you may warn the** *(inhabitants of the)* **Mother of all cities** *(Makkah)***, and those around her; and so that you may warn them about the Day of Gathering** *(the Day of Qiyaamah)***, about which there is no doubt.** *(Once judgement is passed on the Day of Qiyaamah,)* **A group** *(the Mu'mineen)* **shall be in Jannah, while another** *(the Kuffaar)* **shall be in the Blaze** *(Jahannam)***.**

Verse 28 of Surah Saba states:

وَمَا اَرْسَلْنٰکَ اِلَّا کَآفَّةً لِّلنَّاسِ بَشِیْرًا وَّ نَذِیْرًا وَّ لٰکِنَّ اَکْثَرَ النَّاسِ لَا یَعْلَمُوْنَ (۲۸)

TRANSLATION: We have sent you *(O Muhammad ε)* **to the whole of mankind only as a carrier of good news and a warner** *(and not as one who has to force people to accept Imaan)***. However, most people** *(the Kuffaar)* **do not know** *(that you are Allaah's true Nabi)***.**

Verse 1 of Surah Furqaan states:

تَبٰرَکَ الَّذِیْ نَزَّلَ الْفُرْقَانَ عَلٰی عَبْدِهٖ لِیَکُوْنَ لِلْعٰلَمِیْنَ نَذِیْرًا ۙ(۱)

TRANSLATION: Blessed indeed is the Being Who revealed the Decider *(the Qur'aan, which differentiates between right and wrong, Halaal and Haraam, etc)* **to His bondsman** *(Rasulullaah ρ)* **so that he may be a warner to the universe.**

The Israa (Mi'raaj)

The Arabic word *Israa* (إِسْرَاء) literally means 'to be taken on a night voyage'. Since the miraculous journey of Rasulullaah ρ to the heavens occurred during the night, it is termed the *Israa*.

The Arabic word *Mi'raaj* (مِعْرَاج) is derived from the word *Urooj* (عُرُوج) and means 'to ascend'. The incident is famously known as the *Mi'raaj* because Rasulullaah ρ used this term to refer to his journey when he said, "I was raised/lifted up" (عُرِجَ بِي).

The Ambiyaa عليهم السلام taken on a Tour of the Heavens

It is noted from the lives of the most eminent Ambiyaa عليهم السلام that they were taken on a tour of the realm of the Aakhirah at some stage of their lives. This was done so that they may give people eyewitness accounts of the unseen and continue their duties with thorough conviction. When this happens, the veils between them and the unseen are removed and they are unfettered from the restrictions of time and space so that traversing great distances has no meaning. There then remains nothing unseen and everything becomes apparent to them. They are taken on a tour of the universe and, taking on the garb of the angels, they are able to present themselves before Allaah.

When this is done, they return to the physical world once more. However, unlike philosophers who merely project their thoughts into words, the Ambiyaa عليهم السلام project the first-hand knowledge that they had witnessed.

Because Rasulullaah ρ was the noblest of all the Ambiyaa عليهم السلام, he was taken where no other has been and seen what no other had seen.

The Details

Authentic narrations reveal that the *Mi'raaj* took place before the Hijrah, when dates were not recorded. However, it is certain that the journey took place at night since the Qur'aan uses the word *Israa*, which refers to a night voyage. Although the occasion cannot be dated with accuracy, historians have named the following months:

1. Rabee’ul Awwal
2. Rabee’uth Thaani
3. Rajab
4. Ramadhaan
5. Shawwaal

However, amongst the early scholars who stated that it was during the month of Rajab are Ibn Qutayba Dinowri رحمه الله (passed away 267 A.H.) and Allaama Ibn Abdil Birr رحمه الله (passed away 463 A.H.). Latter day historians who support this opinion include Imaam Raafi’ee رحمه الله, Imaam Nawawi رحمه الله and the Muhaddith Abdul Ghani Maqdasi رحمه الله, who adds that it occurred on the 27th of Rajab. Allaama Zurqaani رحمه الله has stated that this opinion has been prevalent for a very long time.

Historians differ concerning the year as well. While some say that it occurred just before the Hijrah, others state that it occurred just after Hadhrat Khadeeja رضي الله عنها passed away. According to a narration of Bukhaari, Hadhrat Khadeeja رضي الله عنها passed away three years before the Hijrah. Another narration states that the *Mi’raaj* occurred just before salaah became Fardh (obligatory). This would place it somewhere in the three years preceding the Hijrah.

The books of history and Seerah agree that no important event took place between the *Mi’raaj* and the Hijrah. This conveys the impression that these two incidents took place within a short space of time. It is perhaps for this reason that both Ibn Sa’d رحمه الله and Imaam Bukhaari رحمه الله mention the one incident immediately after the other, without mention of anything else in between. Some scholars therefore mention that the *Mi’raaj* occurred only a year or a year and a half before the Hijrah. **However, there is a large group of scholars, including many experts, who agree that the *Mi’raaj* took place on the 27th of Rajab.**

The Muhaddith Imaam Zurqaani رحمه الله writes that the incident of *Mi'raaj* has been narrated from 45 Sahabah ψ. He then lists their names.[471] In his Tafseer, Allaama Ibn Katheer رحمه الله has collected Ahadeeth of all types concerning the incident of *Mi'raaj*. Amongst these are *Saheeh, Marfoo, Qawi, Da'eef, Mowqoof, Mursal* and even *Munkar* Ahadeeth. While each of the *Sihaah Sitta*[472] contain Ahadeeth concerning the *Mi'raaj*, Bukhaari and Muslim make specific and detailed mention of the incident, while Tirmidhi and Nasa'ee mention them briefly or in passing.

Bukhaari and Muslim quote these Ahadeeth from the likes of Hadhrat Abu Dharr τ, Hadhrat Maalik bin Sa'sa'ah τ, Hadhrat Anas τ, Hadhrat Abdullaah bin Abbaas τ, Hadhrat Abu Hurayrah τ, Hadhrat Jaabir bin Abdullaah τ and Hadhrat Abdullaah bin Mas'ood τ. From these seven eminent Sahabah ψ, Hadhrat Abu Hurayrah τ and Hadhrat Maalik bin Sa'sa'ah τ have stated that they heard the narration directly from Rasulullaah ρ.

In a narration of Bukhaari and Muslim, Hadhrat Anas bin Maalik τ reports from Hadhrat Abu Dharr τ that Rasulullaah ρ used to relate (the incident of Mi'raaj), "I was in Makkah when the roof of my house was split open and Jibreel[473] descended. He cut open my chest, washed it with Zamzam water and then brought a golden tray full of wisdom and faith, which he poured into my chest. Thereafter, he closed my chest and, taking me by my hand, he ascended with me to the nearest heaven. When I reached the nearest heaven, Jibreel told the gatekeeper to open the gate. 'Who is it?' the gatekeeper asked. 'It is Jibreel,' he replied. 'Is there anyone with you? he asked. Jibreel replied, 'Yes, Muhammad is with me.' 'Has he been summoned?' he asked. 'Yes, he has,' Jibreel replied. The

---

471 Zurqaani (Vol.6 Pg.16).

472 The six most authentic compilations of Ahadeeth. These are Bukhaari, Muslim, Tirmidhi, Abu Dawood, Nasa'ee and Ibn Maajah.

473 The name of the archangel Hadhrat Jibra'eel υ (Gabriel) can also be pronounced Jibreel, as in this narration.

gate was then opened and we ascended through the heaven. We saw a man there sitting with some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, ‘Welcome! O righteous Nabi and righteous son.’ I asked Jibreel who the man was, to which he replied, ‘He is Aadam and the people on his right and left are the souls of his offspring. Those on his right are the people of Jannah and those on his left are the people of Jahannam. Therefore, he laughs when he looks towards his right and weeps when he looks towards his left.’

Then he ascended with me until he reached the second heaven and he asked the gatekeeper to open the gate. Before opening the gate, this gatekeeper asked the same questions as the gatekeeper of the first heaven.”

Hadhrat Anas τ said, “Abu Dharr added that Rasulullaah ρ met Aadam υ, Idrees υ, Moosa υ, Isa υ and Ibraheem υ in the various heavens. However, he (Abu Dharr τ) did not mention on which heaven each of them were, except for Aadam υ, whom he met on the first heaven and Ibraheem υ, whom he met on the sixth heaven. Hadhrat Anas τ relates further. He says, “When Jibreel and Rasulullaah ρ passed by Idrees υ, the latter said, ‘Welcome! O righteous Nabi and righteous brother. ‘Who is he?’ Rasulullaah ρ asked. Jibreel replied, ‘He is Idrees.’”

Rasulullaah ρ added, “When I passed by Moosa υ, he said, ‘Welcome! O righteous Nabi and righteous brother.’ When I asked Jibreel who he was, Jibreel replied, ‘He is Moosa.’ Then I passed by Isa, who said, ‘Welcome! O righteous brother and righteous Nabi.’ I asked, ‘Who is he?’ and Jibreel replied, ‘He is Isa.’ Thereafter, I passed by Ibraheem, who said, ‘Welcome! O righteous Nabi and righteous son.’ When I asked Jibreel about him, he replied, ‘He is Ibraheem.’”

Hadhrat Abdullaah bin Abbaas τ and Hadhrat Abu Habba Ansaari τ reports that Rasulullaah ρ then continued, “Jibreel then ascended with me to a level plain where I heard the writing of pens.”

Hadhrat Anas bin Maalik τ reports further that Rasulullaah ρ then said, “Allaah then enjoined fifty times salaah on my followers. When I returned with this order of Allaah, I passed by Moosa who asked me, ‘What has Allaah enjoined on your followers?’ I replied, ‘He has enjoined fifty times salaah for them.’ Moosa said, ‘Go back to your Rabb (and appeal for reduction) because your followers will not be able to bear it.’ (So I went back to Allaah and requested for reduction) Allaah then reduced it to half. When I passed by Moosa again and informed him that half had been waived, he said, ‘Go back to your Rabb because your followers will not be able to bear this either.’ So I returned to Allaah and requested for a further reduction and half of it was reduced. I again passed by Moosa and again he said to me, ‘Return to your Rabb because your followers will not be able to bear this as well.’ So I returned to Allaah and He said, ‘there are now five times salaah, which will be (equal to) fifty (in reward). The command from Me does not change.’ I returned to Moosa again and yet again he told me to go back. However, this time I replied, ‘Now I feel too shy to ask my Rabb again.’

Then Jibreel took me further until we reached the *Sidratul Muntahaa* which was shrouded in colours, which I am unable to describe. Thereafter, I was admitted into Jannah, where I found domes of pearls and sand made of musk.”

This narration quoted from Bukhaari is the most authentic narration concerning the *Mi’raaj*. The next most authentic narration is reported by Hadhrat Maalik bin Sa’sa’ah τ, which is more detailed. Although this narration is lengthier, it does

not add much more to the narration of Bukhaari. It provides only more details concerning what the Bukhaari narration states. While the narration of Bukhaari does not specify whether Rasulullaah ρ was awake or asleep, this narration from Hadhrat Maalik τ specifies that Rasulullaah ρ was between the two states.

The narration of Hadhrat Maalik τ also states that Rasulullaah ρ was resting in the Hateem at the time, which is also referred to as the Hijr. This is the portion of the Kabah that the Quraysh were unable to wall when they rebuilt the Kabah because of a lack of lawful funds. It was common for the seniors of the Quraysh to rest there and to even spend the night there.

Hadhrat Jibra'eel υ came down to Rasulullaah ρ with a few other angels and took Rasulullaah ρ to the well of Zamzam, where Rasulullaah ρ's heart was removed and washed with the Zamzam water. It was then filled with Imaan and wisdom, which was brought in a golden dish from the heavens. Thereafter, Rasulullaah ρ's heart was replaced and his chest closed.

An animal of average size, called the Buraaq, was then brought for Rasulullaah ρ to mount. The Buraaq travelled with such speed that its every step took reached as far as the eyes can see. A narration in the *Musnad* of Ahmad, Tirmidhi and Tabari states that the Buraaq started to behave sprightly when Rasulullaah ρ was going to mount it. To this, Hadhrat Jibra'eel υ reprimanded it saying, **"Why are you behaving in this manner? To this day, no being who is closer to Allaah than Muhammad has ever mounted your back."** Upon hearing this, the Buraaq was overcome with awe and stood still. However, Imaam Tirmidhi رحمه الله has stated that this is the only narration that mentions this and is therefore regarded as *Ghareeb*.

The Buraaq then travelled with Rasulullaah ρ to Masjidul Aqsa, where it was tied to the same ring to which all the Ambiyaa عليهم السلام tied their conveyances. Rasulullaah ρ then entered the Masjid and performed two Rakaahs salaah. A narration from Hadhrat Shaddaad bin Aws τ states that as they were travelling to Masjidul Aqsa, they passed by a place filled with date palms. Hadhrat Jibra'eel υ stopped the Buraaq there and bade Rasulullaah ρ to dismount and perform two Rakaahs Nafl salaah there. **After he had done so, Hadhrat Jibra'eel υ asked, "Do you know where you have performed salaah?" Rasulullaah ρ replied that he did not. Hadhrat Jibra'eel υ then said, "This is Yathrib (Madinah), the place to which you will emigrate."**

They then passed by another place where Hadhrat Jibra'eel υ again bade Rasulullaah ρ to dismount and perform salaah. When Rasulullaah ρ was done, Hadhrat Jibra'eel υ explained that this was **Sinai**, close to the tree where Allaah spoke to Hadhrat Moosa υ. As they travelled further, Hadhrat Jibra'eel υ bade Rasulullaah ρ yet again to dismount and perform salaah. When Rasulullaah ρ was done, Hadhrat Jibra'eel υ explained that this was **Madyan** (the city of Hadhrat Shu'ayb υ). Thereafter, they stopped at another place where Hadhrat Jibra'eel υ again asked Rasulullaah ρ to dismount and perform salaah. This time Hadhrat Jibra'eel υ explained that this was **Bethlehem,** where Hadhrat Isa υ was born.[474]

It is narrated that as they travelled, they passed by an old woman, who called for Rasulullaah ρ. Hadhrat Jibra'eel υ told Rasulullaah ρ not to pay any attention her. As they went ahead, they passed by an old man, who also called for Rasulullaah ρ. Hadhrat Jibra'eel υ told Rasulullaah ρ not to pay any attention to him either. Thereafter, they passed by a group of people who addressed Rasulullaah ρ with the following words, "Peace be on you, O the First! Peace be

---

[474] *Fat'hul Baari* (Vol.1 Pg.153).

on you, O the Last! Peace be on you, O *Haashir*!" This time, Hadhrat Jibra'eel υ advised Rasulullaah ρ to reply to their greeting.

Hadhrat Jibra'eel υ then explained that the **old woman** by the roadside is a **depiction of this world** and the life that is left of this world is only as much as the life left of the old woman. The **old man**, Hadhrat Jibra'eel υ explained, was **Shaytaan.** Both of them were calling to Rasulullaah ρ so that his attention may be drawn to them. As for the group of men whom Rasulullaah ρ greeted, they were Hadhrat Ibraheem υ, Hadhrat Moosa υ and Hadhrat Isa υ.[475]

A narration of Muslim from Hadhrat Abdullaah bin Abbaas τ states that amongst the people whom Rasulullaah ρ saw on the night of *Mi'raaj* were Hadhrat Moosa υ, Dajjaal and the keeper of Jahannam, whose name is Maalik. A narration also of Muslim from Hadhrat Anas τ states that Rasulullaah ρ passed by Hadhrat Moosa υ as he was performing salaah in his grave.

Another narration states that Rasulullaah ρ also saw a group of people who had nails of copper and were busy scratching their faces and chests. Hadhrat Jibra'eel υ explained that these were people who ate the flesh of their dead brothers, meaning that they engaged in backbiting, thereby insulting their honour and name.[476]

---

[475] Ibn Jareer and Bayhaqi, from Hadhrat Anas τ.
[476] Ahmad and Abu Dawood.

Rasulullaah ρ also saw another person in a river of blood, who was being pelted with large rocks every time he tried to get out of the river. Hadhrat Jibra'eel υ explained that this was a man who consumed interest.[477]

Rasulullaah ρ also passed by some people who planted seeds and harvested them the same day. The crops then sprouted again as they had been before harvesting. Hadhrat Jibra'eel υ explained that these were the people who strove in the path of Allaah. Every deed they did yielded a reward of seven hundred and all the wealth they spent was also rewarded most generously.

Rasulullaah ρ then passed by some people whose heads were being crushed by huge boulders. Every time their heads were crushed, they returned to normal before being crushed yet again. This process continued all the time. When Rasulullaah ρ asked who these people were, Hadhrat Jibra'eel υ explained that they were people who did not perform their Fardh salaah because of laziness.

Another group of people Rasulullaah ρ passed comprised of people dressed only with a cloth wrapped around their private parts. They were walking around like camels and cows, eating from *Daree*[478], *Zaqqoom*[479] and the rocks of Jahannam. When Rasulullaah ρ asked who they were, he was told that these were people who did not pay their zakaah.

The next group of people Rasulullaah ρ passed by were sitting in front of a pot of cooked meat and another pot of decayed, foul-smelling meat. Instead of eating

[477] Ibn Mardway, from Hadhrat Samurah bin Jundub τ.
[478] Thorny trees of Jahannam.
[479] A tree that grows from the depths of Jahannam and which boils within the belly when eaten

from the cooked meat, these people were eating the rotten meat. Disgusted, Rasulullaah ρ asked who these people were. Hadhrat Jibra'eel υ informed him that these were people who had lawful wives, but spent the nights in adultery with other women.

Rasulullaah ρ also passed by a group of people who were gathering a bale of firewood. Although the bale was too heavy for them to carry, they still continued to add more wood to it. Hadhrat Jibra'eel υ told Rasulullaah ρ these were people who were already overburdened by the dues they owed, yet they continued adding to it by taking more upon themselves.

Rasulullaah ρ later passed by people whose tongues and lips were being cut with scissors. Each time these shredded parts of their bodies were restored to normal, they were again cut to pieces in the same way. This continued forever. Hadhrat Jibra'eel υ explained to Rasulullaah ρ that these were the orators of his Ummah who preached to people without themselves practising what they preached.

Rasulullaah ρ then came to a place where he felt a wonderful and fragrant breeze. "This is a breeze from Jannah," Hadhrat Jibra'eel υ explained. When they then passed by a foul stench, Hadhrat Jibra'eel υ told Rasulullaah ρ that it was the stench of Jahannam.[480]

It appears from the narrations that all these sights took place while Rasulullaah ρ was upon the Buraaq and had not yet reached Masjidul Aqsa or ascended to the

---

[480] *Khasaa'isul Kubra* (Vol.1 Pg.172).

heavens. It is possible that these were physical manifestations of various actions or visions of the realm of Barzakh that were shown to Rasulullaah ρ.

After performing salaah in Masjidul Aqsa, Rasulullaah ρ met the Ambiyaa عليهم السلام, all of whom had been gathered there especially to meet him. Some of the most eminent Ambiyaa عليهم السلام praised Allaah in different ways and briefly introduced themselves. Imaam Zurqaani رحمه الله has quoted the words of these Ambiyaa عليهم السلام, which we shall duplicate here. Take note that although these narrations are not of the highest level of authenticity, they have been quoted in compilations of Ahadeeth.

The Praise of Hadhrat Ibraheem υ

"All praise belongs to Allaah Who has made me His friend, granted me a vast empire, made me a leader of a great nation and made the fire cool and safe for me."

The Praise of Hadhrat Moosa υ

"All praise belongs to Allaah Who has spoken directly to me, Who has annihilated Fir'oun and his army and rescued the Bani Israa'eel by my hand and made my people a nation who promote guidance, justice and the truth."

The Praise of Hadhrat Dawood υ

"All praise belongs to Allaah Who has given me a vast kingdom, revealed the Zaboor to me, made iron soft for me, subjugated the mountains and birds to make Tasbeeh with me and also blessed me with knowledge, wisdom and decisive speech."

The Praise of Hadhrat Sulaymaan υ

“All praise belongs to Allaah Who has subjugated the winds, Shayaateen and Jinn for me so that they do as I command. All praise belongs to Allaah Who taught me the language of the birds, has given me command of an army of men, Jinn, birds and animals and a kingdom that will not be had by any other and which I will not be called to account for.”

The Praise of Hadhrat Isa υ

“All praise belongs to Allaah Who has created me by His word, created me like Aadam υ without a father, given me the power to create birds, to raise the dead and to cure the blind and lepers. All praise belongs to Allaah Who has given me the knowledge of the Torah and Injeel, protected my mother and me from Shaytaan and raised me to the heavens to be free of the Kuffaar.”

Thereafter, Rasulullaah ρ praised Allaah in the following words:

The Praise of Hadhrat Muhammad ε

“All praise belongs to Allaah Who has sent me as a mercy to the universe, as a bearer of good news and a warner to the world. All praise belongs to Allaah Who has revealed to me the Qur'aan, which addresses all issues and has made my Ummah the first and the last of all. All praise belongs to Allaah Who has opened my heart to knowledge and wisdom, has elevated my name and made me the victor and the seal.”

After Rasulullaah ρ had spoken this piece, Hadhrat Ibraheem υ addressed all the Ambiyaa عليهم السلام, saying, "It is because of these virtues that Muhammad has surpassed us all." As Rasulullaah ρ was leaving, two cups were served to him; one with milk and other with wine. When Rasulullaah ρ chose the cup with milk, Hadhrat Jibra'eel υ said, "You have made a selection based on your innate disposition towards good. Had you selected the wine, your Ummah would have all gone astray." **Some narrations state that Rasulullaah ρ was also served a cup of honey, from which he had a little.**[481]

Since some narrations state that these drinks were served to Rasulullaah ρ only after he had been to the *Sidratul Muntahaa*, Haafidh Ibn Hajar رحمه الله writes that this may have happened twice. And Allaah knows best.

It was after he had met with the Ambiyaa عليهم السلام at Masjidul Aqsa that Rasulullaah ρ proceeded to travel to the heavens. **While some narrations state that Rasulullaah ρ travelled to the heavens with the Buraaq, other narrations state that he ascended with a staircase that led into the skies.**

Ibn Is'haaq رحمه الله writes that he heard from reliable narrators[482] that Hadhrat Abu Sa'eed Khudri τ said, "I heard Rasulullaah ρ say, 'After I had finished off in Masjidul Aqsa, a staircase was brought, which was the most magnificent I had ever seen. It is this staircase that the souls of mankind use when they leave for the heavens and which the dying person looks up towards before he dies. My friend Jibra'eel led me on this staircase and we ascended until we reached a gate in the skies known as the Gate of *Hafadha*."[483]

---

[481] Zurqaani in his *Khasaa'il* (Vol.6 Pg.47).
[482] However, he does not name them.
[483] *Sharh Mawaahib* (Vol.6 Pg.55).

The research of Allaama Ibn Katheer رحمه الله reveals that Rasulullaah ρ ascended to the heavens with the staircase, while the Buraaq remained behind in Baytul Muqaddas. When Rasulullaah ρ returned from the heavens, he descended at Masjidul Aqsa, from where the Buraaq once again took him home.[484]

When he reached the first heaven, Rasulullaah ρ met Hadhrat Aadam υ, who greeted him with the words, "Welcome! O righteous Nabi and righteous son". When he was there, Rasulullaah ρ saw two springs flowing and asked what they were. Hadhrat Jibra'eel υ replied that these were the sources of the Nile and Euphrates Rivers. Rasulullaah ρ then saw another spring over which a palace of pearls and rubies was constructed and which had sand made of musk. Hadhrat Jibra'eel υ explained, "That is the pond of *Kowthar*, which Allaah has reserved for you."

Thereafter, Rasulullaah ρ proceeded to the second heaven, where he met Hadhrat Isa υ and Hadhrat Yahya υ, who were cousins. Next, he proceeded to the third heaven, where he met Hadhrat Yusuf υ, who had been blessed with immense beauty. On the fourth heaven, Rasulullaah ρ met Hadhrat Idrees υ, about whom the Qur'aan says, "**We elevated him to a high rank**".[485]

As he went further, Rasulullaah ρ met Hadhrat Haaroon υ on the fifth heaven and then Hadhrat Moosa υ on the sixth. Hadhrat Moosa υ greeted Rasulullaah ρ with the words, "Welcome! O righteous Nabi and righteous brother", but then started to weep as Rasulullaah ρ left. "What makes you weep?" a voice asked.

[484] *Al Bidaayah wan Nihaayah* (Vol.3 Pg.110).
[485] Surah Maryam, verse 57.

Hadhrat Moosa υ replied, “O Allaah! You have sent this young man after me and more people from his Ummah will be in Jannah than people from my Ummah.”

When Rasulullaah ρ reached the seventh heaven, he met Hadhrat Ibraheem υ, who greeted him with the words, “Welcome! O righteous Nabi and righteous son!” Hadhrat Jibra’eel υ introduced Hadhrat Ibraheem υ, who was reclining against the *Baytul Ma’moor*. The *Baytul Ma’moor* is the Qibla of the angels in the heavens and is directly above the Kabah. Each day seventy thousand angels perform Tawaaf around the *Baytul Ma’moor*, after which they never get a second chance.

After this, Rasulullaah ρ was taken to the *Sidratul Muntahaa*, which appears to be a lotus tree above the seventh heaven. The effulgence and light from Allaah enshrouds it and everything ascending up to Allaah (such as the souls and actions of people) stop at it before reaching Allaah. Similarly, everything passing down from Allaah also stops at the *Sidratul Muntahaa* before proceeding. **It was here that Rasulullaah ρ saw Hadhrat Jibra’eel υ in his original form before proceeding on a tour of Jannah.** Concerning this, Rasulullaah ρ said, “Then Jibreel took me further until we reached the *Sidratul Muntahaa* which was shrouded in colours, which I am unable to describe. Thereafter, I was admitted into Jannah, where I found domes of pearls and sand made of musk.”

Rasulullaah ρ was then taken to a place so high that he could actually hear the pens recording destiny. After passing by this place, he was brought to the court of Allaah. **Here he was given a green velvet carpet to sit upon[486], which took him before Allaah.** A narration from Hadhrat Anas τ states that a door was then opened for him and he saw the Greatest Light. Allaah then spoke to him.

[486] This is mentioned in certain weak Ahadeeth and is therefore not a fabrication.

It was on that occasion that Rasulullaah ρ received the following three gifts:

1. The concluding verses of Surah Baqarah
2. The assurance that Allaah will forgive even the major sins of every member of Rasulullaah ρ's Ummah on condition that he does not commit Shirk
3. The five salaahs

When Rasulullaah ρ then returned to earth and descended to Baytul Muqaddas, he saw a gathering of the Ambiyaa عليهم السلام. Amongst those that Rasulullaah ρ saw performing salaah were Hadhrat Ibraheem υ and Hadhrat Moosa υ. Describing Hadhrat Moosa υ, Rasulullaah ρ said, "He is tall, of brownish complexion and with very curly hair like the people of the Azd Shinow tribe. Rasulullaah ρ described Hadhrat Isa υ as a man of average height, reddish-white complexion and straight, long hair, who looked like a man from the Thaqeef tribe by the name of Urwa bin Mas'ood. Rasulullaah ρ added that Hadhrat Isa υ appeared to have just emerged from a bath. Rasulullaah ρ then added that Hadhrat Ibraheem υ looked like him (Rasulullaah ρ).

It was the time of Fajr salaah and Rasulullaah ρ led the Ambiyaa عليهم السلام in salaah as their Imaam. A narration of Ahmad and the Seerah written by Ibn Is'haaq suggest that Rasulullaah ρ led this salaah as Imaam of the Ambiyaa عليهم السلام before travelling to the heavens. While the narration of Bukhaari makes no mention of this salaah, the narration of Muslim alludes to the fact that it was performed after Rasulullaah ρ returned from the heavens. Allaama Ibn Katheer رحمه الله has stated that this is the correct version of events.

When Rasulullaah ρ had completed the salaah, a voice called out, “O Muhammad! The keeper of Jahannam is here. Do greet him.” Rasulullaah ρ turned around and greeted him. **A narration of Bukhaari from Hadhrat Abdullaah bin Abbaas τ states that Rasulullaah ρ even saw Dajjaal during the journey.**

After witnessing and experiencing all of the above, Rasulullaah ρ returned to Makkah just before dawn.

The Kuffaar Refuse to Believe Rasulullaah ρ and Baytul Muqaddas is Brought Before him

There were many leaders of the Quraysh around the Kabah when Rasulullaah ρ returned and related his experience to them. They were all very surprised and did not hide their disbelief. Some of them slapped their heads others started to clap, while the most wretched of the lot blankly called Rasulullaah ρ a liar. Some of them were traders and had been to Baytul Muqaddas many times. To disprove Rasulullaah ρ’s claim, they asked him to describe Baytul Muqaddas. Since Rasulullaah ρ had not taken particular interest in the construction of the place, he grew worried because failure to describe it accurately would make it appear as if he never was there. Suddenly, Allaah projected the image of Baytul Muqaddas in front of Rasulullaah ρ and he was able to answer every question the people posed concerning its description.

While this is all that Bukhaari and Muslim mention, Ibn Is'haaq, Ibn Jareer, Ibn Abi Haatim, Bayhaqi and Haakim all add that when the Kuffaar were done questioning Rasulullaah ρ about Baytul Muqaddas, they asked him to describe what he saw on the way there. Rasulullaah ρ told them that he had seen a caravan returning to Makkah from Shaam. Rasulullaah ρ also told them that the caravan lost one of their camels, which they subsequently found. **He informed**

them further that the caravan would be returning to Makkah in three days time and that it would be led by a gray camel carrying two baskets. As Rasulullaah ρ stated, the caravan returned three days later in exactly the same manner as described and the people in the caravan confirmed that they had indeed lost a camel and then found it. When the Kaafir Waleed bin Mughiera heard this, he remarked, "This is apparent sorcery!" His people supported him by saying, "Waleed is right!"[487]

It has also been reported that when the caravan was delayed on the third day, Rasulullaah ρ was perturbed and worried that the people would doubt him further. He therefore turned to Allaah in du'aa. **Allaah responded to the du'aa and restrained the sun from setting that day until the caravan reached Makkah.** The words of Rasulullaah ρ were thus proven to be true.[488]

Amongst the narrations reported is one stating that when the Kuffaar heard about the *Mi'raaj*, they hurried to report it to Hadhrat Abu Bakr τ, thinking that this would sway his support from Rasulullaah ρ. They told him, "Your friend claims that he travelled to Baytul Muqaddas last night and returned to Makkah by dawn! Can you believe such a tall tale?" "Did Rasulullaah ρ say this?" Hadhrat Abu Bakr τ asked. When they confirmed that it was Rasulullaah ρ who said this, **Hadhrat Abu Bakr τ said, "Of course I believe him. Why should I not believe it when I believe that an angel comes to him every day from the heavens, which is even more wondrous?"** It was because of this that Hadhrat Abu Bakr τ received the title of Siddeeq.[489]

---

[487] Zurqaani (Vol.6 Pg.126).
[488] Zurqaani (Vol.6 Pg.126).
[489] *Khasaa'isul Kubra* (Vol.1 Pg.176).

Seeing Allaah

Did Rasulullaah ρ really see Allaah when he went on the journey of *Mi'raaj*? There are narrations that confirm that Rasulullaah ρ did indeed see Allaah. One such narration in Bukhaari is reported from Hadhrat Shareek bin Abdullaah, who narrates from Hadhrat Anas τ. It states, "When Rasulullaah ρ reached the *Sidratul Muntahaa*, then Allaah The Mighty Rabb of honour, came closer and came down until He was only the distance of a bow's span from Rasulullaah ρ or even closer."

Muhadditheen have vehemently criticised this part of Hadhrat Shareek's narration. Imaam Muslim رحمه الله was the first to state that Shareek had been careless in his narration. Discussing the narration of Shareek, Imaam Muslim رحمه الله writes, "Shareek has recorded some incidents before they happened, some after they happened and has omitted others altogether." Imaam Khattaabi رحمه الله has written that there is no other Hadith in Bukhaari that is as objectionable as this one. He adds that there are many narrations from Shareek that contains words which cannot be supported by other narrators, even by his contemporaries who narrated the same Ahadeeth. This narration from Hadhrat Anas τ has been narrated from several narrators of Ahadeeth, but Shareek is the only one whose narration includes the addition. None of the other narrators mention it. Imaam Bayhaqi رحمه الله and Allaama Ibn Katheer رحمه الله have also expressed this concern.

Imaam Ibn Hazam رحمه الله has also expressed the same and quoted from Imaam Nasa'ee رحمه الله and the Muhaddith Ibn Jaarood رحمه الله that Shareek bin Abdullaah is not a strong narrator. Imaam Yahya bin Sa'eed Qattaan رحمه الله has stated that the narrations of Shareek should not be reported. However, there are several scholars such as Imaam Abu Dawood رحمه الله and Ibn Sa'eed رحمه الله who have testified

that he is a reliable narrator. It is because of this difference of opinion concerning him that Muhadditheen tend not to accept from him those Ahadeeth which are not supported by narrations from others. The portion of the Hadith from Hadhrat Anas τ concerning Allaah coming down to Rasulullaah ρ falls within the category of those narrations of Shareek that are not supported by other narrators. Muhadditheen therefore prefer to ignore it. And Allaah knows best.

A narration of Muslim and Tirmidhi reports that Hadhrat Abu Dharr τ once asked Rasulullaah ρ whether he had seen Allaah. Rasulullaah ρ replied, "Allaah is Noor. How can I see Him?" Another narration states that Rasulullaah ρ replied, "I saw only Noor."[490] Amongst the senior Sahabah ψ who have stated with certainly that Rasulullaah ρ did **not** see Allaah were Hadhrat Abdullaah bin Mas'ood τ, Hadhrat Abu Hurayrah τ and Hadhrat Aa'isha رضي الله عنها. They state that inferences of the Qur'aan suggesting that Rasulullaah ρ saw Allaah refer to him seeing Hadhrat Jibra'eel υ. These verses are "**He** *(Rasulullaah ρ)* **certainly saw him** *(Hadhrat Jibra'eel υ in his original form)* **on the clear horizon.**"[491] and "**He** *(Rasulullaah ρ)* **certainly saw him** *(Hadhrat Jibra'eel υ in his original form)* **once more at the *Sidratul Muntahaa***"[492].

Hadhrat Aa'isha رضي الله عنها states that she was the first to question Rasulullaah ρ about this, to which he replied that it was Hadhrat Jibra'eel υ whom he only saw twice in his original form (as referred to in the two verses above).[493] Allaama Ibn Katheer رحمه الله writes that none of the Sahabah ψ opposed the above interpretation of these verses that was made by Hadhrat Aa'isha رضي الله عنها and Hadhrat Abdullaah bin Mas'ood τ (stating that it was Hadhrat Jibra'eel υ whom Rasulullaah ρ and not Allaah).

---

490 Muslim (Vol.1 Pg.83), Tirmidhi.
491 Surah Takweer, verse 24.
492 Surah Najm, verse 13.
493 Muslim (Vol.1 Pg.84).

In his *Fat'hul Baari* (Vol.8 Pg.468), Haafidh Ibn Hajar رحمه الله states that when scholars such as Hadhrat Abdullaah bin Abbaas τ mention that Rasulullaah ρ saw Allaah, they refer to seeing Allaah with the eyes of the heart and not with his physical eyes. This explanation effectively terminates all dispute and speculation concerning the issue. What is meant by seeing with the heart? This can be understood only by those people who have sight of their hearts and the ability to see with it.

Lessons & Conclusions

A Historic Event

Allaama Ibn Katheer رحمه الله has reported a narration in his Tafseer from Muhammad bin Amr Waaqidi, which has been reported in *Dalaa'ilun Nubuwwah* by Haafidh Abu Nu'aym رحمه الله. **Although Imaam Waaqidi is generally regarded as an unreliable narrator of Ahadeeth,** Allaama Ibn Katheer رحمه الله has reported this narration because of its historical significance and because it does not concern beliefs.

He reports that amongst the epistles that Rasulullaah ρ sent to the leaders of various lands, one was sent with Hadhrat Dihya bin Khalifah Kalbi τ to the Emperor of Byzantine (the eastern Roman Empire). The details of the subsequent interview that the Emperor Heraclius conducted with Abu Sufyaan τ has been narrated in several books of Ahadeeth, including Bukhaari. Abu Sufyaan (who was then not yet a Muslim) says that although he was tempted to lie about Rasulullaah ρ, he could not do so for fear of being labelled a liar. However, it occurred to him to inform the Emperor about the incident of Mi'raaj so that Rasulullaah ρ may lose credibility if the Emperor disbelieves it.

Abu Sufyaan therefore said, "O Emperor! I need to tell you about a claim that he makes. He claims that he travelled from Makkah to Baytul Muqaddas in a single night and then returned before dawn." The most senior scholar of Baytul Muqaddas at the time happened to be with the Emperor at the time. As he heard what Abu Sufyaan said, he exclaimed, "I remember that night very well." Turning to him the Emperor asked, "How would you know about it?"

The scholar replied, “Dear Emperor! It has always been my habit never to go to bed until I have closed all the doors. I therefore went about my task that night and had closed all the doors when the last one would not close. Despite all my efforts, I could not budge it. I then summoned some of my people and they could do nothing either. We called for some artisans to see what could be done, but they declared that nothing could be done until the following morning since the weight of the roof was exerting too much pressure on the door. We were therefore forced to leave the door with both leaves open. When I returned the following morning, I noticed abrasions on the rock beside the door, which made it clear that someone had tethered their animal there the previous night. It was then that I explained to my companions that the final Nabi was expected to be visiting here and I have no doubt that it was the previous night that he had arrived. In fact, the signs of his arrival and departure were evident throughout the morning. **It was in anticipation of his arrival that the door refused to close that night.”**

The scholar then proceeded to quote many extracts from his scriptures that spoke about the coming of the awaited Nabi. The scheme of Abu Sufyaan to discredit Rasulullaah ρ therefore backfired and lent even more credibility to Rasulullaah ρ.[494]

The Physical Nature of the Mi’raaj

The only way to arrive at the correct decision concerning the physical nature of the Mi’raaj is to ignore all philosophical objections and logical improbabilities and to focus solely on the words of the authentic narrations concerning the Mi’raaj. In this way it will be determined with certainly that the Mi’raaj was a physical ascent to the heavens, which took place while Rasulullaah ρ was awake and not asleep. It was both his body and soul that travelled to Baytul Muqaddas

[494] Tafseer Ibn Katheer (Vol.3 Pg.24).

and then to the heavens; not his soul alone. All Mufassireen from the time of Ibn Jareer رحمه الله right until the Mufassir Imaam Raazi رحمه الله have furnished the following four fundamental proofs for this:

1. Allaah says, "**Pure is that Being Who transported His slave** *(Rasulullaah ρ)* **by night from Masjidul Haraam** *(in Makkah)* **to Masjidul Aqsa** *(in Jerusalem)***...**".[495] This verse uses the Arabic word *Abd* ('عبد' – translated as slave), which is a word that refers to both body and soul. The word is never used to refer to the soul alone. This proves that the Mi'raaj occurred with both the body and soul of Rasulullaah ρ

2. The narrations discussing the Mi'raaj make mention of the fact that Rasulullaah ρ travelled upon an animal known as the Buraaq. The narrations also state that Rasulullaah ρ drank from a cup, that he spoke and did various other things that require a physical presence

3. Had the Mi'raaj been a spiritual experience or a dream, why would the Mushrikeen refuse to believe it? Why would they call it a lie when people have seen much stranger things in dreams and visions? No one disbelieves dreams and calls them lies because they are not physically possible. This proves that Rasulullaah ρ explained the Mi'raaj as a physical experience. Had it been a dream, he could have easily abated the criticism of the people by telling them that it was a dream and therefore nothing to object to

4. The Qur'aan describes the incident as test for the people. Allaah says, "**We only made the sight** *(of Jannah, Jahannam and everything else in the heavens)* **that We showed you** *(during your journey of Mi'raaj)* **and the accursed tree** *(Zaqqoom)* **mentioned in the Qur'aan as trials for the people** *(to see which of them will believe you and who will not. There were therefore those who did not believe that Rasulullaah ρ went on Mi'raaj and those who argued that a tree cannot grow in the fire of Jahannam)*".[496] Had the Mi'raaj been a dream, what test would it have been for the people because

[495] Surah Israa, verse 1.
[496] Surah Bani Israa'eel, verse 60.

everyone believes that the most impossible events can occur in dreams? However, this incident was intended to test the belief of people in the unseen to separate the Mu'mineen from the Kuffaar. Furthermore, when a person relates his experiences, it is never deemed to be a dream unless the person explicitly states that it is a dream. Without such clarification, the incident is regarded to have taken place in real life. It will be seen that neither the Qur'aan nor the authentic narration of Hadhrat Abu Dharr τ in Bukhaari mentions anything about a dream. This makes it evident that the Mi'raaj was certainly not a dream.

Responding to Objections

Because the incident of Mi'raaj has been mentioned in the Qur'aan, no one can deny that it happened. However, people have raised objections concerning the details of the Mi'raaj mentioned in the Ahadeeth. Some people argue that it is not possible that Rasulullaah ρ met Allaah after passing the *Sidratul Muntahaa* because Allaah is not restricted to any space or time. This is made evident by verses such as "**Wherever you turn, you will find Allaah's presence there**" and "**He is with you wherever you may be**".

Another objection raised is that it is not possible for Rasulullaah ρ to see the punishments of the various groups of people on this journey because retribution for good and evil will take place only after Qiyaamah.

The reality of the matter is that these objections are based on a lack of understanding. All that is required to reply to these objections is a bit of reflection and thought. What one needs to understand is that although Allaah Himself is not dependent on time and space, He uses the physical means that man is dependent upon to interact with man. This is not because Allaah is dependent on the means, but because man is dependent on these means. Allaah remains independent of all restrictions of space and time. Therefore, when

Allaah wishes to communicate with His Ambiyaa عليهم السلام, He uses the existing means of communication that the Ambiyaa عليهم السلام will be able to perceive and understand. In a like manner, when Allaah intends to show to his Nabi His great powers, He can show him only as much as he will be able to perceive with the powers he has. Since the Nabi υ will be unable to see the entire universe at once as Allaah is able to see it, it will have to be shown to him in parts.

The same applies to the time when Rasulullaah ρ met Allaah. Although Allaah is not restricted to time and place, Rasulullaah ρ was in need of a place where he could see the Noor of Allaah. Had a place not been defined, there was no way that such a meeting could take place.

In reply to the second objection, it needs to be clarified at the outset that everything Rasulullaah ρ saw on the journey of Mi'raaj was real. However, the punishments for sins that he saw were images and depictions of these punishments as a warning to people who engage in them. For example, the people sitting in front of a pot of cooked meat and a pot of decayed meat and then eating from the rotten meat depicted people who had lawful wives, but spent the nights in adultery with other women.

The fact of the matter is that the realm of the *Barzakh* is a place where the souls of people are housed after they die until the Day of Qiyaamah. Although this is not the place where people will be rewarded or punished for their actions, the good people will be able to enjoy something if Jannah, while the evil will suffer some degree of the punishment of Jahannam.

Rasulullaah ρ was shown these various scenes of the unseen so that he would be able to have first-hand knowledge of it and thereby preach it to people with complete conviction and certainty.

The Hijrah

The Arabic word Hijrah (هِجْرَة) literally means ‘emigration’. In the definition of the Shari'ah, it refers to leaving ones home solely for the sake of preserving one’s Deen.

The Mushrikeen of Makkah exerted themselves to make the lives of the Muslims a misery in Makkah so that they should forsake their Deen. When this became unbearable for the Muslims, Allaah permitted them to emigrate to Madinah to preserve their Deen. **The very first person to undertake the Hijrah was Hadhrat Abu Salamah τ, who was the foster brother of Rasulullaah ρ. He made the necessary preparations to leave Makkah with his wife Ummu Salamah رضي الله عنها (who later became one of the Ummul Mu'mineen) and his son.**

Hadhrat Ummu Salamah رضي الله عنها relates the incident. She says, “When my husband made up his mind to emigrate to Madinah, he loaded the camel with the luggage and then made our son Salamah and I ride the camel. As he held the reins of the camel and led it out of town, the people of my father's tribe, the Banu Mughierah, happened to see us leaving. They said to Abu Salamah, ‘You are free to go wherever you please, but we cannot allow our girl to wander with you from place to place.’ They then snatched the reins from his hand and forced my son and me to return with them.

When the people of my husband's family, the Banu Abdul Asad, learnt about this, they approached the Banu Mughierah tribe and started to argue with them saying, "You can do as you please with your girl, but why should we allow the son to stay with you when you have not allowed your girl to go with her husband?' Saying this, they forcibly took my son away, thereby separating our family. **Abu Salamah was in Madinah, I was with my tribe's people and my son was with his father's tribesmen.** Every day I would go out to the desert and weep there until evening fell. **Unable to meet my husband and my son, I continued crying like this for an entire year.**

Eventually one of my cousins took pity on me said to the people of the tribe, 'You have separated this poor woman from her husband and son. Have mercy on her and let her go?' The tribesmen heeded the plea of my cousin and agreed to let me go to my husband. Seeing this, the Banu Abdul Asad also made over my son to me. I then got a camel ready and, with my son in my lap, I left for Madinah all alone. I had hardly travelled three or four miles when Uthmaan bin Talhah met me at Tan'eem. 'Where are you headed?' he asked. When I informed him that I was going to Madinah to join my husband, he remarked, 'Is no one accompanying you?' 'Nobody except Allaah,' I replied. He then took the reins of my camel and began to lead it. By Allaah! I have never met a person more respectable than Uthmaan. **When I had to get down from the camel, he would make it sit and then go behind a tree until I was down.** When I needed to mount, he would first load the goods upon the camel and then bring it to me and make it sit close by so that I could get on. Thereafter, he would take hold of the reins and lead the animal.

In this manner we eventually reached Quba, where Abu Salamah had been staying until then. After safely making us over to my husband, Uthmaan bin

Talha then returned to Makkah. By Allaah! I have never met a man more respectable than Uthmaan bin Talha."[497]

The next to emigrate was Hadhrat Aamir bin Rabee'ah τ, his wife Layla bint Khutayma رضي الله عنها, Hadhrat Abu Ahmad bin Jahash τ and his brother Hadhrat Abdullaah bin Jahash τ, together with his entire family. They all locked their homes and left Makkah, leaving behind everything they could not carry along with them. As they watched Makkah starting to empty of the Muslims, Abu Jahal and Utba sighed, "This is all on account of our own nephew Muhammad, who has caused this division in our ranks."

Eleven years after Rasulullaah ρ started his call, Rasulullaah ρ met a group of people from Madinah (which was then still called Yathrib) during the Hajj. **They were six or eight individuals who listened to the message of Rasulullaah ρ at a place called Aqabah, which is located between Haraa and Mina.** They all accepted Islaam and returned **the following year** with more people from Madinah. Including the people of the first group, **they totalled 12 persons.** They again met Rasulullaah ρ at Aqabah and all of them pledged their allegiance to Rasulullaah ρ. This was known as the first Pledge of Aqabah.

When these people returned to Madinah, the message of Islaam soon spread throughout the city and by the following year (13 years after the call), **a total of 73 men and 2 women met Rasulullaah ρ at Aqabah to pledge their allegiance to him. This was known as the second Pledge of Aqabah. Rasulullaah ρ then selected 12 of them as his representatives to preach the Deen to their people.** The Deen of Islaam started to gain popularity amongst the people of Madinah as these Sahabah ψ preached to their kith and kin. This popularity irked the

---

[497] *Al Bidaayah wan Nihaayah* (Vol.3 Pg.169).

Mushrikeen of Makkah so much that they then started to stop the Muslims from emigrating to Madinah. They were therefore prompted to increase their tyranny and even force many Muslims to leave without their wealth and property. **However, the sincere Muslims withstood this and many left Makkah without anything.**

The Hijrah of Rasulullaah ρ

As the Muslims gradually emigrated to Madinah, there eventually remained none of the eminent Muslims in Makkah apart from Rasulullaah ρ, Hadhrat Abu Bakr τ and Hadhrat Ali τ and a handful of others who were forced to stay behind by their tribes. The Mushrikeen leaders grew concerned about the situation and gathered in Daarun Nadwa to decide what to do about Rasulullaah ρ.

As they discussed the issue, Shaytaan himself attended the meeting in the guise of an old man. Calling himself a Sheikh from Najd, he requested permission to join them in their discussion. They allowed him in and the meeting got underway. The historian Suhayli رحمه الله writes that Abul Bakhtari bin Hishaam proposed that Rasulullaah ρ be arrested, locked in chains and then imprisoned until he died. To this, the Sheikh from Najd commented, “This would not work because his supporters would soon muster up their strength and attack you to free him.” All the others agreed that he was right.

Thereafter, Abul Aswad proposed that Rasulullaah ρ be banished from Makkah so that the city may remain safe from his effects. Again the Sheikh from Najd objected and said, “That would not work either because, if he is let free, it would not be long before his sweet talk will so bewitch people that they will muster up an army to attack you.”

It was then that Abu Jahal spoke. He said, “I cannot understand why you want to do what you say. I believe that we should select a man from very tribe of the Arabs and give them each a good sword. They should then all attack him at the same time and kill him so that we may be rid of him. Each tribe may then contribute to the blood money to pay the Banu Abd Manaaf (Rasulullaah ρ’s tribe) and no one will have to be executed in retaliation, since every tribe will have a hand in the killing. The Banu Abd Manaaf will be forced to accept the money since they will be unable to fight all the Arab tribes.”

The Sheikh from Najd immediately endorsed the scheme and praised it profusely. Everyone else in the meeting also agreed and it was decided that it would be put into action that very night. However, Hadhrat Jibra’eel υ informed Rasulullaah ρ of the meeting before nightfall and also informed him that Allaah had commanded him to leave for Madinah that night. He was to leave Hadhrat Ali τ to sleep in his bed that night and entrust him with the responsibility of returning to the people all their valuables that they had left with Rasulullaah ρ for safekeeping. Therefore, as the Mushrikeen made their arrangements for the assassination attempt, Rasulullaah ρ and Hadhrat Abu Bakr τ prepared to embark on the Hijrah to Madinah.

A narration of Hadhrat Aa’isha رضي الله عنها in Bukhaari states that it was exactly at the time of noon that Rasulullaah ρ came to the house of Hadhrat Abu Bakr τ and informed him, “I have been granted permission to emigrate. “May my parents be sacrificed for you, O Rasulullaah ρ!” Hadhrat Abu Bakr τ replied, “Do permit me to join you.” Rasulullaah ρ said, “You have permission as well.” **This reply made Hadhrat Abu Bakr τ so jubilant that he started to weep. Hadhrat Aa’isha رضي الله عنها remarked, “Before that day, I had never imagined that a person could actually weep out of happiness.” Hadhrat Abu Bakr τ had already prepared two strong camels four months beforehand in anticipation of this journey.**

That night Rasulullaah ρ left Hadhrat Ali τ to sleep in his bed as commanded, while the Mushrikeen surrounded his house with swords in their hands. Rasulullaah ρ calmly opened the door and threw a handful of sand at the Mushrikeen as he recited the verse, "**We have placed a barrier in front of them and a barrier behind them, and We have enveloped them so they cannot see.**"[498] Allaah then placed a veil between Rasulullaah ρ and the Mushrikeen standing outside his house so that he walked away safely without anyone noticing.

Rasulullaah ρ left Makkah on foot with Hadhrat Abu Bakr τ, after which they stopped to stay over in the cave of Thowr. When the Mushrikeen somehow learnt that Rasulullaah ρ had left Makkah, they launched a massive search for him. There were many expert trackers in Makkah at the time and they even reached the cave of Thowr. They were so close that they only had to bend down to look to be able to see Rasulullaah ρ and Hadhrat Abu Bakr τ. On this occasion, Hadhrat Abu Bakr τ became very worried for the safety of Rasulullaah ρbut Rasulullaah ρ allayed his fears by saying, "Do not grieve, for Allaah is with us." Allaah then caused the Mushrikeen to leave the area without looking down to the cave.

Unverified historical reports and a narration from Imaam Ahmad bin Hanbal رحمه الله (which is not too weak) tell us that a spider spun a web at the entrance of the cave. This made the Mushrikeen assume that no one could have entered it for a very long time and they therefore left without searching further. It is reported that the trackers were convinced at that time that Rasulullaah ρ could not have travelled further than that point.

---

[498] Surah Yaaseen, verse 9.

Before they left for the Hijrah, Hadhrat Abu Bakr τ's elder daughter Hadhrat Asmaa رضي الله عنها prepared some food for them, which she hastily tied with two parts of her scarf. **It was for this reason that she became known as *Dhaatun Nataaqayn* (the one with two parts of a scarf).** A narration of Ibn Sa'd states that she tied the food with one strip of the scarf and hung the water bottle upon the other strip.[499]

Hadhrat Abu Bakr τ's son Hadhrat Abdullaah τ, who was still a youngster at the time, used to remain in Makkah all day to hear what was being said and would then relay the news to Rasulullaah ρ and Hadhrat Abu Bakr τ in the cave at night. Hadhrat Abu Bakr τ's freed slave Hadhrat Aamir bin Fuhayrah τ used to graze his goats nearby and take milk to them in the cave. **In this manner, they spent three days in the cave before proceeding.[500]**

Hadhrat Abu Bakr τ had hired a guide by the name of Abdullaah bin Urayqit (who was a Mushrik) and handed his camels over to him before he left Makkah. On the third day, he brought the camels to the cave and they all left for Madinah.[501] As they travelled, they were spotted by an expert tracker called Suraaqah, who soon caught up with them on horseback. However, as soon as he drew close, his horse suddenly sunk into the sand. "This is certainly because of your curses!" Suraaqah exclaimed, "Please pray that I be released and I promise you that I shall tell anyone following this track that you are not here and that they must go back."

A narration of Bukhaari states that when Suraaqah approached, Rasulullaah ρ said, "O Allaah! Drop him down." Another narration states that Suraaqah sank

---

[499] *Tabaqaat* (Vol.1 Pg.104).
[500] *Al Bidaayah wan Nihaayah* (Vol.3 Pg.184).
[501] Bukhaari.

up to his belly in the sand.[502] When Rasulullaah ρ then prayed for him to be released, the ground released him. Suraaqah then said, "I know now that Allaah will certainly grant you victory." He then informed Rasulullaah ρ that he was pursuing them because the Quraysh had announced a reward of a hundred camels to anyone who captured Rasulullaah ρ.

Suraaqah then offered his food to Rasulullaah ρ in gratitude, but Rasulullaah ρ declined and asked him to rather keep their location a secret from others. **Suraaqah then asked Rasulullaah ρ to write him a note of amnesty, which Rasulullaah ρ had Hadhrat Aamir bin Fuhayrah τ write on a piece of leather. Suraaqah later returned with the note and, whenever he saw anyone proceed on the route towards Rasulullaah ρ, he would convince them to return, saying, "There is no need to go that way, since I have already been there."**[503]

It has also been reported in another narration that Rasulullaah ρ said to Suraaqah, **"O Suraaqah! What will you do when you will wear the bangles of the Kisra (Persian Emperor)?"** Suraaqah was unable to understand this statement until the time when the Muslims conquered the Persian Empire during the Khilaafah of Hadhrat Umar τ. When the crown and jewels of the Kisra were then brought to Madinah as booty, Hadhrat Umar τ called for Suraaqah τ (who had then accepted Islaam) and placed the bangles of the Kisra on Suraaqah τ's hand. Thereafter, **Hadhrat Umar τ exclaimed, "*Allaahu Akbar*! All praise belongs to Allaah Who has removed these bangles from the hand of the Kisra and placed it upon the hand of the villager Suraaqah!"**[504]

---

[502] *Fat'hul Baari* (Vol.7 Pg.188).
[503] Bukhaari (Vol.1 Pgs.510, 515, 557)
[504] *Isaabah* and *Isti'aab* (Vol.2 Pg.120).

This incident of the Hijrah occurred on a Monday, 13 years after Rasulullaah ρ started his call. Historians write that Rasulullaah ρ left Makkah on Thursday the 27th of Safar. After staying for three days in the cave, he proceeded for Madinah on Monday the 1st of Rabee'ul Awwal. **They travelled by the road along the coast and reached Quba on Monday afternoon, the 8th of Rabee'ul Awwal.** In Quba, Rasulullaah ρ stayed with the chief of the Amr bin Awf tribe, whose name was Kulthoom bin Hadam τ.

Rasulullaah ρ laid the foundations of the first Masjid in Islaam in Quba, which has received mention in the Qur'aan. Rasulullaah ρ stayed in Quba for a short while before proceeding to Madinah on a Friday. It was the time for the Jumu'ah salaah when he passed by the settlement of the **Banu Saalim tribe. Rasulullaah ρ therefore dismounted there and delivered the first Jumu'ah Khutbah, followed by the first Jumu'ah salaah.** After the salaah, Rasulullaah ρ mounted the camel and seated Hadhrat Abu Bakr τ with him as they entered the city of Madinah.

There was a large crowd of people waiting to receive them in Madinah. Everyone wanted Rasulullaah ρ to stay with them, but he told them to leave the camel to stop at the house in which Allaah decreed that he stay.[505] Rasulullaah ρ then loosened his grip on the camel's reins and it walked to the area inhabited by the Banu Najjaar tribe, who happened to be the family of Rasulullaah ρ's mother. **This area is located where *Baabus Salaam* (the Salaam Gate) is situated in the Masjidun Nabawi. Rasulullaah ρ remained seated on the camel until she stopped and sat down at the house of Hadhrat Abu Ayyoob Ansaari τ.** Rasulullaah ρ then alighted there and stayed at this house.

---

[505] *Fat'hul Baari* (Vol.7 Pg.192).

The Qur'aan discusses the Hijrah in the following verses:

Verse 30 of Surah Anfaal states:

وَ اِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ ؕ وَيَمْكُرُوْنَ وَيَمْكُرُ اللهُ ؕ وَاللهُ خَيْرُ الْمٰكِرِيْنَ (٣٠)

TRANSLATION: *(O Muhammad ε! Remember the time)* **When the Kuffaar schemed against you to imprison you, kill you or exile you** *(drive you out of Makkah)*. **They plan and Allaah plans. Allaah is the best of planners** *(His plan always comes to pass regardless of what others may plan)*. *(When the Kuffaar decided that a person from every tribe participate in killing Rasulullaah ρ one night so that the blame cannot be pinned on a single person or tribe, Allaah informed Rasulullaah ρ about their plan and commanded him to leave Makkah for Madinah. This he did without the Mushrikeen causing him any harm.)*

Verse 40 of Surah Taubah states:

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِىَ اثْنَيْنِ اِذْ هُمَا فِى الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللهَ مَعَنَا ۚ فَاَنْزَلَ اللهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ؕ وَكَلِمَةُ اللهِ هِىَ الْعُلْيَا ؕ وَاللهُ عَزِيْزٌ حَكِيْمٌ (٤٠)

TRANSLATION: If you do not assist him *(Rasulullaah ρ)*, **then indeed Allaah had assisted him when the Kuffaar drove him out** *(of Makkah)*. **He was the second of the two** *(the other*

being his bosom friend Abu Bakr τ) **when they were** *(hiding from the Kuffaar)* **in the cave** *(outside Makkah)* **and he** *(Rasulullaah ρ)* **told his companion** *(Abu Bakr τ, when the Kuffaar were on the verge of capturing them)*, **"Do not grieve** *(do not fear for my safety)*. **Verily Allaah is with us** *(and He will protect us from the Kuffaar)*.**"** **So Allaah caused His tranquillity** *(serenity, mercy and peace)* **to descend on him, assisted him** *(on various occasions)* **with an army** *(of angels and other creation)* **that you had not seen. And** *(Allaah)* **placed the word of the Kuffaar** *(the call to Shirk)* **at the very bottom while the word of Allaah** *(the Kalimah)* **is right at the top. Allaah is Mighty, The Wise.** *(Therefore, if any person refuses to assist Rasulullaah ρ and Islaam, his assistance is not needed because Allaah shall assist them as He did before.)*

Verse 76 of Surah Israa states:

وَ اِنْ كَادُوْا لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا وَ اِذًا لَّا يَلْبَثُوْنَ خِلٰفَكَ اِلَّا قَلِيْلًا (٧٦)

TRANSLATION: They *(the Mushrikeen of Makkah)* **were close to uprooting** *(forcefully expelling)* **you from this land** *(Makkah)* **to remove you from it** *(However, Allaah commanded Rasulullaah ρ to leave by himself)*. **If this had happened** *(if they had forcefully driven Rasulullaah ρ away from Makkah)*, **only a few of them would have remained behind you** *(because Allaah's punishment would have destroyed them)*.

Verse 195 of Surah Aal Imraan states:

فَالَّذِيْنَ هَاجَرُوْا وَاُخْرِجُوْا مِنْ دِيَارِهِمْ وَاُوْذُوْا فِيْ سَبِيْلِيْ وَقٰتَلُوْا وَقُتِلُوْا لَاُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَلَاُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ ثَوَابًا مِّنْ عِنْدِ اللهِ ؕ وَاللهُ عِنْدَهٗ حُسْنُ الثَّوَابِ (١٩٥)

TRANSLATION: For those who emigrate *(leaving behind their homes, families and wealth)*, **who are driven out of their homes, who suffer pain in My cause** *(for My Deen)*, **who fight** *(in Jihaad)* **and are killed, I shall most certainly remove from them** *(forgive)* **their evil actions**

and I will certainly enter them into Jannaat beneath which rivers flow." *(All of this is)* **A reward from Allaah. With Allaah are the best rewards.**

Verses 97-99 of Surah Nisaa state:

اِنَّ الَّذِيْنَ تَوَفّٰهُمُ الْمَلٰٓئِكَةُ ظَالِمِىْٓ اَنْفُسِهِمْ قَالُوْا فِيْمَ كُنْتُمْ ؕ قَالُوْا كُنَّا مُسْتَضْعَفِيْنَ فِى الْاَرْضِ ؕ قَالُوْٓا اَلَمْ تَكُنْ اَرْضُ اللّٰهِ وَاسِعَةً فَتُهَاجِرُوْا فِيْهَا ؕ فَاُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَسَآءَتْ مَصِيْرًا ﴿۹۷﴾ اِلَّا الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ لَا يَسْتَطِيْعُوْنَ حِيْلَةً وَّلَا يَهْتَدُوْنَ سَبِيْلًا ﴿۹۸﴾ فَاُولٰٓئِكَ عَسَى اللّٰهُ اَنْ يَّعْفُوَ عَنْهُمْ ؕ وَكَانَ اللّٰهُ عَفُوًّا غَفُوْرًا ﴿۹۹﴾

TRANSLATION: Indeed those whose lives the angels seize *(take away)* **while they oppress themselves** *(by not making Hijrah when it became compulsory for them despite the ability to do so)*, **they** *(the angels)* **say to them, "What was your condition?" They reply, "We were oppressed** *(helpless)* **on earth." They** *(the angels)* **say, "Was Allaah's land not vast enough for you to make Hijrah in it?" The abode of such folk is Jahannam, and it is the worst of destinations.** *(Jahannam will be the abode of all such people)* **Except for those oppressed** *(helpless)* **men, women and children who were unable to devise a plan** *(do not have the means to make Hijrah)* **and do not know the road** *(to a better place)*. **These are the ones for whom it is hoped that Allaah forgives them. Allaah is Most Pardoning, Most Forgiving.** *(A Muslim who cannot practise Islaam in his country should make Hijrah as soon as he is able to.)*

Verse 20 of Surah Taubah states:

اَلَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَجٰهَدُوْا فِىْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ؕ وَ اُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿۲۰﴾

TRANSLATION: Those who have Imaan, who make Hijrah *(for Allaah's pleasure)* **and exert themselves in Allaah's path** *(to uplift the Deen)* **with their wealth and their lives are superior in rank according to Allaah. These are the successful ones** *(for they have reached their goal)***.**

Lessons & Conclusions

Daarun Nadwa

This was the first building built in Makkah by Qusay bin Kilaab for the purpose of holding meetings and it was always here that the Quraysh gathered for their meetings. After the death of Qusay, the building was administered by the Banu Abdud Daar tribe. Thereafter, it was bought by Hakeem bin Hizaam τ, who later accepted Islaam. It was during the Khilaafah of Hadhrat Mu'aawiya τ that Hadhrat Hakeem τ sold the building for a hundred thousand Dirhams. When some people criticised him for selling off something of historical and sentimental value, thereby earning a loss, he wisely replied, "I swear by Allaah that all honour and prestige have vanished, save for the honour and prestige of Taqwa. By Allaah! I purchased this building during the Period of Ignorance for a mere casket of wine and have now sold it for a hundred thousand Dirhams. I make all of you witness that I have donated all of this hundred thousand Dirhams in the path of Allaah. Now tell me whether this has been a loss or not?"[506]

It was in this building that the chiefs of the Quraysh gathered to plot the assassination of Rasulullaah ρ and were joined by Iblees himself in the guise of an old man from Najd. **The location of this building has now become part of the**

---

[506] Zurqaani (Vol.1 Pg.321).

Masjidul Haraam and is said to be where the Ziyaadaat gate is currently situated.

A Most Fortunate Woman

After Rasulullaah ρ and Hadhrat Abu Bakr τ left the cave of Thowr en route to Madinah, they passed by the tent of a woman called Ummu Ma'bad. She was a dignified lady who regarded it an honour and privilege to be of service to travellers. Rasulullaah ρ alighted at her tent and asked whether she had anything to eat. She told them that she had nothing at that time, but perhaps her husband would return with some food when he got back a while later. She therefore bade them to stay awhile until he returned.

As Rasulullaah ρ and Hadhrat Abu Bakr τ waited there, they noticed that she had a little goat in the tent. "What is the matter with that goat?" they asked. She replied, "She is lame and emaciated and cannot therefore go out to graze with the others." "Does she have any milk?" Rasulullaah ρ asked. "How will she have any?" Ummu Ma'bad responded. Rasulullaah ρ then sought her permission to milk the goat and she gladly said, "May my parents be sacrificed for you! You are welcome to have any milk you are able to get from her."

Reciting *Bismillaah*, Rasulullaah ρ held the teats of the goat and they instantly filled with milk. To her utter surprise, Ummu Ma'bad watched Rasulullaah ρ fill a large dish as he milked the goat. When he was done, Rasulullaah ρ first gave Ummu Ma'bad to drink. When she was satiated, Rasulullaah ρ handed the milk over to Hadhrat Abu Bakr τ and their guide Abdullaah bin Urayqit, who both drank to their fill as well. Rasulullaah ρ then drank what was left. Thereafter, Rasulullaah ρ milked the goat one more time and handed the full dish of milk to Ummu Ma'bad to give to her husband. Rasulullaah ρ and his companions then

left on their journey before the evening. As the night approached and Ummu Ma'bad's husband returned from grazing the goats, she presented the milk to him.

"Where did this milk come from?" he asked. She replied, "A very blessed guest passed by today. By Allaah! There was not a drop of milk in the goat's udders, so all the milk you see was by his blessings." She then proceeded to relate the entire incident.

It is reported that this goat continued to produce milk thereafter and that Ummu Ma'bad served her milk to every passerby. She later became a Muslim and it was from the same Ummu Ma'bad Khuzaa'ee رضي الله عنها that Imaam Abu Haneefah رحمه الله has reported the Hadith of *Qahqaha* (laughing aloud) in his *Musnad*.[507]

A Most Fortunate Youth

The day after Rasulullaah ρ left for the Hijrah, the chiefs of the Quraysh announced a reward of a hundred camels for anyone who captured Rasulullaah ρ dead or alive and another hundred camels for anyone who captured Hadhrat Abu Bakr τ. It was to earn this reward that Suraaqa bin Maalik set out in search of them, as has been narrated earlier.

Another youth who set off in pursuit of this bounty was Buraydah Aslami, who took seventy men with him. When his party caught up with Rasulullaah ρ, the Nabi of Allaah ρ asked, "Who are you?" "I am Buraydah," he replied. Because his name was derived from a word meaning 'cool' and 'in order', Rasulullaah ρ remarked, "O Abu Bakr! It appears as if our affairs are cool and in order."

---

[507] *Fat'hul Qadeer* (Vol.1 Pg.35).

“Which tribe do you belong to?” Rasulullaah ρ asked. “I belong to the Aslam tribe,” he replied. Since the word Aslam means ‘most peaceful’ and ‘most protected’, Rasulullaah ρ remarked, “O Abu Bakr! It seems that we are at peace and under protection.”

“Which family from the Aslam tribe do you come from?” Rasulullaah ρ asked further. Buraydah replied, “The Banu Saham family.” Again, Rasulullaah ρ used the meaning (‘a share’) to symbolise good fortune and addressed Buraydah, saying, “You shall also have a share of Islaam.”

This conversation immediately caused Buraydah’s heart to crave for Islaam and he accepted Islaam. When they saw this, all his seventy companions also accepted Islaam. Buraydah τ then told Rasulullaah ρ that he needed to have a flag precede him as he entered Madinah. Rasulullaah ρ then removed his turban and tied it to a spear, which he handed to Buraydah τ. Buraydah τ was therefore carrying this flag when Rasulullaah ρ entered the city of Madinah.[508]

The First Anthem in Islaam

When the Muslims in Madinah heard that Rasulullaah ρ had left Makkah and was heading to them, thousands of them went every day to a place called Harra in eagerness to welcome him into the city. They would wait there until the afternoon before returning home and repeating the exercise the following day. It was one afternoon as they prepared to leave that a Jew standing on a hill spotted Rasulullaah ρ arriving in the distance and shouted out, “O children of Qayla! There comes the bearer of your good fortune!”

---

[508] *Zurqaani* (Vol.1 Pg.349).

This caused the people to rush in his direction and their simultaneous shouts of *Allaahu Akbar* resonated throughout the city and was heard from as far off as the settlement of the Banu Amr bin Auf tribe. After spending a few days in Quba, Rasulullaah ρ left for the city of Madinah and, as he passed by the homes of several settlements on the way, little girls stood upon the roofs and sang the first anthem in Islaam. The words of the song were:

طلع البدر علينا

The full moon rose over us

من ثنيات الوداع

From the valley of Wadaa

وجب الشكر علينا

And we owe it to show gratefulness

ما دعى لله داع

Where the call is to Allaah

أيها المبعوث فينا

Oh you who were raised among us

جئت بالأمر المطاع

You have come with a word to be obeyed

جئت شرفت المدينة

You have brought to this city nobleness

مرحبا يا خير داع
Welcome, O the best of callers

In a narration of Bukhaari, Hadhrat Baraa bin Aazib τ reports that he had never seen the people of Madinah as happy as they were the day Rasulullaah ρ arrived in Madinah.

Rasulullaah ρ's Host

It was during the third century after Hadhrat Hadhrat Isa υ that there lived a king from Yemen known as Tubba, who is mentioned in the Qur'aan. He was returning from somewhere when he happened to pass by the land that is now Madinah. The 400 religious scholars with him at the time sought leave from him to settle in this area because they had read in the scriptures of the previous Ambiyaa عليهم السلام that the final Nabi to mankind by the name of Muhammad ε will migrate to this place. The king gladly permitted them to stay and also had homes built for them there. In addition to this, he got them all married and gave each of them a generous amount of wealth to live on.

Before he left, he had a house built for the final Nabi ρ and wrote a letter addressed to him. In this letter, he conveyed his regards to Nabi ρ and expressed his desire to meet him. He sealed the letter with his royal seal and handed it over to the chief of the scholars with instructions to deliver it to the final Nabi ρ if he met him. His instruction also stated that if the scholar could not meet Rasulullaah ρ himself, he was to make over the letter to his successor with the same instructions. **The letter therefore remained with his successors until it eventually reached Hadhrat Abu Ayyoob Ansaari τ, who hosted Rasulullaah ρ at his house when Rasulullaah ρ arrived in Madinah. In fact, the house in which he hosted Rasulullaah ρ was the very same house that the king**

Tubba had built for Rasulullaah ρ. The other Ansaar of Madinah were also the descendants of the 400 scholars who had settled in Madinah at the time of Tubba.[509]

The Battle of Badr (The Day of Furqaan)

The Arabic word Ghazwah (غزوة - battle) refers to a military expedition in which Rasulullaah ρ himself led the Muslim army. There were a total of 27 such expeditions. A military expedition in which Rasulullaah ρ did not lead the Muslims, but which he dispatched under the command of someone else is called a *Sariyyah* (سَرِيَّة). The number of such expeditions totaled between 40 and 56.[510]

From amongst the prominent expeditions that the Qur'aan mentions, it is the Battle of Badr which heads the list because it was this battle that marked the beginning of the rise of Muslim strength and power. **It is for this reason that the Qur'aan refers to the Battle of Badr as the day of Furqaan.** This means that it was the day when the truth and falsehood were clearly defined and this battle was a deciding and decisive moment in the history of Islaam.

Badr was the name of village located approximately 80 miles from Madinah. Some historians claim that Badr was originally the name of a well located there and that the village was named after it. Nowadays, this town is situated along the highway from Jeddah to Madinah. **The graves of the 13 Muslim martyrs are located there.** May Allaah illuminate their graves. Aameen.

---

[509] *Rowdhul Unf* (Vol.1 Pg.24).
[510] Zurqaani (Vol.1 Pg.388).

Prelude to the Battle

The emigration of Rasulullaah ρ and the Muslims to Madinah frustrated the Mushrikeen of Makkah so much that they resolved to spare no expense to eliminate the Muslims once and for all. They therefore launched several offensives against the Muslims in Madinah to intimidate and loot the Muslims. However, the skirmishes that arose from these attacks did not quell the anger that welled within the bosoms of the Mushrikeen. Their desire was to defeat the Muslims in a battle that will crush their power completely. It was with this intent that they often dispatched their men to attack the Muslims so that the strength of the Muslims should weaken.

Amongst these attacks was one led by Kurz bin Jaabir Fahri, which robbed the Muslims of a great number of their animals. It was in response to such attacks that Rasulullaah ρ launched four military expeditions against the Mushrikeen in the first year of Hijrah. These were called Sariyya Hamzah, Sariyya Ubaydah bin Haarith, Sariyya Sa'd bin Abi Waqqaas and Ghazwatul Abwaa. The early months of the second year of Hijrah saw another two expeditions, known as Ghazwah Bawaat and Ghazwah Dhul Asheerah. However, these were all small skirmishes that ended without much being gained or lost.

In the meantime, the Quraysh of Makkah wrote to Abdullaah bin Ubay in Madinah. Abdullaah bin Ubay was to be the chief of all the people of Madinah before the arrival of Rasulullaah ρ, but his hopes of being chief were dashed when most of the Aws and Khazraj tribes became Muslim. In the letter to Abdullaah bin Ubay, the Quraysh threatened to attack Madinah, to kill all the men and to enslave all the women and children if Abdullaah bin Ubay and his people did not expel Rasulullaah ρ and the Muslims from Madinah. Abdullaah

bin Ubay was prepared to do this, but Rasulullaah ρ managed to subdue his evil scheme in time.

Sometime later, Hadhrat Sa'd bin Mu'aadh τ, who was one of the leaders of the Ansaar, went to Makkah to perform Umrah. There in the Haram he received a threat from Abu Jahal, who said, "You are giving refuge and aid to people who have rejected our religion and you still expect us to allow you to perform Tawaaf in peace? I swear that if you had not been the guest of Umayyah bin Khalaf, I would have never allowed you to return alive." In reply, Hadhrat Sa'd τ said, "By Allaah! If you prevent me or any other Muslim from performing Tawaaf of the Kabah, we shall prevent you from something that will have much graver consequences for you." Here he was referring to preventing them from using the trade route to Shaam, which passed Madinah. This would have devastating effects on the economy of the people of Makkah because they depended upon this trade route for their survival.

This threat by Abu Jahal to stop the Muslims from Tawaaf was therefore a declaration that their trade caravans along the road to Shaam were eligible to be stopped likewise. At the same time, it was in the interests of the Muslims to prevent the Mushrikeen from developing their strength because it would only be used against the Muslims. The more the Mushrikeen were allowed to develop economically, the better equipped they would become to direct their aggression against the Muslims.

It was not long afterwards that Rasulullaah ρ received intelligence that Abu Sufyaan was returning with a caravan from Shaam and heading back to Makkah with plenty of wealth and goods. Rasulullaah ρ informed the Muslims about the caravan and also that Allaah had promised them victory over one of two groups,

viz. the trade caravan or the Mushrikeen army. While many of Sahabah ψ prepared to intercept the caravan, others did not volunteer themselves because they thought that all of them would not be needed to attack a mere caravan of traders.

Therefore a small group of Muslims left Madinah on the 12th of Ramadhaan in the year 2 A.H. to capture the caravan. Although there were thousands of people in Madinah, this party comprised of only 313 men according to the most famous opinion. They did not carry many weapons with them since a full scale battle was never anticipated. **All they had were a few swords, two or three horses and seventy camels.**

The system of communicating messages of urgency was well developed already during the Period of Ignorance and it was not long before Abu Sufyaan was alerted to the approach of the Muslim army. He immediately dispatched a messenger by the name of Damdam to Makkah to request for assistance. When the Mushrikeen in Makkah got the message, they jumped at the occasion to engage the Muslims in a battle to have the revenge they held so dearly. **Every tribal chief in Makkah rallied his people and it was within a short period of time that they left with a fully armed army of a thousand men. They carried innumerable swords and spears, seven hundred coats of armour, seventy horses and numerous camels.** They clearly intended to annihilate the Muslims.

In the meantime, the Muslims travelled ahead of the caravan so that they could intercept them. As they reached a place called Safraa, Rasulullaah ρ commissioned two scouts by the names of Ibn Amr τ and Adi τ to go ahead and get news of the caravan. Ibn Is'haaq رحمه الله writes that when two scouts reached the well of Badr, they overheard a person by the name of Madji bin Amr from the

Juhayna tribe engaged in a conversation with two girls. The one was saying to the other, “The caravan of the Quraysh is expected here tomorrow or the following day. I shall then do some work for them and earn something to pay you what I owe you.” Ibn Amr τ then quietly took his camel to the well for watering before heading back to inform Rasulullaah ρ about what they had learnt.

However, Abu Sufyaan was also scouting ahead of his caravan to judge whether the road was safe for them to use. He happened to meet Majdi at the well and enquired whether he had seen any strangers. Majdi informed him that he had noticed two people who appeared to be strangers and had arrived to water their camels. **Abu Sufyaan then went to the place beside the well where the men had been and studied the droppings of the camels. By crushing the droppings, he noticed that there were date seeds inside them. “This is the food of Yathrib,” he remarked as he realised that the men had been Muslim scouts from Madinah.** He then hurried back to the caravan and altered their course so that they travelled on the coast and made a wide berth around Badr.

By then the Muslims had passed through Safraa and reached the Dhuqraan valley. It was here that the two scouts conveyed the intelligence to Rasulullaah ρ about the imminent arrival of the caravan. At the same time, Rasulullaah ρ was also given the information of the arrival of the Mushrikeen army headed for Badr. Since the situation had changed drastically since they left Madinah, Rasulullaah ρ consulted with the Sahabah ψ concerning their plan of action. Rasulullaah ρ told them that they could engage the Mushrikeen army, which was almost upon them and decisively prove that the truth prevails over falsehood. Since fighting a full blown battle is something people have a natural aversion for, some Sahabah ψ suggested that it would be better to pursue the caravan, which was not yet out of reach, because the Muslims were ill-prepared to do battle against such a formidable enemy.

Rasulullaah ρ disliked this opinion and bade the Sahabah ψ to forget about the caravan and to concentrate on the threat at hand from the Mushrikeen army. When the same Sahabah ψ repeated their opinion and reason, Rasulullaah ρ repeated the question. Realising that Rasulullaah ρ intended to draw a decisive line between the truth and falsehood, the senior Sahabah ψ like Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Ali τ expressed their will to fight the Mushrikeen. They declared that they were at his command and prepared to do as he instructed.

Supporting this decision, Hadhrat Miqdaad bin Aswad τ stood up and said, "O Rasulullaah ρ! Do as you have been commanded by Allaah and we will stand by your side. By Allaah! We shall never say as the Bani Israa'eel did when they told Moosa υ, 'You and your Rabb go and fight while we remain sitting here.' O Rasulullaah ρ! Much to the contrary, we say, 'You and your Rabb go and fight while we are right there fighting on your right, on your left, ahead of you and behind you.'" Hadhrat Abdullaah bin Mas'ood τ, who narrated this Hadith says, "I then saw the face of Rasulullaah ρ glow with joy."[511]

Despite this show of courage, Rasulullaah ρ repeated his question for a third time. Realising that Rasulullaah ρ needed the support of the Ansaar, the leader of the Ansaar Hadhrat Sa'd bin Mu'aadh τ stood up and said, "O Rasulullaah ρ! It seems that you are addressing the Ansaar?" When Rasulullaah ρ confirmed that he was, Hadhrat Sa'd τ delivered a speech that was historic. He said, "O Rasulullaah ρ! We believed in you and have testified that whatever you have brought is the absolute truth. We have also pledged our allegiance and undying support to you. O Rasulullaah ρ! You had left Madinah with the intention of

[511] Bukhaari, Hadith 564.

doing something, but Allaah had decided otherwise. You may do as you deem fit. We are with you if you decide to maintain relations with someone or if you decide to sever relations. We are also with you if you decide to make peace with someone or if you decide to continue hostilities. You may take as much of our wealth as you please and leave as much as you please, but that which you take from us is more beloved to us than that which you leave. We shall travel with you even if you take us to *Barkul Ghimaad* (a far-off place). I swear by the Being Who has sent you with the truth that if you command us to dive into the oceans, we are prepared to do as you say, without a single one of us remaining behind. Our hearts shall never falter to go to battle against the enemies. Inshaa Allaah, we shall be patient and true when fighting in battle. We hope from Allaah that He will show to you those aspects of us that will cool your eyes. You may now lead us in the name of Allaah."[512]

These courageous words from his companions made Rasulullaah ρ very happy and he said, "Let us march in the name of Allaah. Allaah has given me the good news that we shall certainly prevail over either the caravan of Abu Sufyaan or the army of Abu Jahal. **I have also been shown exactly where each one of the Kuffaar will fall when they are killed."** A narration of Muslim states that Rasulullaah ρ marked the places on the ground where specific Mushrikeen will fall after they are killed.

In the Words of the Qur'aan

Referring to Rasulullaah ρ consulting with the Muhaajireen and Ansaar on this occasion, Allaah says in verses 5-8 of Surah Anfaal:

[512] Zurqaani (Vol.1 Pg.413).

كَمَاۤ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ۪ وَ اِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۙ(۵) يُجَادِلُوْنَكَ فِى الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَہُمْ يَنْظُرُوْنَ ؕ(۶) وَ اِذْ يَعِدُكُمُ اللهُ اِحْدَى الطَّآئِفَتَيْنِ اَنَّہَا لَكُمْ وَتَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ وَيُرِيْدُ اللهُ اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِہٖ وَيَقْطَعَ دَابِرَ الْكٰفِرِيْنَ ۙ(۷) لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْكَرِهَ الْمُجْرِمُوْنَ ۚ(۸)

TRANSLATION: Just as your Rabb took you *(O Muhammad ε)* **from your home** *(Madinah)* **with the truth** *(with good cause to fight the battle)* **while there was certainly a group of the Mu'mineen who were unhappy** *(to fight the Kuffaar because they were not prepared for battle)*. **They** *(some Sahabah ψ)* **differed with you** *(O Rasulullaah ρ)* **regarding the truth** *(the necessity to fight)* **after it was made clear to them** *(that they had to face the enemy in battle)*, **as if they were being driven towards death while they looked on** *(as if they were looking at their deaths approaching)*. *(The few Sahabah ψ who felt that the Muslims should not engage in battle did not argue adamantly in favour of their opinion, but merely voiced their concern that they were unprepared for battle because they had left Madinah only with the intention of capturing a trade caravan. However, because of their high position of being companions of Rasulullaah ρ, they were expected to have a high degree of trust in Allaah. It is for this reason that Allaah chides them somewhat in the above verses.) (Remember the time)* **When Allaah promised you** *(Muslims)* **that one of the two groups** *(either the caravan or the Mushrikeen army)* **will certainly be yours and you wished that the one without strength** *(the caravan)* **be yours** *(rather than fighting a heavily armed army)*. *(On the contrary,)* **Allaah desired that the truth** *(of Islaam)* **be established** *(be recognised)* **as the truth** *(so that the Kuffaar would know that the Muslims are a force to be reckoned with)* **by His decree** *(as He had predestined)* **and that the roots of the Kaafiroon be cut.** *(Allaah desired)* **That the truth** *(Islaam)* **be established** *(be recognised and firmly rooted)* **as the truth and that falsehood** *(kufr)* **be established** *(be known)* **as falsehood, even though the disobedient ones** *(the Mushrikeen)* **detest it.** *(Because Allaah had destined that the Muslims should defeat the Mushrikeen in battle to prove their strength, the battle had to take place even though some people preferred not to fight. What Allaah decides must prevail because His decisions are most wise.)*

Arriving at the Battlefield

The Muslims then marched on until they reached Badr and set up camp on the side of Badr that was closer to Madinah. However, the Mushrikeen reached Badr first and therefore occupied the area around the well and the areas that were more suitable for camping. Their area was closer to Makkah and directly across the Muslims.

The area that the Muslims were forced to occupy was without water and the ground was soft, making it difficult to set up camp and to move about freely. However, Allaah sent rain, which caused the ground to harden and also allowed them to collect water in little ponds. In the other hand, the rain caused the ground of the Mushrikeen to become muddy and soft, causing them to slip and fall.

In the Words of the Qur'aan

Describing this situation, the Qur'aan states in verse 42 of Surah Anfaal:

اِذْ اَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوٰى وَالرَّكْبُ اَسْفَلَ مِنْكُمْ ؕ وَلَوْ تَوَاعَدْتُّمْ لَاخْتَلَفْتُمْ فِى الْمِيْعٰدِ ۙ وَلٰكِنْ لِّيَقْضِىَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا ۙ۬ لِّيَهْلِكَ مَنْ هَلَكَ عَنْۢ بَيِّنَةٍ وَّيَحْيٰى مَنْ حَىَّ عَنْۢ بَيِّنَةٍ ؕ وَ اِنَّ اللّٰهَ لَسَمِيْعٌ عَلِيْمٌ (۴۲)

TRANSLATION: (The day of the distinction was the day) ***When you*** (the Muslim army) ***were on the near side*** (close to Madinah) ***and they*** (the Mushrikeen army) ***were at the far side*** (further away) ***while the caravan*** (of the Mushrikeen) ***was below you*** (travelling along the coast)***. If you*** (Muslims and Mushrikeen) ***had promised*** (arranged a date) ***to meet each other*** (in battle), ***you would have differed with regard to the appointment. However,*** (without the prior knowledge of either army) ***Allaah decides a matter that was*** (destined) ***to take place so that he who was to be destroyed may be destroyed after a clear proof*** (after witnessing Allaah assist the Mu'mineen to win victory despite all odds being against them) ***and so that he who was to live may live after*** (witnessing) ***a clear proof*** (thereby giving him a chance to accept Imaan). ***Without doubt Allaah is All Hearing*** (He heard the du'aa of the Muslims before the battle), ***All Knowing*** (He knows the outcome of everything)***.***

Verse 11 of Surah Anfaal states:

اِذْ يُغَشِّيْكُمُ النُّعَاسَ اَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآءِ مَآءً لِّيُطَهِّرَكُمْ بِهٖ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطٰنِ وَلِيَرْبِطَ عَلٰى قُلُوْبِكُمْ وَيُثَبِّتَ بِهِ الْاَقْدَامَ (١١ط)

TRANSLATION: *(When the two armies met at Badr, the Mushrikeen camped at a place where there was sufficient water and where the ground was firm. On the other hand, the camp of the Muslims had no water and was covered with loose sand which made it difficult for them to move. To give courage to the Mu'mineen, Allaah again calls them to remember the time)* **When** *(in the thick of battle)* **slumber was made to envelop you as a means of serenity from Him** *(so that you do not panic)* **and He sent rain to you from the skies to purify you** *(so that you could perform wudhu for salaah)***, to dispel the evil thoughts cast by Shaytaan** *(who told the Mu'mineen that if they were on the right, they would not have been in a position where there was no water for them to drink or clean themselves with)***, to strengthen your hearts and to make your feet firm** *(with the rain, the ground in the Muslim camp became firm while the ground in the Mushrikeen camp became muddy and unstable)***.**

Verses 123-127 of Surah Aal Imraan state:

وَلَقَدْ نَصَرَكُمُ اللهُ بِبَدْرٍ وَّاَنْتُمْ اَذِلَّةٌ ۚ فَاتَّقُوا اللهَ لَعَلَّكُمْ تَشْكُرُوْنَ (١٢٣) اِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ اَلَنْ يَّكْفِيَكُمْ اَنْ يُّمِدَّكُمْ رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُنْزَلِيْنَ (١٢٤)ط بَلٰى ۙ اِنْ تَصْبِرُوْا وَتَتَّقُوْا وَيَاْتُوْكُمْ مِّنْ فَوْرِهِمْ هٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُسَوِّمِيْنَ (١٢٥) وَمَا جَعَلَهُ اللهُ اِلَّا بُشْرٰى لَكُمْ وَلِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ ۗ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللهِ الْعَزِيْزِ الْحَكِيْمِ (١٢٦)لا لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْا اَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوْا خَآئِبِيْنَ (١٢٧)

TRANSLATION: Allaah had undoubtedly assisted you *(Muslims)* **at Badr when you were in a weak position** *(with a smaller army and few weapons)***. So fear Allaah to express gratitude to Him.** *(O Muhammad ε, remember also the time)* **When you told the Mu'mineen, "Is it not sufficient for you that your Rabb reinforces you with three thousand angels,** *(specially)* **dispatched** *(descending from the heavens to assist you against the enemy)***?" Certainly** *(this is sufficient)***!** *(Furthermore)* **If you adopt Taqwa and if they** *(the enemy)* **attack you this instant,** *(then to remove your anxiety)* **your Rabb shall reinforce you with five thousand marked angels.** *(Allaah then sent five thousand mounted angels to assist the Muslims in the battle, each*

angel wearing a turban.) **Allaah had granted this** *(assistance)* **only so that it may be good news for you** *(Muslims, to remove your anxiety)* **and so that your hearts may be comforted by it** *(and you may then be able to fight with more courage, ease and tranquillity)*. **Assistance is only from Allaah** *(and not from large armies and equipment)*, **The Mighty, The Wise.** *(Allaah had granted this assistance for your confidence and courage and also so)* **That He may destroy a party of the Kaafiroon** *(when they are killed or captured in battle)* **or disgrace them** *(when they lose the battle despite being better equipped)* **so they return as losers** *(defeated and humiliated)*.

Preparation for the Battle

That evening, Rasulullaah ρ sent some of the Sahabah ψ to gather intelligence about the Mushrikeen army. This scouting group happened to meet two slaves from the Mushrikeen army, who told the Sahabah ψ that they were people from Makkah looking for some water. Certain that they were lying the Sahabah ψ beat them into admitting that they really were with Abu Sufyaan. They then brought the men to Rasulullaah ρ, who asked them some questions. When he was done, Rasulullaah ρ reprimanded the Sahabah ψ for beating the slaves into submission. Rasulullaah ρ said, "You beat them up when they were speaking the truth and then left them when they lied. By Allaah! These two are men from the Quraysh (and not with Abu Sufyaan)."

Rasulullaah ρ then asked them, "Where are the Quraysh?" They replied, "By Allaah! They are behind that hill." "How many are they?" Rasulullaah ρ asked further. "They do not appear to be too many," came the reply. **Rasulullaah ρ then asked, "Alright, then tell me how many camels they slaughter to eat every day?" When the slaves informed Rasulullaah ρ that they sometimes slaughtered nine and sometimes ten camels, Rasulullaah ρ deduced that the Mushrikeen numbered between 900 to a 1000. This was because a camel fed approximately one hundred persons.**

Rasulullaah ρ then asked them which of the chiefs of the Quraysh were with the army. After they had named several of the chiefs, Rasulullaah ρ said to the Sahabah ψ, “It seems like the Quraysh have flung their most beloved sons before you.” Hadhrat Umar τ reports that on the eve before the battle, Rasulullaah ρ led them to the battlefield and pointed out to them the exact spots where the various chiefs of the Quraysh would fall in battle. Hadhrat Umar τ said, “I swear by the Being Who sent Rasulullaah ρ with the truth that none of these men passed even slightly over the spot where Rasulullaah ρ indicated they would fall.”

Rasulullaah ρ then spent that entire night in salaah and du’aa. The following morning he awakened the Sahabah ψ for the Fajr salaah and, after leading them in salaah, he encouraged them to fight with courage, determination and perseverance.

The Battle Begins

It was on Friday the 17th of Ramadhaan (11 March) that the Sahabah ψ formed their rows to face the Mushrikeen in battle. Turning to Allaah in supplication, Rasulullaah ρ prayed, “O Allaah! You had promised me Your assistance, so do send it. O Allaah! If this handful of Muslims is destroyed today, there will be none left on this earth to worship You. O Allaah! These Kuffaar have come with pomp and pride to fight. O Allaah! They oppose You and belie Your Nabi, so send down the assistance You have promised me and destroy them.”[513]

Seeing the distress of Rasulullaah ρ as he begged from Allaah, Hadhrat Abu Bakr τ approached him and said, “O Rasulullaah ρ! That is enough. Allaah shall never allow you to be defeated. Be assured that Allaah will certainly fulfil His promise.”

---

[513] *Seerah* by Ibn Hishaam.

After completing his du’aa, Rasulullaah ρ arranged the rows of battle. Noticing that Hadhrat Sawaad bin Ghaziyya τ was out of line, Rasulullaah ρ lightly prodded his abdomen with an arrow he held in his hand and said, “Straighten up, Sawaad.” This action prompted a reaction that became a showcase for the remarkable character of Rasulullaah ρ. Hadhrat Sawaad τ responded by saying, “O Rasulullaah ρ! You have hurt me by this action. I have no doubt that Allaah has sent you with the truth, so I request that you permit me to have redress.” Rasulullaah ρ immediately lifted his upper garment to expose his abdomen and said, “You may have your injury redressed.” Rather than prodding the abdomen of Rasulullaah ρ, Hadhrat Sawaad τ embraced him and kissed Rasulullaah ρ’s abdomen. Thus doing, he said, “That was all I intended doing because this may be the last time I shall meet you.” Rasulullaah ρ smiled and prayed for him.[514]

In the meantime, the Quraysh had sent Umayr bin Wahab as a spy to assess the strength of the Muslims. He returned with the news that he estimated their number at 300, but feared that they may have reinforcements waiting to attack from somewhere else. The Quraysh therefore reconnoitred the area for a distance before finally concluding that reinforcements were nowhere to be seen.

Morale was very high in the Muslim camp because every one of them relished both outcomes of the battle; which were either victory or martyrdom. There was some indecision in the ranks of the Mushrikeen army, but Abu Jahal managed to convince everyone to fight by inciting their tribal pride.

---

514 *Isaabah* (Vol.2 Pg.95).

The first to step forward on to the battlefield and challenge their opponents were Hadhrat Auf bin Haarith τ, Hadhrat Mu'awwidh bin Haarith τ and Hadhrat Abdullaah bin Rawaaha τ, all from the Ansaar. When the three called for challengers, one of the Qurayshi chiefs Utba asked, "Who are you people?" "We are a group from the Ansaar," came the reply. To this, Utba shouted, "We have no need for you people. We want to fight the men from our tribe." He then addressed Rasulullaah ρ and said, "O Muhammad! Send us some matches from our people to fight!"

Rasulullaah ρ recalled the three men from the Ansaar and, calling them forward by name, he sent Hadhrat Ali τ, Hadhrat Hamzah τ and Hadhrat Ubaydah bin Haarith τ. As the three stepped forward, Waleed came forward to challenge Hadhrat Ali τ, Shaybah stepped forward to challenge Hadhrat Hamzah τ and Utba came to challenge Hadhrat Ubaydah τ. As the one-to-one combat started, Hadhrat Ali τ and Hadhrat Hamzah τ promptly dispelled their opponents to Jahannam, but Hadhrat Ubaydah τ was injured, while also managing to injure his opponent. Utba then managed to swing his sword with such force that it completely severed the leg of Hadhrat Ubaydah τ, causing him to fall to the ground. Just then Hadhrat Ali τ and Hadhrat Hamzah τ came to the aid of their fallen comrade and dispatched Utba to meet his two fallen friends.

The two carried Hadhrat Ubaydah τ off the battlefield and it was upon their return from Badr that he started to suffer the pangs of death. In his last moments of consciousness, he pressed his cheek on Rasulullaah ρ's foot and breathed his last. May Allaah's mercy and blessings enshroud him. Rasulullaah ρ then gave him one of the highest accolades when he said, "I testify that you have indeed passed away as a martyr."[515] It was at a place called Safraa that he passed away and he was buried there. **It is reported that Rasulullaah ρ was once**

[515] *Al Bidaayah wan Nihaayah* (Vol.3 Pg.274).

passing by Safraa with the Sahabah ψ on another occasion, when the Sahabah ψ remarked that they smelt the fragrance of musk. Rasulullaah ρ explained, “That is not at all surprising because Ubaydah’s grave is here.”

Muslim reports from Hadhrat Abdullaah bin Abbaas τ that he heard Hadhrat Umar τ say that when Rasulullaah ρ saw the Mushrikeen number over a thousand, while the Sahabah ψ were just over three hundred, he entered his tent to make du’aa. Rasulullaah ρ prayed to Allaah, saying, “O Allaah! You had made me a promise, so do fulfil it. O Allaah! If this handful of people is destroyed, there shall be none left on earth to worship You.” Rasulullaah ρ then continued to make du’aa for a long period of time until Hadhrat Abu Bakr τ arrived. Holding Rasulullaah ρ’s hand, he said, “O Rasulullaah ρ! That is enough. You have entreated your Rabb for a long while. He will definitely fulfil His promise.” Rasulullaah ρ then left his tent, reciting the verse:

سَيُهْزَمُ الْجَمْعُ وَ يُوَلُّوْنَ الدُّبُرَ (۴۵)

TRANSLATION: The band shall soon be defeated and they will turn their backs in flight[516]

The historian Ibn Is'haaq رحمه الله has written that as Rasulullaah ρ made du’aa, he was overcome with slumber for a brief moment. He then said to Hadhrat Abu Bakr τ, **“O Abu Bakr! I give you the glad tidings that the help of Allaah has arrived. Here is Jibra’eel, holding his horse by its reins, with dust on his face.”**[517]

---

[516] Surah Qamar, verse 45.
[517] Bukhaari.

To assist the Muslims in this battle, Allaah first sent a thousand angels, then another three thousand and then a further five thousand. Most of these angels appeared in the form of humans. Hadhrat Abu Usayd Saa'idi τ, who participated in the Battle of Badr, mentioned that **the angels who participated wore cream coloured turbans, with the ends of the turbans hanging between their shoulder blades.** The angels were commanded to strike at the necks and limbs of the Kuffaar and kill them. **Hadhrat Rabee bin Anas τ reported that the Kuffaar killed by the angels were distinguished from those killed by the Sahabah ψ because their necks and limbs bore black scars as if struck by swords of fire.**[518]

Hadhrat Abdullaah bin Abbaas τ reports that one of the Ansaar was chasing after a Kaafir during the battle, when he heard someone say, "Forward Hayzoom!" (Hayzoom was the name of Hadhrat Jibra'eel υ's horse). He then heard the crack of a whip and saw the Kaafir lying dead on the ground. The nose and face of the Kaafir were cleaved open and carried the scars of being struck by a whip. When the Sahabi τ reported the incident, **Rasulullaah ρ said, "You are right about what you saw. These were our reinforcements from the third heaven."**[519]

Hadhrat Suhayl bin Haneef τ said, "When any of us merely pointed to a Mushrik during the Battle of Badr, we would see him being decapitated before our sword reached him."[520]

Rasulullaah ρ continuously spurred the Muslims on during the battle. On one occasion, he said to them, "I swear by the Being Who controls the life of

---

[518] *Fat'hul Baari*.
[519] *Fat'hul Baari* (Vol.7 Pg.242).
[520] Zurqaani (Vol.1 Pg.427).

Muhammad that the one who is killed while fighting the enemy with perseverance and sincerity will certainly be admitted into Jannah." Hadhrat Umayr bin Humaam τ was eating some dates at the time because he had been extremely hungry all the while. However, when he heard these words from Rasulullaah ρ, he immediately cast the dates aside and said, "It would take too long to wait until the dates have finished. How can I wait so long?" He then took up his sword and started to fight the enemy until he was martyred.[521]

As the battle raged, Hadhrat Auf bin Haarith τ asked, "O Rasulullaah ρ! What is it about a person that most pleases Allaah?" Rasulullaah ρ replied, "It pleases Allaah most to see a person attack the enemy without any fear." Hearing this, Hadhrat Auf τ removed the armour he was wearing, took up his sword and started to fight the enemy until he was martyred. May Allaah shower His mercy and blessings upon him.

NOTE: The mother of Hadhrat Auf bin Haarith τ was a lady named Afraa رضي الله عنها. She had him as well as his two brothers Mu'aadh τ and Mu'awwidh τ from her first husband Haarith. From her second husband, she had four sons, whose names were Iyaas τ, Aaqil τ, Khaalid τ and Aamir τ. Hadhrat Afraa رضي الله عنها was therefore the only woman who had the honour of having all her seven sons participate in the Battle of Badr.[522]

The morale of the Mushrikeen was lowered from the very beginning when their three chiefs Utba, Shaybah and Waleed were killed. As they started to grow worried and scared, Abu Jahal encouraged them by telling them that these three had thrown caution to the wind and had behaved too hastily. He then took

---

[521] *Tabaqaat* Ibn Sa'd (Vol.2 Pg.16).
[522] Zurqaani (Vol.1 Pg.416).

an oath in the names of his idols Laat and Uzza that they would not return to Makkah without taking the Muslims with them in chains.

Abu Jahal then prayed to Allaah, saying, “O Allaah! Destroy those of us who sever family ties and grand assistance and victory to those whom You love most.” It was at the same time that Rasulullaah ρ made du’aa to Allaah saying, “O Allaah! If this handful of people is destroyed, there shall be none left on earth to worship You”. **The battle then commenced in earnest and Rasulullaah ρ gave the Sahabah ψ the tidings that any of them who are martyred in the battle will certainly be admitted into Jannah.**

Allaah then instructed Rasulullaah ρ to throw a handful of sand at the Mushrikeen army, which penetrated the eyes, mouth and nose of every one of the Mushrikeen. It was then that the Muslims launched their attack, which caught the Mushrikeen completely by surprise. The famous historian Ibn Shihaab Zuhri رحمه الله and Hadhrat Urwa bin Zubayr τ have stated that the sand caused all the Mushrikeen, even their chiefs, to become completely disorientated. This made it easy for the Muslims to capture and kill them.

Amongst the staunchest of Rasulullaah ρ’s enemies was a man named Umayyah bin Khalaf. He was reluctant to join the Mushrikeen army to Badr, but was forced to do so when Abu Jahal taunted him. When his wife Ummu Safwaan heard about it, she said, “Do you not remember the words of your brother from Yathrib (Rasulullaah ρ) when he said that you will die at the hands of his comrades?” Umayyah and his wife heard this from Hadhrat Sa’d bin Mu’aadh τ when he visited them in Makkah. “I remember well,” Umayyah replied, “I shall therefore march with the army for a short distance and then return home so that none can call me a coward.”

However, Allaah had decreed that he would be killed and so he marched on until the army reached Badr. When Hadhrat Bilaal τ saw him on the battlefield, he immediately pointed him out to the Ansaar, reminding them that it was Umayyah who tortured him by dragging him in the hot sands of Makkah so that he should renounce Islaam. Upon hearing the call of Hadhrat Bilaal τ, the Ansaar immediately attacked Umayyah and killed him.

Abu Jahal is Killed

Hadhrat Abdur Rahmaan bin Awf τ, who was amongst the most senior of the Sahabah ψ relates, "I was standing in the fighting line during the Battle of Badr when I noticed that there were two youngsters from the Ansaar standing on my either side. I thought that it would have been better for me if I had been between two strong men who could help me in need. 'How would two young lads be of any help to me?' I thought. Just then one of the lads caught my hand and said, **'Uncle! Do you know Abu Jahal?' I replied, 'Yes, But what do you mean by this?' He said, 'I have come to know that he insults Rasulullaah ρ . I swear by the Being Who controls my life that if I see him, I will not leave him until I kill him or I am killed.'**

I was still reeling in amazement with his words when the other lad had a similar talk with me. I then happened to notice Abu Jahal dashing about in the battlefield on horseback. I said to the lads, 'There is the object of your quest.' They both immediately darted towards him and started attacking him with their swords, until I saw him fall to the ground."

A narration of Bukhaari states that the two youngsters were Hadhrat Mu'aadh τ and Hadhrat Mu'awwidh τ, the two sons of Hadhrat Afraa رضي الله عنها. Abu Jahal's son

Ikramah came to the aid of his father when the youngsters attacked and struck the shoulder of Hadhrat Mu'aadh τ so forcefully that his arm was cut off and hung by the skin only. **He continued to fight like this until the evening, but when it became too cumbersome, he severed it from his body by placing it under his foot and pulling himself up.** Hadhrat Mu'awwidh τ was martyred in the battle, but his brother Hadhrat Mu'aadh τ lived to see the Khilaafah of Hadhrat Mu'aawiya τ.

During the course of the battle, Rasulullaah ρ told the Sahabah ψ to see what had happened to Abu Jahal. Hadhrat Abdullaah bin Mas'ood τ went to look for him amongst the dead bodies and found him lying there with some life still left in him. Hadhrat Abdullaah bin Mas'ood τ sat on his chest, to which the fallen Abu Jahal remarked, "O goat herder! Today you have found a noble position to sit upon." To this, Hadhrat Abdullaah bin Mas'ood τ said, "All praise belongs to Allaah Who has made this possible for me and has disgraced you today, O enemy of Allaah!"

"What do you intend doing now?" Abu Jahal asked. Hadhrat Abdullaah bin Mas'ood τ replied, "I intend severing your head and presenting it to Rasulullaah ρ." **Abu Jahal then said, "Alright, then convey the message to him that today I have more enmity for him than ever before."** Hadhrat Abdullaah bin Mas'ood τ then severed his head from the body and took it to Rasulullaah ρ with the message. **To this, Rasulullaah ρ exclaimed, "*Allaahu Akbar*! He was the Fir'oun to me and to this Ummah, but his evil was even worse than that of Fir'oun."** Rasulullaah ρ then handed the sword of Abu Jahal over to Hadhrat Abdullaah bin Mas'ood τ.[523]

---

[523] *Sharhu Siyaril Kabeer* by Sarakhsi رحمه الله.

It was during the Battle of Badr that the sword of Hadhrat Ukaasha bin Mihsin τ broke. **Rasulullaah ρ then handed him the branch of a date palm, which transformed into a sword in the hand of Hadhrat Ukaasha τ. He then used this sword to fight until Allaah granted victory to the Muslims.** He named the sword 'Awn' and used it in every battle he fought thereafter. Hadhrat Ukaasha τ was eventually martyred during the Khilaafah of Hadhrat Abu Bakr τ.[524]

The Mushrik chief Ubaydah bin Sa'eed bin Al Aas was covered in armour from head to toe during the Battle of Badr, with only his eyes being visible. Hadhrat Zubayr τ managed to throw his spear into the gap in the armour with such force that Ubaydah was killed instantly. The force of his throw was so great that he struggled to pull out the spear from the head even though he tugged at it with his foot placed on Ubaydah's head. When the spear did eventually emerge, it was bent. Rasulullaah ρ later asked Hadhrat Zubayr τ for the spear as a remembrance. When Rasulullaah ρ passed away, the spear passed into the custody of Hadhrat Abu Bakr τ, after which it went to Hadhrat Uthmaan τ and then to Hadhrat Ali τ. After Hadhrat Ali τ passed away, it was handed over to Hadhrat Zubayr τ's son Hadhrat Abdullaah τ.

The battle raged from morning to evening and the Muslims were rewarded with victory by the evening. **Seventy of the Mushrikeen were killed, including many of their chiefs, and another seventy were taken captive.** The bodies of the dead Mushrikeen were thrown into a disused well. **The research of Haafidh Ibn Hajar رحمه الله reveals that 24 bodies of the Mushrikeen were thrown into the well, while the others were buried elsewhere.**[525]

---

[524] Tabaqaat (Vol.3 Pg.64).
[525] *Fat'hul Baari* (Vol.7 Pg.234).

Three days later, Rasulullaah ρ issued the command to leave Badr. Before leaving, he stopped at the well and called out the names of the Mushrikeen. Thereafter, he said, "Were you not happy to obey Allaah and His Rasul-Messenger? We have found the promise Allaah made to us to be true. Have you also found Allaah's promise to you to be true?"

A narration from Ibn Is'haaq رحمه الله states that Rasulullaah ρ also added, "O people of this pit! You were very bad tribesmen to your Nabi. You belied me when others believed in me. You banished me when others gave me shelter. You fought me when others protected me. You called a trustworthy person a traitor and a truthful person a liar. May Allaah therefore grant you retribution that it just as evil as you have been."

Hadhrat Umar τ then asked, "O Rasulullaah ρ! Are you talking to dead bodies?" Rasulullaah ρ replied, "I swear by the Being Who controls my life that they can hear me better than you can, but are unable to reply."[526]

In the Words of the Qur'aan

The Qur'aan discusses the Battle of Badr in several verses, amongst which are the following:

Verses 5-19 of Surah Anfaal state:

---

[526] Zurqaani (Vol.1 Pg.433).

كَمَآ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ۪ وَ اِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۙ(٥) يُجَادِلُوْنَكَ فِى الْحَقِّ بَعْدَ مَا تَبَيَّنَ
كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَهُمْ يَنْظُرُوْنَ ؕ(٦) وَ اِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآئِفَتَيْنِ اَنَّهَا لَكُمْ وَتَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ
الشَّوْكَةِ تَكُوْنُ لَكُمْ وَيُرِيْدُ اللّٰهُ اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ وَيَقْطَعَ دَابِرَ الْكٰفِرِيْنَ ۙ(٧) لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ
وَلَوْ كَرِهَ الْمُجْرِمُوْنَ ۚ(٨) اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ اَنِّيْ مُمِدُّكُمْ بِاَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ (٩) وَمَا
جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَلِتَطْمَئِنَّ بِهٖ قُلُوْبُكُمْ ۚ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ (١٠٪) اِذْ يُغَشِّيْكُمُ
النُّعَاسَ اَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَآءِ مَآءً لِّيُطَهِّرَكُمْ بِهٖ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطٰنِ وَلِيَرْبِطَ عَلٰى قُلُوْبِكُمْ
وَيُثَبِّتَ بِهِ الْاَقْدَامَ ؕ(١١) اِذْ يُوْحِيْ رَبُّكَ اِلَى الْمَلٰٓئِكَةِ اَنِّيْ مَعَكُمْ فَثَبِّتُوا الَّذِيْنَ اٰمَنُوْا ؕ سَاُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ
كَفَرُوا الرُّعْبَ فَاضْرِبُوْا فَوْقَ الْاَعْنَاقِ وَاضْرِبُوْا مِنْهُمْ كُلَّ بَنَانٍ ؕ(١٢) ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَمَنْ
يُّشَاقِقِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ (١٣) ذٰلِكُمْ فَذُوْقُوْهُ وَ اَنَّ لِلْكٰفِرِيْنَ عَذَابَ النَّارِ (١٤) يٰٓاَيُّهَا الَّذِيْنَ
اٰمَنُوْٓا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ ۚ(١٥) وَ مَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗٓ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ
مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ (١٦) فَلَمْ تَقْتُلُوْهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ ۪ وَمَا
رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ وَلِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ (١٧) ذٰلِكُمْ وَ اَنَّ اللّٰهَ
مُوْهِنُ كَيْدِ الْكٰفِرِيْنَ (١٨) اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ وَ اِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَ اِنْ تَعُوْدُوْا نَعُدْ ۚ وَلَنْ
تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَّلَوْ كَثُرَتْ ۙ وَ اَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ (١٩٪)

TRANSLATION: Just as your Rabb took you *(O Muhammad ε)* **from your home** *(Madinah)* **with the truth** *(with good cause to fight the battle)* **while there was certainly a group of the Mu'mineen who were unhappy** *(to fight the Kuffaar because they were not prepared for battle)***. They** *(some Sahabah ψ)* **differed with you** *(O Rasulullaah ρ)* **regarding the truth** *(the necessity to fight)* **after it was made clear to them** *(that they had to face the enemy in battle)***, as if they were being driven towards death while they looked on** *(as if they were looking at their deaths approaching)***.** *(Remember the time)* **When Allaah promised you** *(Muslims)* **that one of the two groups** *(either the caravan or the Mushrikeen army)* **will certainly be yours and you wished that the one without strength** *(the caravan)* **be yours** *(rather than fighting a heavily armed army)***.** *(On the contrary,)* **Allaah desired that the truth** *(of Islaam)* **be established** *(be recognised)* **as the truth** *(so that the Kuffaar would know that the Muslims are a force to be reckoned with)* **by His decree** *(as He had predestined)* **and that the roots of the Kaafiroon be cut.** *(Allaah desired)* **That the truth** *(Islaam)* **be established** *(be recognised and firmly rooted)* **as the truth and that falsehood** *(kufr)* **be established** *(be known)* **as falsehood, even though the disobedient ones** *(the Mushrikeen)* **detest it.** *(Because Allaah had destined that the Muslims should defeat the Mushrikeen in battle to prove their strength, the battle had to take place even though some people preferred not to fight. What Allaah decides must prevail because His decisions are most wise.) (O Muhammad ε, remember also the time before the Battle of Badr)* **When you sought** *(implored)* **help from your Rabb and He accepted your du'aa saying, "I shall strengthen** *(reinforce)* **you with a thousand angels who will appear one after another** *(to help you fight the Mushrikeen)***."** *(To encourage the Muslims, Allaah later sent more and then even more.)* **Allaah had granted it** *(this help)* **as good** *(encouraging)* **news so that your hearts may be contented by it** *(although the Kuffaar seemed to have everything to their advantage)***. Help is only from Allaah. Verily Allaah is Mighty, the Wise.** *(When the two armies met at Badr, the Mushrikeen camped at a place where*

there was sufficient water and where the ground was firm. On the other hand, the camp of the Muslims had no water and was covered with loose sand which made it difficult for them to move. To give courage to the Mu'mineen, Allaah again calls them to remember the time) **When** *(in the thick of battle)* **slumber was made to envelop you as a means of serenity from Him** *(so that you do not panic)* **and He sent rain to you from the skies to purify you** *(so that you could perform wudhu for salaah)*, **to dispel the evil thoughts cast by Shaytaan** *(who told the Mu'mineen that if they were on the right, they would not have been in a position where there was no water for them to drink or clean themselves with)*, **to strengthen your hearts and to make your feet firm** *(with the rain, the ground in the Muslim camp became firm while the ground in the Mushrikeen camp became muddy and unstable)*. *(You should also take courage from the time)* **When your Rabb commanded the angels saying, "Indeed I am with you, so strengthen the Mu'mineen** *(assist them in battle)*. **I soon shall cast terror into the hearts of the Kuffaar, so strike their necks and their every fingertip."** *(The Muslim soldiers then saw that the head of an enemy soldier would fall to the ground before their swords could strike his neck because the angels struck first.)* **This** *(death and defeat of the Mushrikeen)* **was because they opposed Allaah and His Rasool. Whoever opposes Allaah and His Rasool, then** *(they should bear in mind that)* **certainly Allaah is severe in punishment. This** *(defeat and death are the punishment, O Kuffaar)* **so taste it** *(in this world already)* **!** *(In addition to this)* **The Kaafiroon shall have** *(shall also suffer)* **the punishment of the Fire** *(of Jahannam in the Aakhirah)*. **O you who have Imaan! When you meet the Kuffaar in battle, do not turn your backs to them** *(do not desert the battlefield, especially if the enemy are less than twice your number)*. **On such a day** *(of battle)*, **whoever will turn his back to them with a reason other than altering the course of battle** *(such as pretending to flee so that the enemy follows them into an ambush)* **or** *(flees with a reason other than)* **retreating to** *(joining with)* **another group** *(of Muslim soldiers so that their combined force can fight the enemy)*, **then indeed he shall return with Allaah's anger and his abode shall be Jahannam** *(because deserting the battlefield is a major sin)*. **What an evil place to return to! You** *(Muslims)* **did not kill them** *(the Mushrikeen by your own strength)* **but it was Allaah Who killed them and you** *(O Rasulullaah ρ)* **did not throw** *(the handful of sand into the eyes of the Mushrikeen to temporarily blind all of them)* **when you threw, but it was** *(actually)* **Allaah Who threw** *(because if it were not for Allaah placing the power into the handful of sand, it would not have had the desired effect)*. *(However, Allaah allowed the Mu'mineen to fight the Mushrikeen despite having the power to do it by Himself)* **So that He may grant the Mu'mineen a grand reward from Himself** *(the spoils of war in this world and greater rewards in the Aakhirah)*. **Verily Allaah is All Hearing** *(listens to your prayers)*, **All Knowing** *(of your situation)*. **So it was** *(everything has happened as it has been explained)*. *(In addition to this)* **Indeed it is Allaah Who weakens the plots** *(evil intentions)* **of the Kaafiroon** *(thereby allowing the Mu'mineen to achieve victory)*. *(Referring to the prayer of the Mushrikeen before the Battle of Badr when they asked Allaah to destroy the party that was on falsehood, Allaah says to them,)* **If you require a decision** *(to know whether it is you or the Mu'mineen who are on the truth)*, **then indeed a decision has already come to you** *(when you saw that the Mushrikeen army were defeated and their leaders killed whereas Rasulullaah ρ remained safe and unhurt)*. **However, if you refrain** *(from kufr and from fighting the Mu'mineen)*, **it will be best for you.** *(However,)* **If you repeat** *(your aggression against the Mu'mineen)*, **We shall also repeat** *(the help that We gave them)* **and then your armies will be of no help to you even though they be many** *(in number and weapons)*. **Verily Allaah is with the Mu'mineen** *(and will always assist them as long as they are sincere)*.

Verses 41-51 of Surah Anfaal state:

وَاعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَیْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَلِلرَّسُوْلِ وَلِذِی الْقُرْبٰی وَالْیَتٰمٰی وَالْمَسٰكِیْنِ وَابْنِ السَّبِیْلِ ۙ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَمَآ اَنْزَلْنَا عَلٰی عَبْدِنَا یَوْمَ الْفُرْقَانِ یَوْمَ الْتَقَی الْجَمْعٰنِ ؕ وَاللّٰهُ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ (٤١) اِذْ اَنْتُمْ بِالْعُدْوَةِ الدُّنْیَا وَهُمْ بِالْعُدْوَةِ الْقُصْوٰی وَالرَّكْبُ اَسْفَلَ مِنْكُمْ ؕ وَلَوْ تَوَاعَدْتُّمْ لَاخْتَلَفْتُمْ فِی الْمِیْعٰدِ ۙ وَلٰكِنْ لِّیَقْضِیَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا ۙ۬ لِّیَهْلِكَ مَنْ هَلَكَ عَنْۢ بَیِّنَةٍ وَّیَحْیٰی مَنْ حَیَّ عَنْۢ بَیِّنَةٍ ؕ وَ اِنَّ اللّٰهَ لَسَمِیْعٌ عَلِیْمٌ (٤٢) اِذْ یُرِیْكَهُمُ اللّٰهُ فِیْ مَنَامِكَ قَلِیْلًا ؕ وَلَوْ اَرٰىكَهُمْ كَثِیْرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِی الْاَمْرِ وَلٰكِنَّ اللّٰهَ سَلَّمَ ؕ اِنَّهٗ عَلِیْمٌۢ بِذَاتِ الصُّدُوْرِ (٤٣) وَ اِذْ یُرِیْكُمُوْهُمْ اِذِ الْتَقَیْتُمْ فِیْٓ اَعْیُنِكُمْ قَلِیْلًا وَّیُقَلِّلُكُمْ فِیْٓ اَعْیُنِهِمْ لِیَقْضِیَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا ؕ وَ اِلَی اللّٰهِ تُرْجَعُ الْاُمُوْرُ (٤٤) یٰٓاَیُّهَا الَّذِیْنَ اٰمَنُوْٓا اِذَا لَقِیْتُمْ فِئَةً فَاثْبُتُوْا وَاذْكُرُوا اللّٰهَ كَثِیْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ (٤٥) وَاَطِیْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِیْحُكُمْ وَاصْبِرُوْا ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِیْنَ (٤٦) وَلَا تَكُوْنُوْا كَالَّذِیْنَ خَرَجُوْا مِنْ دِیَارِهِمْ بَطَرًا وَّ رِئَآءَ النَّاسِ وَیَصُدُّوْنَ عَنْ سَبِیْلِ اللّٰهِ ؕ وَاللّٰهُ بِمَا یَعْمَلُوْنَ مُحِیْطٌ (٤٧) وَ اِذْ زَیَّنَ لَهُمُ الشَّیْطٰنُ اَعْمَالَهُمْ وَقَالَ لَا غَالِبَ لَكُمُ الْیَوْمَ مِنَ النَّاسِ وَ اِنِّیْ جَارٌ لَّكُمْ ۚ فَلَمَّا تَرَآءَتِ الْفِئَتٰنِ نَكَصَ عَلٰی عَقِبَیْهِ وَقَالَ اِنِّیْ بَرِیْٓءٌ مِّنْكُمْ اِنِّیْٓ اَرٰی مَا لَا تَرَوْنَ اِنِّیْٓ اَخَافُ اللّٰهَ ؕ وَاللّٰهُ شَدِیْدُ الْعِقَابِ (٤٨) اِذْ یَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِیْنَ فِیْ قُلُوْبِهِمْ مَّرَضٌ غَرَّ هٰٓؤُلَآءِ دِیْنُهُمْ ؕ وَمَنْ یَّتَوَكَّلْ عَلَی اللّٰهِ فَاِنَّ اللّٰهَ عَزِیْزٌ حَكِیْمٌ (٤٩) وَلَوْ تَرٰٓی اِذْ یَتَوَفَّی الَّذِیْنَ كَفَرُوا ۙ الْمَلٰٓئِكَةُ یَضْرِبُوْنَ وُجُوْهَهُمْ وَ اَدْبَارَهُمْ ۚ وَذُوْقُوْا عَذَابَ الْحَرِیْقِ (٥٠) ذٰلِكَ بِمَا قَدَّمَتْ اَیْدِیْكُمْ وَ اَنَّ اللّٰهَ لَیْسَ بِظَلَّامٍ لِّلْعَبِیْدِ (٥١)

TRANSLATION: Know that from whatever spoils of war you acquire *(after fighting a battle with the enemy)*, **a fifth of it shall be for Allaah** *(to be spent on the recipients that He stipulates ahead)*, **His Rasool, the relatives** *(of Rasulullaah ρ)*, **the poor, the orphans and the travellers** *(who have been stranded without any means with them. The remaining four fifths will be distributed among the Muslims soldiers who participated in the battle)* **;** *(distributing the spoils of war in this manner should not be at all difficult for you)* **if you believe in Allaah and in what We had sent down** *(angels and signs of Allaah's power)* **to Our slave** *(Muhammad ε)* **on the day of the distinction** *(between truth and falsehood)*, *(which was)* **the day when the two parties** *(Mu'mineen and Mushrikeen armies)* **clashed** *(at Badr) (Parting with one-fifth of the spoils to please Allaah would not be difficult for the Muslim soldiers when they understand that they would have never been able to win the battle without Allaah's help)*. **Allaah has power over everything** *(He can make a small and ill-equipped army defeat a larger, heavily-armed army)*. *(The day of the distinction was the day)* **When you** *(the Muslim army)* **were on the near side** *(close to Madinah)* **and they** *(the Mushrikeen army)* **were at the far side** *(further away)* **while the caravan** *(of the Mushrikeen)* **was below you** *(travelling along the coast)*. **If you** *(Muslims and Mushrikeen)* **had promised**

(arranged a date) **to meet each other** *(in battle),* **you would have differed with regard to the appointment. However,** *(without the prior knowledge of either army)* **Allaah decides a matter that was** *(destined)* **to take place so that he who was to be destroyed may be destroyed after a clear proof** *(after witnessing Allaah assist the Mu'mineen to win victory despite all odds being against them)* **and so that he who was to live may live after** *(witnessing)* **a clear proof** *(thereby giving him a chance to accept Imaan).* **Without doubt Allaah is All Hearing** *(He heard the du'aa of the Muslims before the battle)*, **All Knowing** *(He knows the outcome of everything)***.** *(O Muhammad ε, remember the time)* **When Allaah showed you in your dream that they** *(the Mushrikeen)* **were few in number** *(thereby giving encouragement to the Mu'mineen)***. If He had showed you that they were many in number, you** *(the Mu'mineen)* **would have lost courage and disputed about the issue** *(about whether to fight or not)***. However Allaah saved you** *(from losing courage and from disputing among yourselves)***. Undoubtedly He has** *(profound)* **knowledge of what is in the hearts** *(of all)***. And when you** *(Muslims)* **clashed with them** *(the Mushrikeen)***,** *(Allaah made them appear as)* **few in number in your eyes** *(so that you may not lose courage by seeing an army much larger than your own)* **and He reduced your numbers in their eyes** *(to encourage the Sahabah ψ to fight)* **so that Allaah may conclude a matter that was** *(destined)* **to happen. All matters return only to Allaah** *(Whose decision will always prevail)***.** *(Because it was destined that the Mushrikeen should be defeated at the hands of the Muslims, Allaah made it appear to the Mushrikeen that the Muslims were much less than they actually were, so that the Mushrikeen would advance with all fervour to be defeated. However, once the battle had begun, Allaah made it appear to the Mushrikeen that the Muslims were many more, causing them to lose courage and to fight in a less fierce manner)* **O you who have Imaan! When you lock in combat with an army** *(of the enemy)***, then be steadfast and think of** *(remember)* **Allaah abundantly** *(make du'aa to Allaah for assistance)* **so that you may be successful** *(against the enemy)***. Obey** *(the commands of)* **Allaah and His Rasool and do not fall into dispute** *(quarrels)* **with each other, for then you will become cowardly** *(weak)* **and your strength will be lost. Exercise sabr, for verily Allaah is with those who exercise sabr. Do not be like those** *(Mushrikeen of Makkah)* **who left their homes arrogantly** *(boastfully)* **and to show people** *(announcing that they would not return home without waiting for the Muslim army at Badr)* **and who prevent** *(others)* **from Allaah's path** *(from Islaam)***. Allaah surrounds all that they do** *(He knows all that they do and will punish them for their wrongdoing)***.** *(Remember the time)* **When Shaytaan** *(Iblees in the guise of a leader of an Arab tribe)* **beautified their actions for them** *(the Mushrikeen of Makkah)* **and told them** *(encouraged them to fight the Muslims)***, "None from man can overpower you today when I am by your side." But when the two** *(Muslim and Mushrikeen)* **armies faced each other, he** *(Iblees)* **turned on his heels** *(ran away)* **and said, "I have nothing to do with you! Without doubt I can see what you cannot see** *(I can see the angels coming down to assist the Muslims)***. I am truly afraid of Allaah, and Allaah is severe in punishment."** *(Remember also the time)* **When the hypocrites and those in whose hearts there is a disease said, "Their religion** *(Islaam)* **has deceived these people** *(the Muslims because they dared face a large and powerful army despite their lack of numbers and resources)***."** *(However, these hypocrites and others like them do not realise that)* **Whoever trusts in** *(relies on the help of)* **Allaah** *(despite lack of means)***, then indeed Allaah is Mighty** *(Capable of granting them victory)***, Wise** *(in all matters)***. If only you could see how the angels** *(of death)* **take the souls of the Kuffaar, hitting their faces and backs saying, "Taste** *(a sample of)* **the punishment of the Blaze** *(the Fire of Jahannam)* **! This** *(punishment)* **is because of what your own hands have sent forward** *(to the Aakhirah by*

committing sins). **Allaah certainly does not oppress His bondsmen** *(and will therefore never punish a person for something s/he did not do)*.**"**

Verses 123-129 of Surah Aal Imraan state:

وَلَقَدْ نَصَرَكُمُ اللهُ بِبَدْرٍ وَّاَنْتُمْ اَذِلَّةٌ ۚ فَاتَّقُوا اللهَ لَعَلَّكُمْ تَشْكُرُوْنَ (١٢٣) اِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ اَلَنْ يَّكْفِيَكُمْ اَنْ يُّمِدَّكُمْ رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُنْزَلِيْنَ (١٢٤)ؕ بَلٰٓى ۙ اِنْ تَصْبِرُوْا وَتَتَّقُوْا وَيَاْتُوْكُمْ مِّنْ فَوْرِهِمْ هٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُسَوِّمِيْنَ (١٢٥) وَمَا جَعَلَهُ اللهُ اِلَّا بُشْرٰى لَكُمْ وَلِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ ؕ وَمَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللهِ الْعَزِيْزِ الْحَكِيْمِ (١٢٦)ۙ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْا اَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوْا خَآئِبِيْنَ (١٢٧) لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوْبَ عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَاِنَّهُمْ ظٰلِمُوْنَ (١٢٨) وَلِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَاللهُ غَفُوْرٌ رَّحِيْمٌ (١٢٩)٪

TRANSLATION: Allaah had undoubtedly assisted you *(Muslims)* **at Badr when you were in a weak position** *(with a smaller army and few weapons)*. **So fear Allaah to express gratitude to Him.** *(O Muhammad ε, remember also the time)* **When you told the Mu'mineen, "Is it not sufficient for you that your Rabb reinforces you with three thousand angels,** *(specially)* **dispatched** *(descending from the heavens to assist you against the enemy)***?" Certainly** *(this is sufficient)***!** *(Furthermore)* **If you adopt Taqwa and if they** *(the enemy)* **attack you this instant,** *(then to remove your anxiety)* **your Rabb shall reinforce you with five thousand marked angels.** *(Allaah then sent five thousand mounted angels to assist the Muslims in the battle, each angel wearing a turban.)* **Allaah had granted this** *(assistance)* **only so that it may be good news for you** *(Muslims, to remove your anxiety)* **and so that your hearts may be comforted by it** *(and you may then be able to fight with more courage, ease and tranquillity)*. **Assistance is only from Allaah** *(and not from large armies and equipment)*, **The Mighty, The Wise.** *(Allaah had granted this assistance for your confidence and courage and also so)* **That He may destroy a party of the Kaafiroon** *(when they are killed or captured in battle)* **or disgrace them** *(when they lose the battle despite being better equipped)* **so they return as losers** *(defeated and humiliated)*. *(When Rasulullaah ρ cursed the Mushrikeen during the Battle of Uhud when they injured him, Allaah prohibited him by saying,)* **You have no choice in the matter** *(of punishing the Mushrikeen. Only Allaah decides if and when people ought to be punished)*. *(If Allaah wills,)* **He shall grant them the ability to repent** *(and become Muslims)* **or He may punish them** *(if He chooses not to guide them to Islaam)*, **for they are indeed oppressors** *(oppressing themselves by not becoming Muslims)*. **To Allaah belongs what is in the heavens and whatever is in the earth** *(everything is in His*

control and none can question Him). **He pardons whoever He wills and punishes whoever He wills. Allaah is Most Forgiving, Most Merciful.**

Victorious Return from Badr

Rasulullaah ρ and the Sahabah ψ stayed for three days at Badr before returning home to Madinah. However, before returning, Rasulullaah ρ sent Hadhrat Zaid bin Haaritha τ ahead of to Madinah to inform the people in Madinah of the outcome of the battle. Hadhrat Zaid's son Hadhrat Usaamah τ says, "My father brought us the good news at the time when we were returning from the burial of Rasulullaah ρ's daughter Ruqayya رضي الله عنها."

It was on the way at Safraa that Rasulullaah ρ distributed the spoils of war. When doing so, some of the younger Sahabah ψ argued that they should receive a larger share since they did most of the fighting while the elder Sahabah ψ fought in the back rows. However, the elder Sahabah ψ argued that they deserved an equal share because it was with their support in the rearguard that the others were able to fight effectively. Then there were those who were guarding Rasulullaah ρ who felt that they deserved a greater share since their task was most vital. It was on this occasion that the following verse was revealed:

يَسْئَلُوْنَكَ عَنِ الْاَنْفَالِ ؕ قُلِ الْاَنْفَالُ لِلّٰهِ وَ الرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَ اَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۪ وَ اَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗۤ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ (١)

TRANSLATION: They ask you *(O Muhammad ε)* **about the spoils of war** *(about who will receive what portion of the spoils after the Battle of Badr)***. Say, "The spoils of war are for Allaah and His Rasool** *(for them to distribute it justly among the soldiers)***. So fear Allaah, correct your mutual relations and obey Allaah and His Rasool** ρ *(the Shari'ah)* **if you are** *(true)* **Mu'mineen."**[527]

This verse points out the fact that it is only with the assistance of Allaah that any battle can be won. The booty therefore remains the sole right of Allaah, which he will instruct His Nabi ρ to distribute as he pleases. It is the demand of true Imaan that a Mumin fears Allaah at all times and interacts with his fellow Mumineen with sincerity and love. At the same time, he needs to subject his desires and will to the pleasure and commands of Allaah. It is the hallmark of any Mumin that his heart should tremble with the awe of Allaah whenever Allaah's name is taken and that his Imaan is bolstered whenever he hears the commands of Allaah. It is bolstered to such an extent that he then pins his trust in Allaah rather than in anything else.

When this verse was revealed, the Sahabah ψ happily submitted to the decree of Allaah and accepted the distribution of the booty according to the directives issued by Allaah through Rasulullaah ρ. **In addition to granting shares of the booty to those who fought in the Battle of Badr, shares were also allocated to eight Sahabah ψ who remained behind in Madinah by the instruction or permission of Rasulullaah ρ.**

The Plight of the Captives

Once the booty had been distributed in Safraa, the command was given to execute one of the captives by the name of Haarith bin Nadhr. Hadhrat Ali τ executed the command. The command to execute Uqba bin Abi Mu'eet came when the Muslims reached Irqun Natbiyya, and he was executed by Hadhrat

[527] Surah Anfaal, verse 1.

Aasim bin Thaabit τ. The other captives, who were seventy in number, were brought back to Madinah.

The two captives were executed because both of them were staunch enemies of Islaam and Rasulullaah ρ. They spared no efforts in harming, mocking and jeering at Rasulullaah ρ, using the most insolent and disrespectful terms for him. This was the same Uqba who placed the innards of a camel upon the back of Rasulullaah ρ when he was performing salaah in the Masjidul Haraam. It was also he who once throttled Rasulullaah ρ with the intent of killing him and even spat at the blessed face of Rasulullaah ρ.[528]

When the Muslims reached Madinah with the captives, Rasulullaah ρ distributed them amongst the Sahabah ψ with the instruction to care for them and to treat them kindly.[529] The Sahabah ψ followed the instruction so meticulously that they would feed the captives first. If there was food left, they and their families would eat it, otherwise they would suffice with eating dates.

It was after a few days had passed that Rasulullaah ρ consulted with the senior Sahabah ψ about what was to be done with the captives. Hadhrat Umar τ voiced the opinion that they should be executed, but, being a mercy to mankind, Rasulullaah ρ did not favour this opinion. He therefore said, “O people! Although Allaah had given you power over them, they were your brothers just yesterday.”

Hadhrat Abu Bakr τ then said, “O Rasulullaah ρ! My suggestion is that you take a ransom from them and then set them free. These people are from your tribe

---

[528] *Khasaa’isul Kubra* (Vol.1 Pg.407).
[529] Tabraani.

after all and it is not farfetched to believe that Allaah may soon bless them with Islaam."

The opinion of Hadhrat Sa'd bin Mu'aadh τ was also to execute them. Hadhrat Abdullaah bin Rawaaha τ also opposed the opinion to accept ransom from the captives and suggested that they be executed by being burnt so that the dominance of Imaan and Islaam may be made apparent and also so that this may be a lesson for all the Kuffaar and Mushrikeen.

The rest of the Sahabah ψ also favoured the opinion to accept ransom from the captives since the captives were all wealthy people and the Muslims were in desperate need of money at the time. Rasulullaah ρ therefore implemented the opinion tendered by Hadhrat Abu Bakr τ and instructed that the captives be set free upon payment of a stipulated ransom.[530]

Hadhrat Abdullaah bin Mas'ood τ reports that after hearing the opinion of Hadhrat Abu Bakr τ and Hadhrat Umar τ, **Rasulullaah ρ remarked that Hadhrat Umar τ was like Hadhrat Nooh υ and Hadhrat Moosa υ, both of whom opted for the destruction of their people.** Hadhrat Nooh υ prayed thus to Allaah:

رَّبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا (٢٦) اِنَّكَ اِنْ تَذَرْهُمْ يُضِلُّوْا عِبَادَكَ وَ لَا يَلِدُوْا اِلَّا فَاجِرًا كَفَّارًا (٢٧)

TRANSLATION: "O my Rabb! Do not leave even one of the Kaafiroon (alive) ***on earth. Surely if You leave them*** (to live on earth) ***they will mislead Your***

[530] Muslim, *Mustadrak* (Vol.3 Pg.21).

(Mu'mineen) ***bondsmen and only sinners and Kuffaar will be born to them*** (thereby causing more kufr and sin to reign on earth)***."***[531]

The du'aa that Hadhrat Moosa υ was:

رَبَّنَاۤ اِنَّکَ اٰتَیۡتَ فِرۡعَوۡنَ وَمَلَاَہٗ زِیۡنَۃً وَّاَمۡوَالًا فِی الۡحَیٰوۃِ الدُّنۡیَا ۙ رَبَّنَا لِیُضِلُّوۡا عَنۡ سَبِیۡلِکَ ۚ رَبَّنَا اطۡمِسۡ عَلٰۤی اَمۡوَالِہِمۡ وَاشۡدُدۡ عَلٰی قُلُوۡبِہِمۡ فَلَا یُؤۡمِنُوۡا حَتّٰی یَرَوُا الۡعَذَابَ الۡاَلِیۡمَ (۸۸)

TRANSLATION: "O our Rabb! Indeed you have granted splendour *(luxuries, riches)* **and wealth to Fir'oun and his ministers in this worldly life. O our Rabb! This** *(they use)* **to lead** *(others)* **astray from Your path** *(from Towheed)*. **O our Rabb! Destroy their wealth** *(so that they cannot use it for evil purposes)* **and harden their hearts so that they do not have Imaan until they witness a painful punishment** *(a time when having Imaan will be futile since it will be too late)*." *(Haaroon υ also joined Moosa υ in this du'aa by saying "Aameen".)*[532]

Rasulullaah ρ then turned to Hadhrat Abu Bakr τ and told him that he was like Hadhrat Ibraheem υ and Hadhrat Isa υ. The du'aa that Hadhrat Ibraheem υ made was:

فَمَنۡ تَبِعَنِیۡ فَاِنَّہٗ مِنِّیۡ ۚ وَمَنۡ عَصَانِیۡ فَاِنَّکَ غَفُوۡرٌ رَّحِیۡمٌ (۳۶)

TRANSLATION: So whoever will follow me *(by believing in Towheed)*, **then he is certainly from me** *(from among the adherents of my religion)*. **And whoever will disobey me, then** *(I pray*

[531] Surah Nooh, verses 26-27.
[532] Surah Yunus, verse 88.

that you give him the ability to obey me because) **surely You are Most Forgiving, Most Merciful."**[533]

The du'aa that Hadhrat Isa υ will make for his people on the Day of Qiyaamah is:

اِنۡ تُعَذِّبۡہُمۡ فَاِنَّہُمۡ عِبَادُکَ ۚ وَ اِنۡ تَغۡفِرۡ لَہُمۡ فَاِنَّکَ اَنۡتَ الۡعَزِیۡزُ الۡحَکِیۡمُ (١١٨)

TRANSLATION: If You punish them, then verily they are Your slaves *(and You are at liberty to treat them as You please)***, and if You forgive them, then surely You are the Mighty, the Wise** *(and Your reason for doing so is filled with wisdom)***."**[534]

The opinion of Hadhrat Abu Bakr τ was therefore implemented in the interests of the poor Muslims and with the hope that the captives would accept Islaam someday. However, the more appropriate decision was to execute the captives because they had been obstacles to the Deen of Allaah. Allaah therefore revealed the following verses of the Qur'aan to chide Rasulullaah ρ for taking the softer decision.

In the Words of the Qur'aan

Allaah says in verses 67-69 of Surah Anfaal:

---

[533] Surah Ibraheem, verse 36.
[534] Surah Maa'idah, verse 118.

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗ اَسْرٰى حَتّٰى يُثْخِنَ فِى الْاَرْضِ ؕ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۖ وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ (٦٧) لَوْلَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَاۤ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ (٦٨) فَكُلُوْا مِمَّا غَنِمْتُمْ حَلٰلًا طَيِّبًا ۖۚ وَّ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ (٦٩)

TRANSLATION: It is not for a Nabi *(not becoming of a Nabi)* **that he takes prisoners until he has thoroughly beaten** *(the enemy)* **in the land** *(However, since this was not yet achieved during the early days of Islaam after the Battle of Badr, it was not appropriate for the Muslims to release the enemy prisoners)*. **You desire the things** *(wealth)* **of this world** *(for yourselves by accepting the ransom)* **while Allaah desires the Aakhirah** *(for you)*. **Allaah is Mighty, the Wise** *(what He desires for you is best)*. **If it were not for an order that Allaah had already been preordained** *(that some of the prisoners were to become Muslims)*, **a great punishment would have afflicted you on account of what** *(ransom)* **you took** *(in exchange for the freedom of the prisoners)*. **So partake of** *(enjoy)* **the spoils** *(ransom)* **you have received** *(regarding it to be)* **lawful and pure** *(for you)*. **Fear Allaah** *(and sincerely seek forgiveness from Him)* **! Verily Allaah is Most Forgiving, Most Merciful** *(and will therefore forgive your shortcomings)*.

A narration of Muslim states that when these verses were revealed, Rasulullaah ρ and Hadhrat Abu Bakr τ wept bitterly. Seeing them weep like this, Hadhrat Umar τ asked what the matter was. Rasulullaah ρ replied, “Because we had taken the decision to accept ransom, the punishment of Allaah was almost upon us. Had it come, it would have destroyed all of us with the exception of Umar and Sa’d bin Mu’aadh.”[535]

The Ransom and News from the Unseen

The amount of the ransom depended upon the status of the captive, with the minimum amount being a thousand Dirhams and the maximum being four thousand Dirhams. Those poor captives who were unable to afford the ransom, but could read and write, were allowed to go free on condition that

[535] Muslim, (Vol.2 Pg.93).

they taught ten Muslim children to read and write. It was in this manner that Hadhrat Zaid bin Thaabit τ learnt to read and write. As for those poor ones who were neither literate nor able to afford the ransom, they were set free without any ransom.

The highest ransom was set for Rasulullaah ρ's uncle Abbaas τ, which was an amount of a hundred Awqiya (each Awiqya being the equivalent of 37 grams). The ransom for Aqeel bin Abu Taalib was 80 Awqiya. When Abbaas τ pleaded to Rasulullaah ρ that he was very poor, Rasulullaah ρ asked, **"Then where is that money that you and your wife Ummu Fadhl had buried?"** When he heard this, Hadhrat Abbaas τ exclaimed in surprise, "I testify that you are the Rasul-Messenger of Allaah because none but Ummu Fadhl and I knew about that money!"[536]

Naufal bin Haarith was another captive who pleaded poverty when told to pay the ransom. Rasulullaah ρ asked him, **"Then where is that spear that you had left behind?"** When he heard this, Naufal was struck with astonishment and exclaimed, "I swear by Allaah that none but Allaah and I knew about the spear. I testify that you are certainly the Nabi of Allaah." He then sent for the spear, which was worth a thousand Dirhams.[537]

Hadhrat Urwa bin Zubayr narrates that shortly after their defeat at Badr, Umayr bin Wahab Jumhi was sitting with Safwaan bin Umayyah in the Hateem. **Umayr bin Wahab τ used to harm Rasulullaah ρ and the Sahabah ψ, who suffered tremendous difficulty at his hands when in Makkah.** His son Wahab bin Umayr was also one of the captives whom the Muslims had captured during the Battle

[536] *Mustadrak*.
[537] *Mustadrak*

of Badr. When Umayr bin Wahab mentioned what had happened to the people of the well (the well in Badr in which the corpses of seventy Mushrikeen were thrown), Safwaan bin Umayyah commented, “By Allaah! There is no enjoyment in life after their deaths.” Umayr bin Wahab remarked, “That is true. By Allaah! Had it not been for the debts I have and am unable to settle, and for my family whom I fear shall be destroyed without me, I would certainly ride to Muhammad ρ and kill him. In fact, I have an excuse to see him since my son is a captive in the hands of the Muslims.”

Taking advantage of the situation, Safwaan bin Umayyah said, “I take the responsibility of settling your debts. I shall also care for your family like my own and do everything in my capacity to care for them as long as they live.” Umayr said to him, “Keep this matter a secret between us.” Safwaan agreed and Umayr proceeded to have his sword sharpened and poisoned. He then left on his journey until he reached Madinah.

In the meanwhile, Hadhrat Umar τ was in the company of a group of Sahabah ψ who were busy discussing the Battle of Badr. They spoke about the victory that Allaah had blessed them with and the defeat of their enemy that Allaah had shown them. As they spoke, Hadhrat Umar τ noticed Umayr settling his camel at the door of the Masjid and carrying a sword around his neck. Hadhrat Umar τ exclaimed, “That dog and enemy of Allaah Umayr bin Wahab is up to no good. It was he who caused trouble during the Battle of Badr and who estimated our numbers for the enemy.”

Hadhrat Umar τ then came to Rasulullaah ρ and said, “O Nabi of Allaah! The enemy of Allaah Umayr bin Wahab has come with a sword hanging from his neck. Rasulullaah ρ said, “Allow him to meet me.” Hadhrat Umar τ grabbed hold

of the handle of Umayr's sword and pulled him towards Rasulullaah ρ by the collar. He then said to the men of the Ansaar who were with him, "Go to Rasulullaah ρ and sit with him. Watch this wretch closely for he cannot be trusted." He then brought Umayr to Rasulullaah ρ. When Rasulullaah ρ saw him with Hadhrat Umar τ pulling him by the handle of his sword at his collar, Rasulullaah ρ said, "Leave him, O Umar! You may come closer, O Umayr."

When Umayr came closer to Rasulullaah ρ he greeted with the words, "Blessed be your morning." This was the manner in which people greeted during the Period of Ignorance. Rasulullaah ρ said, "Allaah has blessed us with a greeting better than your greeting, O Umayr. He has blessed us with the greeting of Salaam which is the greeting of the people of Jannah." "Well," said Umayr, "By Allaah! This is new to me, O Muhammad." Rasulullaah ρ asked, "What brings you here, O Umayr?" Umayr replied, "I have come regarding this prisoner that you have with you. Please be kind to him." Rasulullaah ρ asked, "Why then the sword around your neck?" Umayr cursed, "These swords! Have they ever done us any good?!" Rasulullaah ρ said, "Tell me the truth. What have you come for?" "I have come only for this," Umayr lied.

Rasulullaah ρ then said to him, "You and Safwaan bin Umayyah were sitting in the Hateem and discussing what had happened to the people of the well when you said, 'Had it not been for my debts and the family I have, I would have gone to kill Muhammad.' Safwaan then assumed responsibility for your debts and your family if you would kill me. However, Allaah stands between you and I."

Umayr exclaimed, "I testify that you are certainly the Rasool of Allaah. O Rasulullaah ρ! We used to treat as a lie everything that you brought to us from

the heavens and the revelation that descended on you. However, this is a matter that none but Safwaan and I were witness to. By Allaah! I am convinced that none besides Allaah could have brought you this news. All praises belong to Allaah Who has guided me to Islaam and has pulled me in this way.” He then recited the Shahaadah of truth. **Rasulullaah ρ said to the Sahabah ψ, “Educate your brother about his Deen, teach him the Qur'aan and free his prisoner.”**

When the Sahabah ψ had done as they were commanded, Hadhrat Umayr τ said, “O Rasulullaah ρ! I made tremendous efforts to extinguish the Deen of Allaah and I used to cause great harm to those who followed the Deen of Allaah. I would now like you to permit me to go to Makkah and invite the people towards Allaah, His Rasool ρ and Islaam. Perhaps Allaah shall guide them. If they do not accept, I shall cause harm to them because of their religion as I used to cause harm to your companions because of their Deen.” Rasulullaah ρ gave his permission and Umayr left for Makkah.

After Hadhrat Umayr τ had left Makkah, Safwaan bin Umayyah had been telling the people, “Rejoice at the news that will come to you in a few days, which will make you forget the incident of Badr.” Safwaan used to enquire about Hadhrat Umayr τ from every traveller (coming from Madinah). When someone arrived and informed him that Hadhrat Umayr τ had accepted Islaam, Safwaan then took an oath saying that he will never speak to Umayr again and will never do him any good turn.[538]

Ibn Jareer has also narrated this incident from Hadhrat Urwa τ but with the addition that when Hadhrat Umayr τ arrived in Makkah, he stayed there

538 Ibn Is'haaq as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.313).

inviting people to Islaam and harassing those who opposed him. A large number of people accepted Islaam at his hands.[539]

[539] *Kanzul Ummaal* (Vol.7 Pg.81).

Lessons and Conclusions

Any opposition against the Kuffaar for the sake of Allaah is referred to as Jihaad in the context of the Qur'aan. The wealth and slaves captured as a result of any of these Jihaad expeditions is referred to as *Ghaneemah* (booty). This booty had been forbidden for the nations of previous Ambiyaa عليهم السلام. Whenever they earned any booty in their Jihaad expeditions, they were required to pile the booty up and then wait for a fire from the sky to incinerate it as a sign of acceptance from Allaah. If no fire came, it was a sign that there had been something lacking in the Jihaad, because of which it was not accepted by Allaah.

However, this injunction was changed for the Ummah of Rasulullaah ρ. In a narration of Bukhaari, Rasulullaah ρ said that five things had been permitted for his Ummah that were not permitted for the previous Ummahs. Amongst these is booty. Allaah declares in the Qur'aan, "**So partake of** *(enjoy)* **the spoils you have received** *(regarding it to be)* **lawful and pure** *(for you)*. **Fear Allaah** *(and sincerely seek forgiveness from Him)*! **Verily Allaah is Most Forgiving, Most Merciful** *(and will therefore forgive your shortcomings)*".[540]

A True Prophesy

It was not long after Rasulullaah ρ emigrated to Madinah that Hadhrat Sa'd bin Mu'aadh τ went to Makkah to perform Umrah. There, as always, he stayed with Umayyah bin Khalaf. The two proceeded one afternoon to perform Tawaaf of the Kabah, when they were confronted by Abu Jahal. "Who is this with you?" Abu Jahal demanded to know from Umayyah. When Umayyah introduced Hadhrat Sa'd τ, Abu Jahal shouted in a rage, "O Abu Safwaan (Umayyah's title)!

[540] Surah Anfaal, verse 69.

How can you accommodate such irreligious people who have forsaken the religion of our forefathers?"

Umayyah remained silent. Abu Jahal then continued with his tirade as he said to Hadhrat Sa'd τ, "I swear that if you had not been with Umayyah, I would never allow you to return alive!" Undeterred, Hadhrat Sa'd τ shouted back, "If you prevent me from Tawaaf, I swear by the One Allaah that I shall prevent you from using the route to Shaam."

Umayyah then said to Hadhrat Sa'd τ, "Do not raise your voice in front of Abul Hikam (Abu Jahal) because he is the chief of this valley. "Save the talk," Hadhrat Sa'd τ said to Umayyah, "because I swear by Allaah that I have heard Rasulullaah ρ say that you shall die at the hands of his comrades."

"Shall I be killed here in Makkah?" Umayyah asked. Hadhrat Sa'd τ replied, "I have no idea where or when you will be killed, but it will certainly be at the hands of Rasulullaah ρ's comrades." This statement scared Umayyah and he immediately returned home, where he informed his wife Ummu Safwaan about it. She remarked, "Muhammad never lies. This shall surely come to pass."[541]

Thereafter Umayyah constantly lived in fear and never left Makkah. When Abu Jahal started to rally people to join the army to Badr, Umayyah told his wife that he would have to join them. However, he added that he would arrange to have a speedy horse at hand to escape back to Makkah if he needed to. His wife Ummu Safwaan angrily said, "Do you not remember the words of your brother from Yathrib (Rasulullaah ρ) when he said that you will die at the hands of his

---

[541] *Fat'hul Baari* (Vol.2 Pg.220).

comrades?” “I remember well,” Umayyah replied, “but if I remain behind, every child will call me a coward and every woman would taunt me.”

He then joined the army and, despite trying to sneak back on several occasions, he eventually reached the battlefield he was destined to die upon. It was there that he was then killed by none other than the faithful comrades of Rasulullaah ρ. He therefore suffered the losses of this world as well as the Aakhirah.

A True Dream

As stated earlier, Rasulullaah ρ informed the Sahabah ψ about the places on the battlefield of Badr where every Mushrik chief would meet his end. In the meantime, Rasulullaah ρ’s paternal aunt Aatika رضي الله عنها who was living in Makkah saw a dream in which a person mounted on a camel arrived at Abtah, where he dismounted and announced in a loud voice, “O traitors! You will arrive at the scene of your fall in three days time.” People then began to gather around him, after which he went to the Masjidul Haraam and made the same announcement. **He then ascended to the peak of Mount Abu Qubays and flung a rock down. As the rock reached the foot of the mountain, it had been crushed to bits and every house in Makkah received some of its pieces.**

She related this dream to her brother Abbaas τ and said, “It appears that some disaster is about to befall your people, so maintain your guard. However, do not relate this dream to anyone else.” In some way or another, word of the dream soon spread in Makkah. Abbaas τ entered the Haram one day and saw the chiefs engaged in a meeting. When they saw him arrive, Abu Jahal called out to him, “O Abul Fadhl! One of your men has claimed to be a prophet and now your women are doing the same!” “What do you mean?” Abbaas τ asked. Abu Jahal related the dream and then added, “Your sister is foretelling your destruction.”

It was at that moment that Damdam Ghifaari rode hastily into Makkah with the message from Abu Sufyaan. He arrived with torn clothing and with the nose of his camel cut. He announced, “O assembly of Quraysh! Hurry immediately to the assistance of Abu Sufyaan and your other traders.” The Quraysh then made their preparations for war and marched off to Badr. This turned out to be the culmination of the dream.[542]

It has been related that as the army of Mushrikeen marched along, singing and dancing, Juhaym bin Silt saw a dream when they reached Juhfa. He saw a man on horseback accompanied by another on camel back. They stood side by side and announced, “Utba bin Rabee’ah will be killed, Shaybah bin Rabee’ah will be killed, Abul Hakam bin Hishaam (Abu Jahal) will be killed, Umayyah bin Khalaf will be killed…” In this manner, they named several of the Quraysh chiefs. The person then stabbed his camel with a spear and let it run amongst the Mushrikeen army, spilling its blood on every one of the tents as it ran.

When this dream was related to Abu Jahal, he became very angry and remarked, “Another prophet must have been born in the family of Abdul Muttalib. We shall see tomorrow in the fight who it is that will be killed.”[543]

A Test

The Muslims faced the Mushrikeen army on the 17th of Ramadhaan A.H., corresponding to 11 March 624. Realising that every Muslim was up against three well armed Mushrikeen, Rasulullaah ρ turned to Allaah and made du’aa thus, “O Allaah! These Kuffaar have come in all their pomp and glory to make

[542] *Mustadrak* of Haakim (Vol.3 Pg.19).
[543] *Al Bidaayah wan Nihaayah* (Vol.3 Pg.265).

Your Nabi seem a liar. O Allaah! We are eagerly awaiting the assistance You have promised. O Allaah! If this handful of Muslims are destroyed today, there will be none left on this earth to worship You."

The greatest test was faced by the Muhaajireen, who stood in the front line of battle, facing the enemy who was either a father, son, brother, uncle, cousin or some other relative. They knew well that these relatives would soon fall beneath the flash of their swords, when they would be required to place the conviction of their Imaan ahead of their sentiments. This was a test that could be passed only by people whose Imaan was unwavering and who would tolerate no relationship with Kufr and Shirk.

The Number of Muslims Who Fought at Badr

Hadhrat Raafi'ah bin Raafi τ reports that Hadhrat Jibra'eel υ once came to Rasulullaah ρ and asked what he thought of the veterans of the Battle of Badr. Rasulullaah ρ replied, "I regard them to be the best of people." Hadhrat Jibra'eel υ then remarked, "That is exactly what we think of the angels who participated in the Battle of Badr. They are the best of angels."[544]

Another narration of Bukhaari concerning the incident of Hadhrat Haatib bin Abi Balta'ah τ quotes **Rasulullaah ρ as saying to Hadhrat Umar τ, "Undoubtedly, Allaah looked at the veterans of the Battle of Badr and said, 'Do as you please, because I have made it compulsory for you to enter Jannah."**

Although historians have cited differing opinions, the most famous opinion is that 313 Sahabah ψ fought in the Battle of Badr. **In his book *Uyoonul Athar*,**

[544] Bukhaari.

Haafidh Sayyidun Naas رحمه الله has listed 363 names of Sahabah ψ as veterans of Badr. This he has done so that his list may include every name found on every other list. This does not necessarily mean that there were 363 Sahabah ψ fighting in the Battle of Badr.

Hadhrat Abdullaah bin Abbaas τ has stated that 313 Sahabah ψ fought in the Battle of Badr and Hadhrat Baraa bin Aazib τ also seems to hold this opinion when he said, "During the time of Rasulullaah ρ we used to say that the veterans of Badr numbered just over 310, which was the same number of men who remained with Taaloot after they crossed the river. It was only the sincere Mumineen who crossed over the river and fought with him."[545]

Allaama Suhayli رحمه الله has written that seventy Jinn also arrived to assist the Muslims during the Battle of Badr. He adds further that there were eight Sahabah ψ who were counted from amongst the veterans of Badr even though they remained behind in Madinah. These were people whom Rasulullaah ρ had permitted to remain behind under special circumstances and for whom Rasulullaah ρ had allotted a share of the booty.[546]

Amongst the angels sent to assist the Muslims (as mentioned in verse 12 of Surah Anfaal), the Ahadeeth name three of them as Hadhrat Jibra'eel υ, Hadhrat Mikaa'eel υ and Hadhrat Israafeel υ.

The Martyrs of Badr

---

[545] Bukhaari.
[546] Tabaqaat.

After the Battle of Badr, some senseless Kuffaar remarked that the martyrs had wasted their lives and deprived themselves of the joys and pleasures of life. It was in response to such statements that the Qur'aan mentions that the martyrs are not dead, as people think, but are really alive and enjoying every bit of their lives in the next realm. Together with enjoying a different kind of life, they are also being fed and sustained by Allaah. In fact, they are even more alive than the people living on earth. Hadhrat Thanwi رحمه الله states that their existence is so profound that it even has an effect on their physical bodies, which do not decay in the soil (as substantiated by the Ahadeeth).

Allaah says in verses 169-171 of Surah Aal Imraan, "**Never consider those killed in Allaah's way** *(while striving to uplift, defend or maintain Allaah's Deen)* **to be dead. Indeed they are alive,** *(and are)* **being sustained by their Rabb** *(although we are unable to perceive this)*. **They are delighted with what their Rabb gives them from His bounty. They rejoice for the sake** *(on behalf)* **of those coming after them who have not yet joined them** *(as martyrs in the Aakhirah)*, *(delighted about the fact)* **that no fear shall overcome them, nor shall they grieve. They** *(the martyrs)* **rejoice about the bounty from Allaah** *(His pleasure at their actions)* **and His grace** *(the rewards and high ranks He gives them)* **and because Allaah certainly does not waste the rewards of the Mu'mineen** *(Instead, Allaah multiplies the reward many times)*."

Fourteen Sahabah ψ were martyred in the Battle of Badr. Hadhrat Abdullaah bin Mas'ood τ reports from Rasulullaah ρ that Allaah showed His radiance to the martyrs of Badr and asked them what it was they desired. They replied, "Can there be anything better than the bounties You have already blessed us with?" Allaah again asked them the question and they gave the same reply. After the fourth time, the martyrs replied, "We desire that our souls be returned to our bodies and we sent back to the world so that we may again give our lives in your path."[547]

The martyrs of the Battle of Badr were the following:

[547] Zurqaani (Vol.1 Pg.445).

1. **Hadhrat Ubaydah bin Haarith bin Abdul Muttalib τ from the Muhaajireen:** His leg was cut off during the battle and it was at a place called Safraa en route to Madinah that he passed away and was buried. It is reported that Rasulullaah ρ was once passing by Safraa with the Sahabah ψ on another occasion, when the Sahabah ψ remarked that they smelt the fragrance of musk. Rasulullaah ρ explained, "That is not at all surprising because Ubaydah's grave is here."[548]

2. **Hadhrat Umayr bin Abi Waqqaas τ from the Muhaajireen:** He was the younger brother of Hadhrat Sa'd bin Abi Waqqaas τ. Hadhrat Sa'd τ himself narrates, "We were busy preparing to march to Badr when I noticed my brother Umayr trying to hide himself. This surprised me and I said to him, 'What is the matter?' He replied, 'I am afraid that Rasulullaah ρ may see me and stop me from taking part in the battle on account of my young age. I wish to fight in the battle since it is not impossible for Allaah to favour me with martyrdom."

   The fear Hadhrat Umayr τ proved to be true when Rasulullaah ρ detected him as he inspected the army. Because of this age, Rasulullaah ρ forbade him from fighting. Unable to bear the disappointment, Hadhrat Umayr τ started to cry. When Rasulullaah ρ was informed of his eagerness and weeping, he permitted him to fight. His second wish was then also fulfilled when he was martyred in the battle.

   Hadhrat Sa'd τ relates, "Umayr's sword was too big for his size, so I had to tie several knots on his belt to lift it off the ground." **Hadhrat Umayr τ was 16 years old at the time.**[549]

---

548 *Isaabah* (Vol.1 Pg.425).
549 *Isaabah* (Vol.3 Pg.35).

3. **Dhu Shimaalayn bin Abd Umar from the Muhaajireen:** The Imaam of Ahadeeth Zuhri رحمه الله and the eminent historian Ibn Sa'd رحمه الله have stated that Dhu Shimaalayn τ was also known as Dhul Yadayn τ. However, other scholars are of the opinion that while Dhu Shimaalayn τ was martyred in the Battle of Badr, Dhul Yadayn τ lived even after the demise of Rasulullaah ρ.

4. **Hadhrat Aaqil bin Kabeer from the Muhaajireen: He is regarded to be amongst the very first people to accept Islaam at Daarul Arqam.** His former name was Ghaafil, but Rasulullaah ρ changed it to Aaqil. He was 34 years old when he was martyred in the Battle of Badr.

5. **Hadhrat Mahja bin Saalih τ (the freed slave of Hadhrat Umar τ):** Hadhrat Sa'eed bin Musayyib رحمه الله reports that that during the Battle of Badr, Hadhrat Mahja τ announced:

"انا مهجَع و الى ربي ارجَع"

("I am Mahja and it is to my Rabb that I shall be returning")

6. **Hadhrat Safwaan bin Baydaa τ from the Muhaajireen:** It has been narrated that he was also known as Safwaan bin Wahab τ. Although it is agreed that he participated in the Battle of Badr, Ibn Hibbaan رحمه الله says that he survived the battle and passed away only during the year 30 A.H. Imaam Haakim رحمه الله states that he passed away in the year 38 A.H. However, Imaam Moosa bin Uqba رحمه الله, Ibn Is'haaq رحمه الله and Ibn Sa'd رحمه الله all state that he met martyrdom during the Battle of Badr at the hand of Tu'ayna bin Adi.[550]

[550] Isaabah.

7. **Hadhrat Sa'd bin Khaythama τ from the Ansaar:** Hadhrat Sa'd τ was a Sahabi and a martyr and his father Hadhrat Khaythama τ was also a Sahabi and a martyr, who was martyred during the Battle of Uhud. Hadhrat Sa'd τ took the pledge of allegiance at Aqaba and was appointed as Rasulullaah ρ's representative to the Ibn Amr tribe. When Rasulullaah ρ announced that they would be intercepting the caravan of Abu Sufyaan, **Hadhrat Khaythama τ told is son, "One of us will need to remain behind to care for the women and children while the other joins Rasulullaah ρ.** Would you let me join Rasulullaah ρ while you stay behind?" Hadhrat Sa'd τ declined with respect as he told his father, "Dear father! Had it been for something other than Jannah that I needed to prefer for you rather than myself, I would have certainly preferred you to have it instead of me. However, I have great hope that I shall meet martyrdom on this journey." They then drew lots to decide which of them would join Rasulullaah ρ and Hadhrat Sa'd τ's name was drawn. Hadhrat Khaythama τ agreed to remain at home and Hadhrat Sa'd τ travelled with the Muslim army to Badr, where he fought with great valour and got what he desired. Allaah says, "**Among the Mu'mineen there are men who are true to the pledge they vow to Allaah** *(that they will fight in Jihaad until they die)*. **Of them is he who has fulfilled his pledge** *(and has been martyred)*..."[551]

8. **Hadhrat Mubashir bin Abdul Mundhir τ from the Ansaar**

9. **Hadhrat Yazeed bin Haarith τ from the Ansaar**

10. **Hadhrat Umayr bin Hammaam τ from the Ansaar:** During the Battle of Badr, Rasulullaah ρ exhorted the Sahabah ψ to fight, saying, "Rise up and compete with one another for a Jannah that is as wide as the heavens and the earth and has been specially prepared for the *Muttaqeen*." When Hadhrat Umayr bin Hammaam τ heard this, he exclaimed, "*Bakh*! *Bakh*! (How wonderful!)." "Why do you make this exclamation?" Rasulullaah ρ asked him. Hadhrat Umayr τ replied, "I wish to be amongst those for whom this Jannah has been

---

[551] Surah Ahzaab, verse 23.

prepared." "Rest assured," Rasulullaah ρ said to him, "you shall be one of them."

Hadhrat Umayr τ took out some dates from his bag and began to eat. He was still busy eating when he suddenly said, "It would take too long to wait until the dates have finished. How can I wait so long?" Saying this, he put the dates aside, took his sword and proceeded straight to the battlefield where he fought until he was martyred.

11. Hadhrat Raafi bin Mu'alla τ from the Ansaar

12. **Hadhrat Haaritha bin Suraaqa τ from the Ansaar:** Hadhrat Haaritha τ was a Sahabi and a martyr and his father Hadhrat Suraaqa bin Haaritha τ was also a Sahabi and a martyr, who was martyred during the Battle of Hunayn. Hadhrat Haaritha τ was a youngster when he was martyred. While Rasulullaah ρ was returning from Badr, the mother of Hadhrat Haaritha τ approached Rasulullaah ρ and said, "O Rasulullaah ρ! I loved Haaritha dearly. If he is in Jannah, I shall be patient and expect the rewards from Allaah. However, if he is not, then you shall see what I shall do (how much I shall cry)." Rasulullaah ρ replied, "Have you lost your mind? Your son is not in one garden of Jannah, but in several gardens of Jannah in *Jannatul Firdous*."[552]

13. Hadhrat Auf bin Haarith τ from the Ansaar

14. **Hadhrat Mu'awwidh bin Haarith τ from the Ansaar:** These last two were sons of Hadhrat Afraa رضي الله عنها, who was the only woman who had the honour of having seven sons participate in the Battle of Badr.[553]

---

[552] Bukhaari.
[553] Zurqaani (Vol.1 Pg.416).

NOTE: **13 of these martyrs were buried close to each other in Badr, which now lies along the highway between Madinah and Jeddah. It is only Hadhrat Ubaydah bin Haarith τ who had been buried in a place called Safraa. May Allaah be pleased with them all.**

The Battle of Uhud

The Battle at a Glance

The Battle of Uhud also occupies an important position in the history of Islaam. It was the second major battle in Islaam and contained a treasury of lessons to be learnt. The details of this battle are recorded in the books of history, Ahadeeth and the Qur'aan.

Uhud is the name of a mountain located approximately two miles south of Madinah. In the month of Shawwaal 3 A.H. (January 625), it became the scene of one of the most historic clashes between Islaam and Kufr.

Every home of the Mushrikeen in Makkah was enveloped in grief and humiliation because of the crushing loss that they had suffered in the Battle of Badr, when seventy of their sons had been killed and another seventy captured. The allies of the Quraysh were also suffering the same grief. It was because of these overwhelming emotions that the leader of the Quraysh **Abu Sufyaan took an oath that he would never take a bath or change his clothing until he took revenge from the Muslims for what had happened at Badr.**

The wailing of the widows in Makkah and the moving eulogies of youngsters like Ikramah, the son of Abu Jahal, created a mood of vengeance throughout Makkah. The Mushrikeen therefore vowed to regain their honour and to avenge the blood of every Mushrik killed in the battle. As a result of this, Abu Sufyaan, who was the most eminent of the leaders of the Quraysh, managed to rally an army of 3000 warriors to march against the Muslims in Madinah in an attempt to

completely annihilate Islaam. This army marched up to Mount Uhud, where they set up camp.

When the Muslims received intelligence of the Mushrikeen army, Rasulullaah ρ consulted with the senior Sahabah ψ about what course of action ought to be taken. Many of the elderly Sahabah ψ gave the opinion that there was no need to march out of Madinah to engage the Mushrikeen in combat. They felt that the Muslims should wait in Madinah and defend the city when the Mushrikeen arrive. In this manner, they believed, the Muslims would have the support and amenities of the city at their disposal and it would be too difficult for the Mushrikeen to attack the city.

However, many of the Sahabah ψ disapproved of this opinion and believed that the Muslims ought to march out of the city and face the Mushrikeen on the battlefield. This opinion was voiced especially by those Sahabah ψ who had not received the honour of fighting in the Battle of Badr. They were further supported in this opinion by the younger Sahabah ψ. Consequently, it was the opinion of the majority that the Muslims march out to Uhud to engage the enemy in battle.

Rasulullaah ρ remained silent and then left the gathering for a while. While he was away, the elder Sahabah ψ reprimanded the younger ones for proposing an opinion that contradicted the opinion of Rasulullaah ρ since this would force him to reconsider the situation.

Rasulullaah ρ then emerged from his room, clad in full battle dress. Seeing this, the younger Sahabah ψ expressed remorse and told Rasulullaah ρ that it would

be just as good to remain in Madinah. However, Rasulullaah ρ said, “It is unbecoming of a Nabi to remove his battledress until after the battle. Let us all proceed to the battlefield in the name of Allaah.” When they received the instruction, a thousand Mujaahideen left Madinah for Uhud.

The Muslims had hardly marched far when the hypocrite Abdullaah bin Ubay assembled his 300 men and decided to desert the Muslim army. They claimed to be protesting the fact that Rasulullaah ρ ignored the opinion of the seasoned seniors and adopted the opinion of the inexperienced youngsters. They therefore returned to Madinah with the excuse that their lives were being endangered unnecessarily. This was merely an excuse that the Munaafiqeen used to desert the Muslim army. In reality, they had schemed with the Mushrikeen to do just this in order to cause fear and weakness to creep into the ranks of the Mujaahideen. However, their scheme failed because the remaining 700 Muslims continued to march on to Uhud, giving their sincere and undeterred support to the Rasulullaah ρ.

Some Marvellous Incidents of Self-Sacrifice during the Battle of Uhud

As Rasulullaah ρ proceeded to Uhud with the band of devout Sahabah ψ, he inspected the army and sent back to Madinah some of the Sahabah ψ who were too young. When he saw Rasulullaah ρ doing this, Hadhrat Raafi bin Khudayj τ went to the rear of the army so that Rasulullaah ρ may not spot him and send him back on account of his tender age. There he stood on his tiptoes so that he may appear older than he actually was. This plan was fruitful and he passed for an elder person.

Another youngster by the name of Hadhrat Samurah bin Jundub τ was being sent back because of his young age when he stated to weep. He went to

Rasulullaah ρ and pleaded, “O Rasulullaah ρ! Raafi has been permitted to join the army when I am stronger than him and have floored him often in wrestling bouts.” Seeing his determination, Rasulullaah ρ permitted the two to wrestle and, true to his word, Hadhrat Samurah τ won the bout. He was therefore also permitted to march with the army.[554]

There was some indecision that crept into the Banu Salamah and Banu Haaritha tribes, which almost caused them to desert the army as well. However, the fervour and encouragement of the others soon won the day and they also held their courage to march on. This incident has been briefly referred to in the Qur'aan in verse 122 of Surah Aal Imraan.

Rasulullaah ρ arranged the battle formation of the Sahabah ψ in such a manner that Mount Uhud was at the rear of the army. Rasulullaah ρ also stationed a battalion of fifty crack archers under the command of Hadhrat Abdullaah bin Jubayr τ to guard a key pass between the hills. Their brief was to remain stationed at their post under all circumstances, regardless of whether the Muslims were winning the battle or losing. It has also been narrated that Rasulullaah ρ’s instruction to them was to remain at their posts even if they saw vultures eating the bodies of the Muslim soldiers.

When the two armies had been arranged and were facing each other, Rasulullaah ρ held a sword in his hand and announced, “Who will take this sword and fulfil its rights?” Many Sahabah ψ stretched out their hands to take the sword, but Rasulullaah ρ held it back. It was then that Hadhrat Abu Dujaanah τ asked, “O Rasulullaah ρ! What is the right of this sword?” Rasulullaah ρ replied, “The right of this sword is that it be use to fight the enemies of Allaah until it

---

[554] Tabari (Vol.3 Pg.12).

breaks.” Hadhrat Abu Dujaanah τ then said, “I shall take it and fulfil its right.” Rasulullaah ρ then handed it to him.[555]

Hadhrat Abu Dujaanah τ was an extremely courageous man. He tied a red headband around his head and strutted proudly towards the ranks of the Mushrikeen (to overawe them). **Seeing this, Rasulullaah ρ remarked, “Allaah detests this type of walking except in this situation (of Jihaad).”**

Hadhrat Abu Dujaanah τ tore through the ranks of the Mushrikeen and killed every one of them who fought him. As he proceeded, he found Hinda, the wife of Abu Sufyaan in his path, but immediately moved his sword away from her when he realised she was a woman. **Explaining his action, he said, “I did not want the sword of Rasulullaah ρ to be used to kill a defenceless woman.”**[556]

When the battle started in earnest, Hadhrat Hamzah τ fought with great courage and dispersed the enemy ranks. None could stop him as he tore through the enemy, killing anyone who dared to stand in his path. Every part of the battlefield he entered was soon emptied of the enemy, who suffered the wrath of Allaah brimming from his every sinew. An Abyssinian slave by the name of Wahshi bin Harb was closely watching Hadhrat Hamzah τ and waiting for an opportunity to slay the brave uncle of Rasulullaah ρ. Since he was unable to face Hadhrat Hamzah τ in combat, he stealthily hid behind a large boulder to wait for Hadhrat Hamzah τ to pass by. When Hadhrat Hamzah τ did pass by, Wahshi flung a spear at him from the back with such force that it went right through his body. Hadhrat Hamzah τ walked a few steps before eventually sipping from the goblet of martyrdom. *Innaa Lillaahi wa Innaa Ilayhi Raaji’oon*.

---

[555] Muslim, Ahmed.
[556] *Al Bidaayah wan Nihaayah* (Vol.4 Pg.16).

During the battle, Hadhrat Handhala τ faced Abu Sufyaan in combat. He was about to strike Abu Sufyaan a death blow when someone by the name of Shaddaad bin Aws struck Hadhrat Handhala τ, causing him to also meet martyrdom. **Rasulullaah ρ told the Sahabah ψ that he saw the angels bathing the body of Hadhrat Handhala τ after he was martyred.** When the Sahabah ψ carried his body off the battlefield, they noticed droplets of water on it. **(It is for this reason that Hadhrat Handhala τ received the title of *Ghaseelul Malaa'ikah* – one who was bathed by the angels)**[557]

The bravery with which the Sahabah ψ fought in this battle caused the Mushrikeen to panic and flee in desperation. The women who had joined them also fled to the foothills and the Muslims started to gather the booty.

A Fatal Mistake

When the archers stationed at the pass saw the others gathering the booty, most of them left their posts and headed for the battlefield to join them. **Their commander Hadhrat Abdullaah bin Jubayr τ did his best to stop them,** reminding them of Rasulullaah ρ's explicit orders not to leave their posts, but they did not heed, arguing that the orders only stood while the battle was taking place. With the notion that the battle was over, they left the pass in great haste. **Hadhrat Abdullaah bin Jubayr τ was left with only ten men to guard the pass.**

Khaalid bin Waleed was with the Mushrikeen at the time. As soon as he saw the pass unguarded, he immediately led a force through the pass to attack the Muslims from that direction and catch them by surprise. His force easily

---

[557] *Rowdhul Unf* (Vol.2 Pg.133).

managed to martyr the few Sahabah ψ still on guard and they raced through the pass, causing the Muslims on the battlefield to be caught completely unawares. This wreaked havoc amongst the Muslims and dispersed them completely.

The Rumour

Hadhrat Mus'ab bin Umayr τ was standing close to Rasulullaah ρ and carrying the flag of the Muslims when the enemy broke though. He managed to repulse the Mushrikeen with tremendous courage, but was soon martyred. Hadhrat Ali τ took up the flag after him and stood in defence of Rasulullaah ρ as the enemy attacked in all fury. **Since Hadhrat Mus'ab τ closely resembled Rasulullaah ρ, one of the enemy spread the rumour that Rasulullaah ρ had been martyred.** This rumour caused great panic and confusion amongst the Muslims and some became so shocked that they could not differentiate friend from foe. As a result of this utter shock, Hadhrat Yamaan τ, who was the father of Hadhrat Hudhayfah τ actually killed a Muslim in error.

However, there were many Sahabah ψ who stood their ground and remained resolute. Some of them said, "If Rasulullaah ρ has been martyred, of what use is life to us. Come! Let us fight to the death so that we can be reunited with him."

The historian Ibn Sa'd رحمه الله has written that during these crucial moments, there were only 14 Sahabah ψ with Rasulullaah ρ; seven from the Muhaajireen and seven from the Ansaar. Ibn Sa'd رحمه الله has recorded their names in his book.

"My Companion in Jannah"

A narration from Hadhrat Anas τ in Muslim[558] states that when the attacks of the Mushrikeen directly on Rasulullaah ρ grew intense, Rasulullaah ρ announced, "The person who wards off these Mushrikeen from me shall be my companion in Jannah." It was then that each of the seven Ansaar with Rasulullaah ρ repulsed the Mushrikeen and, one after the other, they were all martyred.

Amongst these Ansaar was Hadhrat Zaid bin Sakan τ. When he was fatally wounded in the attack, Rasulullaah ρ told the others to bring him close. The others brought him close to Rasulullaah ρ and it was as he rested his cheek on Rasulullaah ρ's leg that he breathed his last. May Allaah be pleased with all of them.[559]

The Blessed Teeth of Rasulullaah ρ are Martyred

It was during this time that Utba bin Abi Waqqaas, the brother of Hadhrat Sa'd bin Abi Waqqaas τ seized the opportunity to throw a rock at Rasulullaah ρ, cutting his lip and causing some of his teeth to break. Hadhrat Sa'd bin Abi Waqqaas τ said, "I had never before wanted to kill my brother Utba as much as I wanted to do so at that time."[560]

One of the heroes of Quraysh by the name of Abdullaah bin Qamya then attacked Rasulullaah ρ and, **when he struck Rasulullaah ρ's helmet, two of its links pierced into his cheek.** As he struck, he exclaimed:

خُذْها و انا ابْن الْقِمْيَه

[558] Vol.2 Pg.107
[559] Ibn Hishaam (Vol.2 Pg.84).
[560] *Fat'hul Baari* (Vol.7 Pg.281).

TRANSLATION: Take that! For I am the son of Qimya

To this, Rasulullaah ρ:

أَقْمَأَكَ اللّٰه

TRANSLATION: May Allaah humiliate and destroy you

It was not long afterwards that Ibn Qamya was attacked by a mountain goat, which repeatedly gored him with its horns until it ripped his body to bits.[561]

Another Mushrik by the name of Ibn Shihaab injured Rasulullaah ρ's forehead when he flung a rock. Hadhrat Maalik bin Sinaan τ, who was the father of Hadhrat Abu Sa'eed Khudri τ cleaned the wound by licking off the blood. When he did this, Rasulullaah ρ said to him, "The fire of Jahannam shall never touch you."[562]

The Bravery of Hadhrat Talha τ

The repeated attacks on Rasulullaah ρ caused him to fall into a ditch on the battlefield and he was helped up by Hadhrat Talha τ and Hadhrat Ali τ. On one occasion, Hadhrat Talha τ single-handedly carried Rasulullaah ρ to higher ground on his shoulders. Hadhrat Zubayr τ reports that during the battle he heard Rasulullaah ρ say that it was compulsory for Hadhrat Talha τ to be admitted into Jannah.

---

561 *Fat'hul Baari* (Vol.7 Pg.281).
562 Zurqaani (Vol.2 Pg.38).

Hadhrat Qais bin Abu Haazim τ says, “I saw that the arm Talha τ used to shield Rasulullaah ρ from the attacks of the Mushrikeen had become paralysed.”

Hadhrat Jaabir τ reports that as Hadhrat Talha τ used his hand to shield Rasulullaah ρ from the flaying swords of the Mushrikeen, he lost his fingers. **During the while that Hadhrat Talha τ defended Rasulullaah ρ, he sustained 35 to 39 wounds.**

Hadhrat Aa’isha رضي الله عنها reports that whenever her father Hadhrat Abu Bakr τ spoke of the Battle of Uhud, he would say, “That day belonged to Talha.”

The Valour of Hadhrat Sa’d τ and Hadhrat Abu Dujaanah τ

Hadhrat Sa’d bin Abi Waqqaas τ was a crack archer. During the Battle of Uhud, he fired over a thousand arrows. He stood in front of Rasulullaah ρ and, with his hands and chest he shielded Rasulullaah ρ against the arrows of the enemy. Rasulullaah ρ provided him with the arrows from his quiver from behind and, as he fired them, **Rasulullaah ρ would say, “Fire! May my parents be sacrificed for you!” Hadhrat Ali τ said that he had never heard Rasulullaah ρ say this to anyone apart from Hadhrat Sa’d bin Abi Waqqaas τ.**[563]

Hadhrat Abu Dujaanah τ was another Sahabi who used his back to shield Rasulullaah ρ against the arrows of the Mushrikeen. Despite the volley of arrows piercing him, he never moved an inch so as not to expose Rasulullaah ρ to any danger.

[563] Bukhaari, Hadith 581.

The Valour of Hadhrat Qataadah τ

Hadhrat Qataadah bin Nu'maan τ says, "I also stood in front of Rasulullaah ρ during the Battle of Uhud to shield him from the arrows of the Mushrikeen. The last arrow that the Mushrikeen fired at me pierced my eye and it actually fell out of its socket. Holding it in my hand, I showed it to Rasulullaah ρ, who made du'aa saying, 'O Allaah! Protect the face of Qataadah just as he protected the face of Your Nabi.' **Rasulullaah ρ then placed the eye back into its socket. By Allaah! Not only was my eye in perfect condition afterwards, but it was even better than it had even been."**[564]

The Martyrdom of Hadhrat Anas bin Nadhr τ

Hadhrat Anas τ reports that his uncle Hadhrat Anas bin Nadhr τ used to say to Rasulullaah ρ, "Since I did not have the opportunity to fight in the Battle of Badr, you shall see the valour I can display if Allaah gives me a chance." When the Muslims suffered a reverse during the Battle of Uhud, Hadhrat Anas bin Nadhr τ made du'aa to Allaah, saying, " O Allaah! I excuse myself from what the Muslims have done (by deserting the posts) as well as from that which the Mushrikeen have done." As he then proceeded towards the attacking enemy, he saw Hadhrat Sa'd bin Mu'aadh τ coming towards him. He cried out, "Where are you off to, O Sa'd? By Allaah! I smell the fragrance of Jannah emanating from Mount Uhud!" Saying this, he flung himself into the thick of the battle with sword in his hand and was eventually martyred as he continued to forge ahead. **When his body was seen afterwards, more than eighty arrow and sword wounds were counted.** May Allaah be pleased with him.[565]

A Revitalizing Announcement

---

[564] *Isaabah* (Vol.3 Pg.225).
[565] Bukhaari (Vol.1 Pg.579).

The main reason for the grief and confusion of the Muslims was the rumour that said Rasulullaah ρ had been martyred. When Hadhrat Ka'b bin Maalik τ saw that Rasulullaah ρ was alive and well, he immediately announced, "O Muslims! Hear the good news that Rasulullaah ρ is still with us." This single announcement caused all the scattered Sahabah ψ to regroup and assemble around Rasulullaah ρ like moths around a fire.

Ubay bin Khalaf was one of the Mushrikeen from Makkah who had specifically grown and strengthened his horse with the intention of using it to kill Rasulullaah ρ. He happened to approach Rasulullaah ρ at this time when the Muslims had regrouped. When one of the Sahabah ψ informed Rasulullaah ρ that Ubay had arrived, Rasulullaah ρ said, "Inshaa Allaah, I shall kill him myself." As Ubay came closer, Rasulullaah ρ took a spear from Hadhrat Haarith bin Simma τ and struck Ubay on the neck. He immediately started to bellow like a stricken bull and fled. "It is only a minor wound," his comrades told him, "why are you screaming so much?" However, he continued screaming until he reached a place called Sarif and died there.[566]

The Mushrikeen expressed their hatred for the Muslims by mutilating the bodies of the martyred Sahabah ψ and cutting off their noses, ears, limbs and removing their eyes. Even their women joined them in this act of cowardice. **Hindah, whose father Utba had been slain by Hadhrat Hamzah τ in the Battle of Badr cut open the body of Hadhrat Hamzah τ and removed his liver. She then chewed on it, but spat it out because she could not swallow it.** In her demented joy, she then gave her necklace to Wahshi for killing Hadhrat Hamzah τ.[567]

---

566 *Al Bidaayah wan Nihaayah* (Vol.4 Pg.35).
567 Zurqaani (Vol.2 Pg.44).

The Mushrikeen engaged in these acts of mutilation and desecration just before leaving the battlefield and returning to Makkah.

The Martyrdom of Hadhrat Sa'd bin Rabee τ

During the battle of Uhud, Rasulullaah ρ asked, "What has happened to Sa'd bin Rabee? I do not have any news about him." Hadhrat Zaid bin Thaabit τ was then sent to search for him and to convey to him the message that Rasulullaah ρ had conveyed greetings of Salaam to him and wanted to know how he was. When Hadhrat Zaid τ reached the place where the bodies of martyrs lay, he searched for Hadhrat Sa'd τ and found him lying there, about to breathe his last. **He had sustained more than seventy sword and arrow wounds.** Hadhrat Sa'd τ was glad to receive the greetings and message from Rasulullaah ρ and said, "Convey my Salaams to Rasulullaah ρ together with this message that I can smell the fragrance of Jannah. (Another narration adds that he also said, 'O Rasulullaah ρ! On my behalf, may Allaah grant you a reward greater than any reward Allaah has ever granted to a Nabi on behalf of any of his followers.) Convey another message to my Ansaar brothers that they will have no excuse before Allaah if the enemy succeeds in reaching Rasulullaah ρ whilst any of them has a breath of life within him." With these words, Hadhrat Sa'd τ breathed his last. May Allaah shower His mercy upon him.[568]

Hadhrat Ubay bin Ka'b τ, who was also present there, conveyed the message to Rasulullaah ρ, who said, "May Allaah shower his mercy upon him. He had remained a faithful well-wisher to Allaah and His Rasool ρ during his lifetime and also when he passed away."[569]

The Martyrdom of Hadhrat Hamzah τ

[568] Zurqaani (Vol.2 Pg.29).
[569] *Isti'aab* (Vol.2 Pg.35), as quoted in the marginal notes of *Isaabah*.

Rasulullaah ρ himself went to search for the body of his uncle Hadhrat Hamzah bin Abdul Muttalib τ and found it at the bottom of the valley. The body had been treated most ruthlessly by the Mushrikeen, who had torn his chest open and had also severed his ears and limbs. Tears flowed from Rasulullaah ρ's eyes as he witnessed this macabre scene. **He said, "May Allaah shower His mercy upon you, dear uncle! I always knew you to be an excellent man who maintained family ties. Had it not been for the grief of Safiyya (your sister), I would have left your body as it is so that the wild animals and birds could eat it and you could rise with great dignity and splendour from their bellies on the Day of Qiyaamah."**

It was also as he stood there that Rasulullaah ρ said, "By Allaah! If Allaah gave me power over the Kuffaar, I would mutilate the bodies of seventy of them in lieu of what they have done to you." Rasulullaah ρ had hardly sat down on the spot when verse 126 of Surah Nahl was revealed to forbid him from carrying out such an act.[570]

A narration of Tabraani states that Rasulullaah ρ addressed Hadhrat Hamzah τ has *Sayyidush Shuhadaa* (The Chief of Martyrs, meaning that he will lead all the martyrs on the Day of Qiyaamah).

The Martyrdom of Hadhrat Abdullaah bin Jahash τ

It was just prior to the Battle Uhud that Hadhrat Abdullaah bin Jahash τ said to Hadhrat Sa'd bin Abi Waqqaas τ, "Come, O Sa'd. Let us pray together. Let each one of us make du'aa to Allaah for his aspiration as the other one says '*Aameen'* to it."

---

[570] *Mustadrak* of Haakim (Vol.3 Pg.197).

Hadhrat Sa’d τ agreed and the two stepped aside to make du’aa. Hadhrat Sa’d τ was the first to make du’aa, saying, “O Allaah! When we step into the battle, let me face a very strong and fierce enemy. Let him attack me with all his might and let me repulse him with all my strength. Then, O Allaah, let me be triumphant and kill him for your sake and have his possessions as booty.” Hadhrat Abdullaah τ said “Aameen” to this.

Hadhrat Abdullaah τ then started his du’aa, saying, “O Allaah! Let me face one of the fiercest fighters from the enemy who will attack me with all his might. Let me also attack him with all my strength only for Your sake, but allow him to gain the upper hand and kill me. He may then cut off my nose and ears from my body, so that when I appear before You on the Day of Qiyaamah, You may ask me, 'How did you lose your nose and ears, O Abdullaah?’ I will then be able to reply that they were lost in the way of Allaah and Rasulullaah ρ.’ You will then say, ‘True, O Abdullaah! These were indeed lost in My way.’” Hadhrat Sa’d τ said “Aameen”

When the battle raged the following day, both of the Sahabah ψ saw their du’aas answered exactly as they had asked. Hadhrat Sa’d τ later found the martyred body of Hadhrat Abdullaah τ with his ears, nose and eyes cut out. He said, “Abdullaah's du’aa was much better than mine.”[571]

It was after this incident that Hadhrat Abdullaah bin Jahash τ was known as *Mujadda Fillaah* (The One who was Mutilated for the Sake of Allaah).[572]

[571] *Mustadrak* of Haakim (Vol.3 Pg.200).
[572] *Isaabah* (Vol.2 Pg.287).

The Martyrdom of Hadhrat Abdullaah bin Amr bin Hiraam τ

Hadhrat Abdullaah bin Amr bin Hiraam τ was the father of Hadhrat Jaabir τ. Hadhrat Jaabir τ reports, "After the Mushrikeen martyred my father in the battle, they mutilated his body. When the body was brought to Rasulullaah ρ, I attempted to lift the sheet to see his face, but the Sahabah ψ prevented me. When I tried to see it a second time, they stopped me again, but Rasulullaah ρ permitted me. **My aunt Faatimah bint Amr wept bitterly when she saw the body, but Rasulullaah ρ consoled her by saying,** 'There is no need to weep because the angels are shading him all the time.'" Rasulullaah ρ meant that the occasion is not one for grieving, but for rejoicing since the martyrs are being honoured by the angels.

Hadhrat Jaabir τ reports further that Rasulullaah ρ asked him, "O Jaabir! Why do I see you depressed so often?" He replied, "My father was martyred in the Battle of Uhud, leaving behind a large family and a substantial amount of debts. He did not even own any land that could be used to pay for expenses. It is the worry of all of this that depresses me." "Should I not give you some good news?" Rasulullaah ρ asked him. "Please do," Hadhrat Jaabir τ replied. Rasulullaah ρ then told him, **"Allaah does not speak face to face with anyone, but it was different for your father.** After he was martyred, Allaah spoke to him directly and asked, 'Do tell me what it is that you desire most, dear servant.' Your father's reply was, 'O Allaah! Grant me life again so that I may have the opportunity to be martyred yet again.' Allaah then told him that it could not be because it has been decreed that none shall return to the world after death."[573]

The Martyrdom of Hadhrat Amr bin Jamooh τ

[573] *Fat'hul Baari* (Vol.2 Pg.25).

Hadhrat Amr bin Jamooh τ was married to the paternal aunt of Hadhrat Jaabir τ. He was crippled in one leg and therefore unable to participate in any military expeditions. His four sons had accompanied Rasulullaah ρ on all the expeditions and were leaving for the Battle of Uhud when Hadhrat Amr τ expressed to them that he wanted to join them. Although his sons explained to him that the Qur'aan excused people like him from participating, he was adamant to join because he had grown impatient in his yearning for martyrdom.

Limping to Rasulullaah ρ, Hadhrat Amr τ declared, “O Rasulullaah ρ! My sons are preventing me from fighting by your side in Jihaad, but I swear by Allaah that I wish to walk in Jannah with this crippled leg.” Rasulullaah ρ first reiterated to him that he was not compelled to fight in Jihaad and then said to his sons, “There is no harm in permitting him to join because Allaah may bless him with martyrdom.”[574] When he heard this, Hadhrat Amr τ immediately returned home to make preparations for the expedition. As they approached Uhud, he turned towards the Qibla and made du’aa, saying, “O Allaah! Bless me with martyrdom and do not return me to my family.”

He then fought as best as he could in the path of Allaah until he drank from the cup of martyrdom, thereby fulfilling his wish.

A Miracle

Apart from Hadhrat Amr bin Jamooh τ, his son Khallaad τ and his brother in law Abdullaah bin Amr τ were also martyred. The wife of Hadhrat Amr τ was a lady named Hindah bint Amr رضي الله عنها. She says, “After the battle, I proceeded to load the bodies of my husband Amr, my son Khallaad and my brother Abdullaah on a camel to take the bodies into Madinah to be buried. However, whenever I tried

[574] Ibn Hishaam (Vol.2 Pg.88).

to turn the camel towards Madinah, it went in the opposite direction. Upon mentioning this to Rasulullaah ρ, he asked, ‘Did Amr make any du’aa when he left?’ I informed Rasulullaah ρ that he had prayed, ‘O Allaah! Bless me with martyrdom and do not return me to my family’.

“That is why the camel does not want to return to Madinah,” Rasulullaah ρ said. He then added, “I swear by the Being Who controls my life that there are some of you whose oaths Allaah will Himself fulfil. Amongst such people was Amr bin Jamooh. Without doubt, I have seen him walking in Jannah with his crippled leg.”

Rasulullaah ρ then advised his wife to bury him at the foot of Mount Uhud.

The Martyrdom of Hadhrat Khaythama τ

Hadhrat Khaythama τ was the father of Hadhrat Sa’d bin Khaythama τ, who was martyred in the Battle of Badr. When preparations were being made for the Battle of Uhud, Hadhrat Khaythama τ approached Rasulullaah ρ and said, “O Rasulullaah ρ! On the occasion of the Battle of Badr, my son Sa’d and I drew lots to determine which one of us would accompany you to the battle while the other remained behind to care for the family. His name was drawn and he proceeded to be blessed with the honour of martyrdom. O Rasulullaah ρ! I had been keen to be blessed with the good fortune of martyrdom, but needed to stay behind. O Rasulullaah ρ! Last night I saw my son Sa’d in a dream. He was looking extremely well and handsome as he strolled through the gardens of Jannah. He said to me, ‘Dear father! Do come here as well so that we may be together.’ O Rasulullaah ρ! I am eager to be rejoined with my son. I am now old and my bones have grown weak. Please pray that I am martyred because I truly wish to meet my Rabb.”

Rasulullaah ρ prayed for Hadhrat Khaythama τ, who then fought valiantly in the battle until he was blessed with his wish.[575]

The Martyrdom of Hadhrat Amr bin Thaabit τ

Hadhrat Amr bin Thaabit τ was better known as Usayram. He had been a staunch opponent of Islaam, but the fervour to accept Islaam overcame him suddenly when the Battle of Uhud took place. When this happened, he immediately joined the battle and fought with great heroism until he was fatally wounded. It was then that someone asked him whether he had fought for the love of Islaam or for the love of his people. Hadhrat Usayram τ replied, "When the aspiration for Islaam overcame me, I first brought Imaan on Allaah and His Rasool ρ. Thereafter, I immediately took up my sword and proceeded to the battlefield of Uhud, where I fought until I was wounded." He had just said this much, when he breathed his last and left this world.

When Rasulullaah ρ was informed about this, Rasulullaah ρ gave the glad tidings that Hadhrat Usayram τ was destined for Jannah. **Hadhrat Abu Hurayrah τ used to often ask, "Who was it that reached Jannah without performing even a single salaah?" Such a man was Hadhrat Usayram τ.**[576]

The Battle of Uhud in the Qur'aan

The historian Ibn Is'haaq رحمه الله has stated that approximately sixty verses of Surah Aal Imraan discuss the Battle of Uhud. **When Hadhrat Abdur Rahmaan bin Awf τ was asked to give an eyewitness account of the Battle of Uhud, he said, "Read the 120 verses of Surah Aal Imraan and you will know the entire story."**[577]

575 *Zaadul Ma'aad* (Vol.2 Pg.96).
576 *Isaabah*.
577 *Fat'hul Baari* (Vol. Pg.).

The verses of the Qur'aan eloquently describe:

- The preparation for the Battle of Uhud
- The deserting of the Munaafiqeen to discourage the Muslims
- The initial victory of the Muslims
- The fatal error that some Muslims made, which caused the tide of the battle to turn
- The panic that gripped the Muslims, which led to the martyrdom of so many of them
- The subsequent help from Allaah, which settled the Muslims and restored calm

In the Words of the Qur'aan

Verses 121-123 of Surah Aal Imraan state:

وَ اِذْ غَدَوْتَ مِنْ اَهْلِكَ تُبَوِّئُ الْمُؤْمِنِيْنَ مَقَاعِدَ لِلْقِتَالِ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ (١٢١)ۙ اِذْ هَمَّتْ طَّآئِفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ وَاللّٰهُ وَلِيُّهُمَا ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ (١٢٢) وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّاَنْتُمْ اَذِلَّةٌ ۚ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ (١٢٣)

TRANSLATION: *(O Muhammad ε! Remember the time during the Battle of Uhud)* **When you set out from your family** *(from Madinah)* **in the morning to station the Mu'mineen at their positions for battle. Allaah is All Hearing, All Knowing. When two groups from you** *(the Banu Haaritha and Banu Salamah tribes)* **were on the verge of losing courage** *(and deserting the Muslims)*. *(However)* **Allaah is their Protecting Friend** *(Allaah kept them steadfast and they stayed on to fight with the Muslim army)*. **In Allaah alone should the Mu'mineen rely. Allaah had undoubtedly assisted you** *(Muslims)* **at Badr when you were in a weak position** *(with a smaller army and few weapons)*. **So fear Allaah to express gratitude to Him.**

Verses 139-155 of Surah Aal Imraan state:

وَلَا تَہِنُوۡا وَلَا تَحۡزَنُوۡا وَاَنۡتُمُ الۡاَعۡلَوۡنَ اِنۡ کُنۡتُمۡ مُّؤۡمِنِیۡنَ (۱۳۹) اِنۡ یَّمۡسَسۡکُمۡ قَرۡحٌ فَقَدۡ مَسَّ الۡقَوۡمَ قَرۡحٌ مِّثۡلُہٗ ؕ
وَتِلۡکَ الۡاَیَّامُ نُدَاوِلُہَا بَیۡنَ النَّاسِ ۚ وَلِیَعۡلَمَ اللّٰہُ الَّذِیۡنَ اٰمَنُوۡا وَیَتَّخِذَ مِنۡکُمۡ شُہَدَآءَ ؕ وَاللّٰہُ لَا یُحِبُّ الظّٰلِمِیۡنَ (۱۴۰)ۙ
وَ لِیُمَحِّصَ اللّٰہُ الَّذِیۡنَ اٰمَنُوۡا وَ یَمۡحَقَ الۡکٰفِرِیۡنَ (۱۴۱) اَمۡ حَسِبۡتُمۡ اَنۡ تَدۡخُلُوا الۡجَنَّۃَ وَلَمَّا یَعۡلَمِ اللّٰہُ الَّذِیۡنَ جٰہَدُوۡا
مِنۡکُمۡ وَیَعۡلَمَ الصّٰبِرِیۡنَ (۱۴۲) وَلَقَدۡ کُنۡتُمۡ تَمَنَّوۡنَ الۡمَوۡتَ مِنۡ قَبۡلِ اَنۡ تَلۡقَوۡہُ ۪ فَقَدۡ رَاَیۡتُمُوۡہُ وَاَنۡتُمۡ تَنۡظُرُوۡنَ (۱۴۳)٪
وَمَا مُحَمَّدٌ اِلَّا رَسُوۡلٌ ۚ قَدۡ خَلَتۡ مِنۡ قَبۡلِہِ الرُّسُلُ ؕ اَفَا۠ئِنۡ مَّاتَ اَوۡ قُتِلَ انۡقَلَبۡتُمۡ عَلٰۤی اَعۡقَابِکُمۡ ؕ وَمَنۡ یَّنۡقَلِبۡ عَلٰی
عَقِبَیۡہِ فَلَنۡ یَّضُرَّ اللّٰہَ شَیۡئًا ؕ وَسَیَجۡزِی اللّٰہُ الشّٰکِرِیۡنَ (۱۴۴) وَمَا کَانَ لِنَفۡسٍ اَنۡ تَمُوۡتَ اِلَّا بِاِذۡنِ اللّٰہِ کِتٰبًا مُّؤَجَّلًا ؕ
وَمَنۡ یُّرِدۡ ثَوَابَ الدُّنۡیَا نُؤۡتِہٖ مِنۡہَا ۚ وَمَنۡ یُّرِدۡ ثَوَابَ الۡاٰخِرَۃِ نُؤۡتِہٖ مِنۡہَا ؕ وَسَنَجۡزِی الشّٰکِرِیۡنَ (۱۴۵) وَکَاَیِّنۡ مِّنۡ
نَّبِیٍّ قٰتَلَ ۙ مَعَہٗ رِبِّیُّوۡنَ کَثِیۡرٌ ۚ فَمَا وَہَنُوۡا لِمَاۤ اَصَابَہُمۡ فِیۡ سَبِیۡلِ اللّٰہِ وَمَا ضَعُفُوۡا وَمَا اسۡتَکَانُوۡا ؕ وَاللّٰہُ یُحِبُّ
الصّٰبِرِیۡنَ (۱۴۶) وَمَا کَانَ قَوۡلَہُمۡ اِلَّاۤ اَنۡ قَالُوۡا رَبَّنَا اغۡفِرۡ لَنَا ذُنُوۡبَنَا وَ اِسۡرَافَنَا فِیۡۤ اَمۡرِنَا وَثَبِّتۡ اَقۡدَامَنَا وَانۡصُرۡنَا
عَلَی الۡقَوۡمِ الۡکٰفِرِیۡنَ (۱۴۷) فَاٰتٰىہُمُ اللّٰہُ ثَوَابَ الدُّنۡیَا وَحُسۡنَ ثَوَابِ الۡاٰخِرَۃِ ؕ وَاللّٰہُ یُحِبُّ الۡمُحۡسِنِیۡنَ (۱۴۸)٪ یٰۤاَیُّہَا
الَّذِیۡنَ اٰمَنُوۡۤا اِنۡ تُطِیۡعُوا الَّذِیۡنَ کَفَرُوۡا یَرُدُّوۡکُمۡ عَلٰۤی اَعۡقَابِکُمۡ فَتَنۡقَلِبُوۡا خٰسِرِیۡنَ (۱۴۹) بَلِ اللّٰہُ مَوۡلٰىکُمۡ ۚ وَہُوَ خَیۡرُ
النّٰصِرِیۡنَ (۱۵۰) سَنُلۡقِیۡ فِیۡ قُلُوۡبِ الَّذِیۡنَ کَفَرُوا الرُّعۡبَ بِمَاۤ اَشۡرَکُوۡا بِاللّٰہِ مَا لَمۡ یُنَزِّلۡ بِہٖ سُلۡطٰنًا ۚ وَمَاۡوٰىہُمُ
النَّارُ ؕ وَبِئۡسَ مَثۡوَی الظّٰلِمِیۡنَ (۱۵۱) وَلَقَدۡ صَدَقَکُمُ اللّٰہُ وَعۡدَہٗۤ اِذۡ تَحُسُّوۡنَہُمۡ بِاِذۡنِہٖ ۚ حَتّٰۤی اِذَا فَشِلۡتُمۡ وَتَنَازَعۡتُمۡ فِی
الۡاَمۡرِ وَعَصَیۡتُمۡ مِّنۡۢ بَعۡدِ مَاۤ اَرٰىکُمۡ مَّا تُحِبُّوۡنَ ؕ مِنۡکُمۡ مَّنۡ یُّرِیۡدُ الدُّنۡیَا وَمِنۡکُمۡ مَّنۡ یُّرِیۡدُ الۡاٰخِرَۃَ ۚ ثُمَّ صَرَفَکُمۡ عَنۡہُمۡ
لِیَبۡتَلِیَکُمۡ ۚ وَلَقَدۡ عَفَا عَنۡکُمۡ ؕ وَاللّٰہُ ذُوۡ فَضۡلٍ عَلَی الۡمُؤۡمِنِیۡنَ (۱۵۲) اِذۡ تُصۡعِدُوۡنَ وَلَا تَلۡوٗنَ عَلٰۤی اَحَدٍ وَّ الرَّسُوۡلُ
یَدۡعُوۡکُمۡ فِیۡۤ اُخۡرٰىکُمۡ فَاَثَابَکُمۡ غَمًّۢا بِغَمٍّ لِّکَیۡلَا تَحۡزَنُوۡا عَلٰی مَا فَاتَکُمۡ وَلَا مَاۤ اَصَابَکُمۡ ؕ وَاللّٰہُ خَبِیۡرٌۢ بِمَا تَعۡمَلُوۡنَ
(۱۵۳) ثُمَّ اَنۡزَلَ عَلَیۡکُمۡ مِّنۡۢ بَعۡدِ الۡغَمِّ اَمَنَۃً نُّعَاسًا یَّغۡشٰی طَآئِفَۃً مِّنۡکُمۡ ۙ وَطَآئِفَۃٌ قَدۡ اَہَمَّتۡہُمۡ اَنۡفُسُہُمۡ یَظُنُّوۡنَ بِاللّٰہِ غَیۡرَ
الۡحَقِّ ظَنَّ الۡجَاہِلِیَّۃِ ؕ یَقُوۡلُوۡنَ ہَلۡ لَّنَا مِنَ الۡاَمۡرِ مِنۡ شَیۡءٍ ؕ قُلۡ اِنَّ الۡاَمۡرَ کُلَّہٗ لِلّٰہِ ؕ یُخۡفُوۡنَ فِیۡۤ اَنۡفُسِہِمۡ مَّا لَا یُبۡدُوۡنَ
لَکَ ؕ یَقُوۡلُوۡنَ لَوۡ کَانَ لَنَا مِنَ الۡاَمۡرِ شَیۡءٌ مَّا قُتِلۡنَا ہٰہُنَا ؕ قُلۡ لَّوۡ کُنۡتُمۡ فِیۡ بُیُوۡتِکُمۡ لَبَرَزَ الَّذِیۡنَ کُتِبَ عَلَیۡہِمُ الۡقَتۡلُ اِلٰی
مَضَاجِعِہِمۡ ۚ وَلِیَبۡتَلِیَ اللّٰہُ مَا فِیۡ صُدُوۡرِکُمۡ وَلِیُمَحِّصَ مَا فِیۡ قُلُوۡبِکُمۡ ؕ وَاللّٰہُ عَلِیۡمٌۢ بِذَاتِ الصُّدُوۡرِ (۱۵۴) اِنَّ الَّذِیۡنَ
تَوَلَّوۡا مِنۡکُمۡ یَوۡمَ الۡتَقَی الۡجَمۡعٰنِ ۙ اِنَّمَا اسۡتَزَلَّہُمُ الشَّیۡطٰنُ بِبَعۡضِ مَا کَسَبُوۡا ۚ وَلَقَدۡ عَفَا اللّٰہُ عَنۡہُمۡ ؕ اِنَّ اللّٰہَ غَفُوۡرٌ حَلِیۡمٌ
(۱۵۵)٪

TRANSLATION: Do not be weak *(or lose courage against your enemies)* **and do not grieve** *(over your losses)* **for you shall be elevated** *(triumphant and in a superior position over your enemies)* **if you are** *(true)* **Mu'mineen** *(steadfast in Imaan, obeying Rasulullaah ρ and having full conviction)*. **If you have been injured** *(in battle)*, **then** *(bear in mind that)* **definitely the enemy have also been injured in the same way. These are the days that We cause to alternate between people** *(when each party has days of victory and days of defeat)*, **so that Allaah may** *(make*

people) **know those who have** *(true)* **Imaan** *(and are not hypocrites)* **and so that He may make martyrs among you** *(When Muslims are killed in battle, they are given the great opportunity of receiving the honour of martyrdom)*. **Allaah does not like the oppressors** *(especially those who abandon the Muslims at the time of battle)*. *(Referring to the Battle of Uhud, Allaah say that He alternates victory and defeat between nations)* **So that Allaah may purify the Mu'mineen** *(from their sins through suffering defeat)* **and destroy the Kaafiroon** *(when the Muslims defeat them)*. **Do you think that you will enter Jannah** *(by mere comfort and relaxation)* **when Allaah has not yet** *(made)* **known** *(to people)* **those of you who exert themselves** *(in Jihaad, experiencing difficulty and hardship)* **and those who exercise sabr?** *(Those who sincerely exert themselves for Islaam and those who exercise sabr become deserving of Jannah because of their efforts. Such acts qualify them for entry into Jannah.) (The Muslims who did not participate in the Battle of Badr were eagerly awaiting another battle so that they may have the opportunity to become martyrs. With reference to this, Allaah says,)* **Indeed you used to wish for death** *(martyrdom)* **before meeting with it. Now you have seen it** *(death)* **before your own eyes** *(during the Battle of Uhud)*. *(Rasulullaah ρ said that one should not pray to meet the enemy in battle, but should remain steadfast when the occasion of battle arises.) (When the Mushrikeen spread the rumour during the Battle of Uhud that Rasulullaah ρ had been killed, Allaah responded by saying,)* **Muhammad ε is but a Rasool** *(of Allaah)*. **Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)*? **He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)*. **Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)*. **A person shall die only by the command of Allaah;** *(at a time that is)* **recorded** *(in the Lowhul Mahfoodh)*, **fixed** *(and therefore can neither be postponed nor delayed)*. **Whoever desires the reward of this world, We shall give him from it** *(he will get only what has already been destined for him and receive nothing in the Aakhirah)*. **Whoever desires the reward of the Aakhirah, We shall grant him from it** *(together with what is destined for him to have in this world)*. **We will soon reward the thankful ones. Many were the prophets with whom large numbers of righteous** *(pious, religious)* **men fought. They never lost courage with all** *(the hardship and difficult)* **that afflicted them in the path of Allaah** *(even though they were hurt, faced enormous difficulties and their prophets were killed)*, **neither did they weaken** *(in Imaan)* **or become helpless** *(they never gave up)*. **Allaah loves the steadfast ones. Their only cry** *(when faced with difficulties)* **was that they would say, "O our Rabb, forgive us our sins and our transgressions** *(shortcomings)* **in our affairs** *(because of which we are suffering)*. **Keep our feet firm** *(so that we remain committed to our Creator)* **and help us against the nation of Kaafiroon." So** *(in response to their prayers and patience)* **Allaah granted them the reward of this world** *(His assistance, honour and victory over their enemies)* **and an excellent reward in the Aakhirah. Allaah loves those who do good** *(and will reward them)*. **O you who have Imaan! If you obey the Kuffaar** *(take their advice)*, **they will turn you back on your heels** *(turn you away from Islaam)*, **causing you to return as losers** *(in both worlds)*. **Nevertheless, Allaah is your** *(only)* **Protecting Friend and He is the best of helpers** *(you should therefore obey Him instead of them)*. **We shall soon cast fear into the hearts of the Kuffaar because they ascribe partners to Allaah** *(an act)* **for which no justification has been revealed. Their abode** *(in the Aakhirah)* **is the Fire** *(of Jahannam)*, **and it** *(Jahannam)* **is indeed an evil abode for the oppressors** *(the wrongdoers)*. **Most assuredly Allaah fulfilled His promise to** *(assist)* **you** *(Muslims)* **when you killed them** *(the Mushrikeen)* **with His permission** *(So you continued to gain the upper hand in the*

Battle of Uhud because of Allaah's assistance) **until** *(the time came when)* **you** *(some of the Sahabah ψ ordered to guard a mountain pass)* **lost courage, disputed about the order** *(to guard the pass)* **and disobeyed** *(the order to guard the pass regardless of what happens)* **after you were shown what you liked** *(after you saw the other Muslims gathering the booty. When this happened, Allaah's assistance was withdrawn)*. **Some of you sought the world** *(the booty)* **while some of you sought the Aakhirah** *(choosing to remain posted at the pass and giving their lives defending it)*. **Then Allaah turned you away from them** *(gave you an excuse to turn away from fighting the Mushrikeen, causing you to desert your posts at the pass)* **to test you** *(to test who will obey orders and remain on duty and who will not)*. **Undoubtedly He** *(Allaah)* **has already pardoned you and verily Allaah is Most Kind towards the Mu'mineen.** *(Since Allaah had forgiven the Sahabah ψ for this, it is not permissible for anyone to criticise them for it.) (Remember the time)* **When you were rushing away** *(from the battlefield in confusion because the Kuffaar were gaining the upper hand)*, **not turning back for anyone as the Rasool ρ was calling to you from behind** *(calling to you from the battlefield to regroup around him)*. **Then He** *(Allaah)* **substituted** *(replaced your)* **one distress** *(of facing defeat)* **with another** *(the rumour that Rasulullaah ρ was killed)* **so that you may neither grieve over that which you missed** *(the booty)* **nor over that which afflicted you** *(the pain and defeat)*. *(Being afflicted by distress several times hardens one to it so that the hardship becomes easier each time.)* **Allaah Knows well what you do. Then, after the distress, Allaah sent serenity** *(peace)* **down on you,** *(in the form of)* **a light sleep that overcame a party of you while another party** *(the hypocrites)*, **concerned with themselves** *(concerned only with their own safety)*, **thought of Allaah what was untrue, a thought of ignorance** *(they believed that Allaah would not assist Rasulullaah ρ)*. *(Upset that their opinion to defend Madinah from within the city instead of marching to Uhud was not accepted)* **They** *(the hypocrites)* **said, "Do we** *(not)* **have any say in affairs** *(in the course of action)***?" Tell them, "Every matter rests with Allaah** *(everything happens as Allaah wills)* **!" They** *(the hypocrites)* **hide in their souls what they do not disclose to you** *(they hide their hatred for the Muslims and their kufr)*. **They say, "If we had any say in the matter** *(if our opinion was taken)* **we would not be killed here** *(at Uhud)* **!" Tell them, "Even if you were in your homes, those who were destined to be killed would have emerged towards their resting places** *(the places where they are destined to die because whatever Allaah decrees must come to pass)*.**"** *(All this took place at Uhud)* **So that Allaah may test what** *(sincerity or hypocrisy)* **is within your hearts and purify that** *(incorrect conviction)* **which is within** *(or which may enter)* **your hearts. Allaah knows what is within the hearts.** *(Although Allaah knows what hearts conceal, He exposes it to people through trials and tests in this world.)* **Those of you who fled on the day when the two masses** *(the Muslim and Mushrik armies)* **clashed** *(at Uhud)* **were caused to falter by Shaytaan because of some of the actions that they carried out** *(disobeying the order of Rasulullaah ρ)*. **Without doubt Allaah has forgiven them** *(the Sahabah ψ. Therefore none has the right to criticise them)*. **Surely Allaah is Most Forgiving, Most Forbearing.**

Lessons and Conclusions

Extreme Clemency

It has already been mentioned that when the Battle of Uhud started in earnest, Hadhrat Hamzah τ fought with great courage and dispersed the enemy ranks. None could stop him as he tore through the enemy, killing anyone who dared to stand in his path. The Abyssinian slave of Jubayr bin Mut'im by the name of Wahshi bin Harb was closely watching Hadhrat Hamzah τ and waiting for an opportunity to slay him so that he could please his master and win his freedom. Since he was unable to face Hadhrat Hamzah τ in combat, he hid in ambush for Hadhrat Hamzah τ. When Hadhrat Hamzah τ did pass by, Wahshi flung a spear at him from the back with such force that it tore right through his body. Hadhrat Hamzah τ walked a few steps before eventually succumbing to martyrdom.

When the Muslims conquered Makkah in the year 8 A.H., Wahshi arrived in Madinah with a delegation from Taa'if to accept Islaam. The Sahabah ψ informed Rasulullaah ρ that his uncle's murderer had arrived, but Rasulullaah ρ told them to leave him alone because a single person becoming a Muslim was dearer to him than killing a thousand Kuffaar.

When Wahshi came forward, Rasulullaah ρ asked him the details of what had happened with him and Hadhrat Hamzah τ. With much remorse and embarrassment, Wahshi recounted the incident, which caused tears to flow from the eyes of Rasulullaah ρ. Rasulullaah ρ then accepted the pledge of Islaam from Wahshi, but asked him not to sit in front of him because seeing him refreshed the grief he felt for his uncle.

Throughout the lifetime of Rasulullaah ρ, Hadhrat Wahshi τ respected the wish of Rasulullaah ρ and always sat behind him. At the same time, he was always looking for an opportunity to redress the wrong he had committed. His chance finally came after the demise of Rasulullaah ρ when Musaylama The Liar claimed to be a Nabi. In the battle against Musaylama and his forces, Hadhrat Wahshi τ used his spear once again to rid the world of this great liar. **Thereafter, he would say, "As a Kaafir I killed the best of people and then as a Muslim I killed the worst of people."**[578] In this manner, he managed to pacify his conscience.

The Slogan of Shirk and the Slogan of Islaam

When the Battle of Uhud drew to an end, Abu Sufyaan called out a slogan in commemoration of their idol when he shouted, "Hubal be glorified! Hubal be glorified!"

In response to this, Rasulullaah ρ instructed Hadhrat Umar τ to shout, "Allaah is Loftier and more Honoured!"

Abu Sufyaan then shouted, "We have Uzza, while you do not have any Uzza!"

Rasulullaah ρ instructed Hadhrat Umar τ to reply by saying, **"Allaah is our *Mowla* (Protecting Friend), while you have no *Mowla*. Allaah is the Best *Mowla* and the Best Helper."**

---

[578] *Fat'hul Baari* (Vol.7 Pg.284).

A Martyr for his Nation

During the Battle of Uhud there was a man by the name of Qazmaan who displayed tremendous courage and valour as he fought against the Mushrikeen, single-handedly killing seven or eight of them. Eventually he was seriously wounded and brought back home. As the people congratulated him for his bravery, he remarked, “What are you congratulating me for? I fought only for my nation.”

When Rasulullaah ρ was informed of this, Rasulullaah ρ said, “After all, he is from amongst those destined for Jahannam.” It was later reported to Rasulullaah ρ that Qazmaan was unable to bear the pain of the wound and committed suicide. **To this, Rasulullaah ρ remarked, “Indeed, Allaah assists this Deen even through the agency of sinners.”**[579]

The Highest Authority

Hadhrat Anas τ reports that as Rasulullaah ρ wiped the blood from his face during the battle, he said, “How can a nation be successful when they cause the face of their Nabi to bleed when he is calling them towards their Rabb?”[580]

A narration of Bukhaari states that when Rasulullaah ρ cursed Safwaan bin Umayyah, Suhayl bin Amr and Haarith bin Hishaam, Allaah revealed the verse, “**You have no choice in the matter** *(of punishing the Mushrikeen. Only Allaah decides if and when people ought to be punished)*. *(If Allaah wills,)* **He shall grant them the ability to repent** *(and become Muslims)* **or He may punish them** *(if He chooses not to guide them to Islaam)*, **for they**

---

[579] *Umdatul Qaari* (Vol.6 Pg.631).
[580] Tirmidhi, Nasa'ee.

are indeed oppressors *(oppressing themselves by not becoming Muslims)*"[581]. Haafidh Asqalaani رحمه الله writes that all three of these men accepted Islaam after the conquest of Makkah.

The above verse makes it clear that when even the closest of Allaah's servants like Rasulullaah ρ cannot alter the decision of Allaah, how can any saint or Wali change Allaah's decree? Allaah is the One and Independent, Who needs no partner.

The Shrouding and Burial of the Martyrs of the Battle of Uhud

Seventy Sahabah ψ were martyred during the Battle of Uhud, the majority of them being from amongst the Ansaar of Madinah. These men therefore offered the ultimate proof of their love and loyalty towards the Muslims, Islaam, Rasulullaah ρ and Allaah. However, the Muslims were suffering such poverty that they could all not afford adequate shrouding for the martyrs.

Hadhrat Mus'ab bin Umayr τ belonged to a wealthy family, who ostracised him after he became a Muslim. When he was martyred in the Battle of Uhud, the sheet he was to be shrouded in was too short to cover his entire body. If his head was covered, his feet would be exposed and if his feet were covered, his head would be exposed. When Rasulullaah ρ was informed of this, he instructed that the head be covered with the sheet and the feet be covered with *Idhkhir* grass.[582]

[581] Surah Aal Imraan, verse 128.
[582] Bukhaari.

The same happened with the shroud of Hadhrat Hamzah τ. In fact, there were some Sahabah ψ who had no shroud at all to cover them and had to be shrouded in the shrouds of other martyrs.

The martyrs were then buried two or three in a grave, with the ones knowing more Qur'aan being buried closest to the Qibla. Rasulullaah ρ announced that he would be the witness to testify in favour of all the martyrs. **All of them were buried according the Sunnah rites of martyrs, which was without being bathed and in the same blood-soiled clothing.**[583]

When some Sahabah ψ intended to take the martyrs of their kin to be buried in Madinah, Rasulullaah ρ stopped them, saying, “They are to be buried where they had been martyred.”[584]

A Summary of the Outcomes of the Battle of Uhud

In the sixty or more verses of the Qur'aan concerning the Battle of Uhud, many factors are discussed. Amongst these are:

- The causes of victory and defeat
- Factors that please Allaah and displease Him
- The signs of Imaan and Islaam
- The differences between the sincere ones and the insincere
- The result of desiring martyrdom
- The general practice of Allaah
- Lessons in expressing gratitude for Allaah’s favours and exercising patience when afflicted by hardship

---

[583] Bukhaari.
[584] Ibn Hishaam (Vol.2 Pg.91).

- The results of trials
- The yardstick for gauging one’s relationship with Allaah

A summary of some of these outcomes are as follows:

1. As Allaah had promised, the Muslims gained the upper hand over the Kuffaar from the very first day. However, many of the Sahabah ψ who had been given explicit instructions to remain at their posts abandoned their posts and busied themselves in collecting the booty. This caused the Mushrikeen to attack from the direction of the mountain pass, causing panic to reign amongst the Muslims, thereby turning the tide of the battle in favour of the Mushrikeen. This taught the valuable lesson that when the command of Allaah’s Rasool ρ is ignored a bounty is soon transformed into a calamity.[585]

2. This indiscretion on the part of the archers guarding the pass was not a result of disobedience or rebellion, but an error and misunderstanding caused by not according proper attention to the command of Rasulullaah ρ. The Qur'aan refers to it as a faltering caused by Shaytaan.[586]

3. The Battle of Uhud marked the distinction between the sincere people and insincere ones and between the true Muslims and the false ones. After this distinction was made between the Mu'mineen and the Munaafiqeen when the (300) Munaafiqeen deserted the army at the beginning, there remained no further doubts about who the Munaafiqeen were.[587]

4. The people who desired martyrdom got what they wanted thereby attaining the objective of their lives in this world. Their noble intentions were neither

---

[585] Surah Aal Imraan, verse 152.
[586] Surah Aal Imraan, verse 155.
[587] Surah Aal Imraan, verses 167-168.

wasted in this world nor in the Aakhirah, where they will enjoy eternal success.[588]

5. It has always been the practice of Allaah to have the sins of the sincere Mu'mineen forgiven in this very world so that they are purified when they reach the Aakhirah and do not have to pay for it there. Therefore, when they reach the Aakhirah, they can immediately start to enjoy the bounties and rewards they had been promised. It is with the objective of earning this forgiveness in this world that the Mu'mineen were faced with trials and hardships in this world. They then exercise patience and remain steadfast, which earns them the help of Allaah as well as His companionship in this world and the Aakhirah.[589]

6. From times gone by, it has never been the practice of Allaah to reserve authority on earth for any exclusive group of people. It will therefore be seen that sometimes the friends of Allaah reign supreme, while at other times, the enemies of Allaah attain victory and authority. While this is the situation in this world, it will be different in the Aakhirah, where only the friends of Allaah will attain success.[590]

7. No hardship becomes easy without some effort and sustained endeavour. **This applies especially when a person is in the path of Allaah, where the stages attained are directly proportional to the effort applied.** These stages and levels cannot be attained by mere wishful thinking and hoping. The Ahadeeth have described a person as helpless and foolish when he continues to obey his whims and then pins all his hopes on being forgiven.[591]

8. A temporary defeat for the righteous ones holds tremendous wisdom and benefit. Amongst these benefits are exercises in patience and contentment and the accomplishments that arise from self-sacrifice. This leads to the

---

[588] Surah Aal Imraan, verse 140.
[589] Surah Aal Imraan, verse 141.
[590] Surah Aal Imraan, verse 140.
[591] Surah Aal Imraan, verse 142.

heart being indifferent towards the commodities of this world so that earning them and not earning them mean the same to him. The person then loses his attachment to this world and does not mind leaving it for the Aakhirah. The sudden change from victory to defeat during the Battle of Uhud prepared the Sahabah ψ to be resilient against worldly losses. It made them realise that the losses of this world should not be grieved and that it is necessary to be pleased with Allaah's decree in all situations.[592]

9. The rumour claiming that Rasulullaah ρ had been martyred caused so much havoc amongst the Sahabah ψ that they started to disperse in confusion. By this incident Allaah taught the Sahabah ψ and all Muslims until the Day of Qiyaamah that the Deen of Islaam is Allaah's Deen. It is to worship Allaah Alone and to express Towheed in Allaah that Muslims have recited the Kalimah, thereby forsaking Kufr and entering into Islaam. Rasulullaah ρ was a Nabi from Allaah and a guide who taught the injunctions of Islaam to the people. He was a servant of Allaah and not Allaah, Who is Ever Living. The incident begs the question: "Will you forsake the Deen if the Nabi is martyred?" When one understands the Deen and the status of Rasulullaah ρ, one will still remain steadfast regardless of what happens to the Nabi of Allaah ρ. Every mortal must die at some time or another. If Rasulullaah ρ had to leave this world, so too did Hadhrat Ibraheem υ and Hadhrat Moosa υ before him. **In fact, Ambiyaa عليهم السلام like Hadhrat Zakariyya υ and Hadhrat Yahya υ were also martyred.** No nation confined the duration of their Deen to the duration of their Nabi's life. While every Nabi υ must pass away, Allaah shall remain Alive forever. When Rasulullaah ρ did pass away in the year 11 A.H., people as staunch and strong as Hadhrat Umar τ were overcome with shock. It was then that the strongest of the Sahabah ψ proved to be Hadhrat Abu Bakr τ, who addressed the Sahabah ψ and recited to them the verses, "**Muhammad ε is but a Rasool** *(of Allaah)*. **Indeed many Rusul have passed before him. If he passes away or is martyred, would you** *(Muslims)* **then turn back on your heels** *(and forsake Islaam)***? He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)*. **Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)*."[593]

---

[592] Surah Aal Imraan, verse 153.
[593] Surah Aal Imraan, verse 144.

10. The martyrdom of Hadhrat Hamzah τ has been discussed above, where it was mentioned that the manner in which his body was mutilated betrayed the demented and merciless minds of the perpetrators. It was as Rasulullaah ρ stood looking at his uncle's body that he said, "By Allaah! If Allaah gave me power over the Kuffaar, I would mutilate the bodies of seventy of them in lieu of what they have done to you." Rasulullaah ρ had hardly sat down on the spot when some verses of Surah Nahl were revealed to forbid him from carrying out such an act. Allaah says in these verses:

وَ اِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ ؕ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ (١٢٦) وَ اصْبِرْ وَمَا صَبْرُكَ اِلَّا بِاللهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِىْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ (١٢٧) اِنَّ اللهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ (١٢٨)٪

TRANSLATION: When you claim retribution *(for a wrong done to you)*, **then avenge yourself in proportion to the aggression** *(wrong)* **done against you** *(and not any more)*. **But if you exercise patience** *(without taking revenge)*, **then this is definitely best for the patient ones** *(because this will soften the heart of your opponent and attract him towards you)*. **Be patient! Your patience is only from Allaah** *(only Allaah can give you the ability to exercise patience)*. **Do not grieve over them** *(the Kuffaar when they refuse to accept Islaam)* **and do not be saddened by their plotting** *(against you because Allaah will see to them)*. **Undoubtedly Allaah is with those who adopt Taqwa and with those who adopt the path of good** *(Allaah shall assist them against all their enemies)*.[594]

These verses teach us that if any wrong is done to us in the path of Jihaad or Tableegh, then retribution can be taken when one assumes authority over the perpetrators. However, if one opts to exercise patience and forfeit the retribution, then this reveals a nobler countenance. This forgiveness will then have a good effect on oneself, on the perpetrators and on everyone else witnessing it. Although it is not easy to tolerate oppression and forgive the oppressor, this becomes easier when one considers the power Allaah has to take retribution, but still forgives. When a person forgives the oppressor,

[594] Surah Nahl, verses 126-128

it displays his nobleness and also has a positive effect on the oppressor. Such was the character of the Ambiyaa عليهم السلام, who won over the hearts of their enemies in this way. Rasulullaah ρ detracted this statement after these verses were revealed and paid the expiation for revoking his oath.

In this regard, Rasulullaah ρ defined the epitome of good character when he said, “Join ties with those who sever them, forgive those who oppress you and do good to those who are bad to you.”

The Battle of Ahzaab (Battle of the Trench)

Introduction

This battle is referred to as the Battle of Ahzaab as well as the Battle of Khandaq (Trench). The Arabic word *Ahzaab* (احزاب - plural of *Hizb*) means 'groups' or 'parties'. The battle has this name because several groups of the Mushrikeen struck an alliance to fight the Muslims together. These groups consisted of the various Arab tribes in the region who had decided to unite to annihilate Islaam and the Muslims. In addition to these outsiders, the Jews in Madinah also aligned themselves to these allied forces to assist from within.

It was by the suggestion of Hadhrat Salmaan Faarsi τ that the Muslims dug a trench around Madinah to fortify it. This was the first time that such a form of defence was employed in Arabia. For this reason, the battle is also referred to as the Battle of Khandaq (Battle of the Trench). **This battle was unique in Islaamic history for several reasons, one of them being the fact that it was the first time that the Mushrikeen had united on such a large scale to fight the Muslims.**

This battle took place in Shawwal 5 A.H. (February 627), which was a while after the Mushrikeen suffered defeat at Badr and Uhud. They had lost seventy of their men at Badr, many of them being chiefs, and also suffered having seventy taken captive. Thereafter, despite having managed to martyr many Muslims during the Battle of Uhud, they were forced to abandon the battlefield after the Muslims regrouped. This filled them with even more rage and, as the armies were returning after the Battle of Uhud, Abu Sufyaan sent a message to Rasulullaah ρ that they would again meet the following year to fight in Badr. Rasulullaah ρ accepted.

Keeping to the agreement, Rasulullaah ρ left Madinah the following year (4 A.H.) in the month of Sha'baan with 1500 of the Sahabah ψ to meet the Mushrikeen army. **The Muslims camped at Badr for eight days, but the Mushrikeen were too frightened to meet them. The Muslims therefore returned to Madinah.**

However, the Mushrikeen were encouraged by the Jews who had been expelled from Madinah as well as the Munaafiqeen and other Jews in Madinah. Eventually, they collectively rallied neighbouring Mushrikeen tribes and these allied forces marched on to Madinah in Shawaal 5 A.H. Abu Sufyaan led the conglomerated forces, numbering ten thousand. Such a large force of combined Arab tribes had never before been seen in history.

When the intelligence reached Madinah, Rasulullaah ρ assembled the Sahabah ψ to discuss their course of action. It was then that Hadhrat Salmaan Faarsi τ suggested, "O Rasulullaah ρ! We Persians usually dig a trench around our cities to protect it against marauders, who are then unable to enter." Although this was never done by the Arabs, Rasulullaah ρ accepted the suggestion and digging started on the eastern and western fringes of Madinah, since this was from where the attack was anticipated.

When the Mushrikeen army arrived, they were caught completely unawares and were shocked to see a wide and deep trench preventing their entry into Madinah. This was the first time that they had ever encountered this and all they could do was to lay siege to the city, which they had not made preparations for upon leaving. **Furthermore, it was winter and providing for such a large army for 25 days of a siege was not an easy task.**

However, digging the trench was no easy task either. The Muslims dug continuously for several days without having adequate food to eat. Rasulullaah ρ himself dug with them. On one occasion, the Sahabah ψ encountered a boulder that was impossible for them to break. They called for Rasulullaah ρ, who then arrived and reduced it to bits with his spade.[595]

As the Sahabah ψ dug the trench, Rasulullaah ρ sang the following couplets to encourage them:

أَللّٰهُمَّ اِنَّ الْعَيْشَ عَيْشُ الآخِرَة   فَاغْفِرِالْأَنْصَارَ وَ الْمُهَاجِرَة

TRANSLATION: "O Allaah! True life is the life of the Aakhirah

Do forgive the Ansaar and the Muhaajirah (the Muhaajireen)"

In response to this, the Sahabah ψ sang:

نَحْنُ الَّذِي بَايَعُوْا مُحَمَّدَا   عَلَي الْجِهَادِ مَا بَقِيْنَا أَبَدَا

TRANSLATION: "We are those who have pledged allegiance to Muhammad ε

Pledged to wage Jihaad as long as we are alive"

[595] Bukhaari.

In response to their slogan of loyalty, Rasulullaah ρ said:

أَللّٰهُمَّ لاَ خَيْرَ إِلاّ خَيْرَ الآخِرَة　　فَبَارِكْ فِى الْأَنْصَارِ وَ الْمُهَاجِرَة

TRANSLATION: "O Allaah! There is no good but the good of the Aakhirah

Do bless the Ansaar and the Muhaajirah (the Muhaajireen)"[596]

Hadhrat Baraa bin Aazib τ reports that as Rasulullaah ρ was shovelling the sand out of the trench and was getting soiled doing so, he continued repeating the words:

وَ اللهِ لَوْ لا اللهُ مَا اهْتَدَيْنَا　　وَ لا تَصَدَّقْنَا وَ لا صَلَّيْنَا

فَأَنْزِلَنْ السَّكِيْنَةَ عَلَيْنَا　　وَ ثَبِّتِ الْأَقْدَامَ اِنْ لَاقَيْنَا

اِنَّ الْأُوْلَاء قَدْ بَغَوْا عَلَيْنَا　　اِذَا أَرَادُوا فِتْنَةً أَبَيْنَا

TRANSLATION: "By Allaah! Had it not been for Allaah, we would never have been guided,

neither would we have given charity or performed salaah

596 Bukhaari.

So shower peace upon us (O Allaah!)

And make our feet firm when we meet (the enemy in battle)

Verily these people (the Kuffaar) have oppressed us

Whenever they intend any acts of anarchy, we will oppose them”

A narration of Ahmed provides more details concerning the boulder that Rasulullaah ρ broke (as reported in Bukhaari). It states that when Rasulullaah ρ said *Bismillaah* and struck it the first time with his spade, a third of it was crushed and Rasulullaah ρ exclaimed, “*Allaahu Akbar*! I have been given the keys of Shaam. I swear by Allaah that I have just seen the red palaces of Shaam.” Rasulullaah ρ then recited *Bismillaah* and struck it for the second time, upon which another third was broken and he exclaimed, “*Allaahu Akbar*! I have been given the keys of Persia. I swear by Allaah that I have just seen the white palace of Madyan.”

Rasulullaah ρ then recited *Bismillaah* and struck it for the third time, causing it to be completely crushed. This time Rasulullaah ρ exclaimed, “*Allaahu Akbar*! I have been given the keys of Yemen. I swear by Allaah that I have just seen the gates of San’aa.” Haafidh Ibn Hajar رحمه الله has stated that the chain of narrators of this narration is sound (*Hasan*).

Another narration states that the Sahabah ψ also echoed *Allaahu Akbar* when Rasulullaah ρ said it. Thereafter, Rasulullaah ρ said to them, “Jibra’eel has

informed me that my Ummah will conquer these places."[597] All these three regions were conquered during the reigns of the first two Khulafaa Raashideen.

The historian Ibn Sa'd رحمه الله has written that the Muslims completed the digging of the trench in six days. When the ten thousand Mushrikeen arrived and set up camp at Mount Uhud, Rasulullaah ρ led an army of three thousand to Mount Sila. **With the trench between the two armies, no combat took place for two weeks.** All that was done was the firing of arrows across the trench.

On one occasion, some of the Mushrikeen managed to cross the trench at a narrow point. One of them was a formidable warrior by the name of Amr. He faced the Muslims and called for someone to challenge him to a duel. Hadhrat Ali τ stepped forward to meet the challenge and said, "O Amr! I invite you to accept Islaam and to believe in Allaah and His Rasool ρ." "I have no need for that," Amr roared. "Alright then," Hadhrat Ali τ responded, "I then call you to fight me." Amr replied, "You are too young! Send someone elder to fight me because I do not want to kill a child." "But I would love to kill you," Hadhrat Ali τ shouted.

This retort infuriated Amr and he immediately dismounted his horse and stormed at Hadhrat Ali τ with his sword. His furious strike was deflected off Hadhrat Ali τ's shield, but left a slight wound on his forehead. As he deflected the sword, Hadhrat Ali τ almost simultaneously struck with his sword and instantly killed Amr.

---

597 *Fat'hul Baari* (Vol.7 Pg.304).

Another Mushrik by the name of Naufal bin Abdullaah made an attempt to jump over the trench in order to kill Rasulullaah ρ. However, he fell with his horse into the trench and died of a broken neck. **Because he was one of the chiefs of the Mushrikeen, they sent ten thousand Dirhams to Rasulullaah ρ to make over his body to them. Rasulullaah ρ said, "Both him and the money sent for him are wretched and impure. Allaah's curse is therefore upon both." Rasulullaah ρ then sent both the money and the corpse back to the Mushrikeen.** This day was a most intense day because the Mushrikeen were constantly raining down arrows and rocks upon the Muslims. **The Muslims were kept so occupied that they missed four salaahs, which had to be made up for afterwards.**

During this time, Rasulullaah ρ had secured the women and children in a fortress and posted Hadhrat Hassaan bin Thaabit τ as sentry. The Jews, who lived close by, sent a spy to scout the area and ascertain whether there were men guarding. Rasulullaah ρ's aunt Hadhrat Safiyya رضي الله عنها noticed him lurking about and immediately told Hadhrat Hassaan τ to kill the man. However, Hadhrat Hassaan τ submitted that he was unable to do so. Hadhrat Safiyya رضي الله عنها then got hold of a tent peg and hit the spy across the head, causing him to die. She then went back to Hadhrat Hassaan τ and told him that he was free to take the man's weapons since she was unable to touch his body because he was a man. However, Hadhrat Hassaan τ said that he did not need the weapons.[598]

The siege had been a most difficult one because of the bitter cold and because it had lasted more than twenty days. During this time Hadhrat Nu'aym bin Mas'ood Ashja'ee τ, who was one of the chiefs of the Ghitfaan tribe, approached Rasulullaah ρ and said, "O Rasulullaah ρ! My people do not know that I have accepted Islaam. With your permission, I have a plan that may put an end to the siege." Rasulullaah ρ said, "You are an experienced man. Do as you see fit." **He**

---

598 Ibn Hishaam.

then proceeded and managed to sow friction between the Quraysh and the Jewish Banu Qurayzah tribe in Madinah, who had become allies of the Quraysh."[599]

In a narration of Ahmed, Hadhrat Abu Sa'eed Khudri τ reports that when the Sahabah ψ mentioned to Rasulullaah ρ the intense hardship they were experiencing because of the siege and the cold, Rasulullaah ρ advised them to recite the du'aa:

PUT ARABIC

TRANSLATION: O Allaah! Conceal our faults and dispel our fears.

The following du'aa is reported in Bukhaari:

PUT ARABIC

TRANSLATION: O Allaah The One Who revealed the Book, Who makes the clouds blow and Who defeats the hordes. Defeat them and assist us against them.

Allaah accepted the du'aa and a fierce storm raged one night, which devastated the camp of the Mushrikeen, causing it to be left in such darkness that they were

[599] The detailed incident is reported in *Fat'hul Baari* (Vol.7 Pg.309) and Tabari (Vol.3 Pg.50).

unable to see their hands in front of their faces. Their tents were uprooted, their animals started to bolt and there was widespread bewilderment. This caused them to abandon the siege and hurry back home. By the time morning arrived, there was not a single man from the Mushrikeen in the camp. **Rasulullaah ρ then said, "We had been assisted with the easterly wind, while the Aad was destroyed by the westerly wind."**

It was while this severe storm was raging that Rasulullaah ρ sent Hadhrat Hudhayfah τ to gather intelligence about what was happening in the Mushrikeen camp. When Hadhrat Hudhayfah τ expressed the fear of being captured, Rasulullaah ρ assured him that he would not be captured. As he then proceeded, Rasulullaah ρ made du'aa saying, "O Allaah! Protect him from the front, from the back, from his right, from his left, from above and from beneath." Hadhrat Hudhayfah τ says that after this du'aa, all fear left him and was able to walk calmly. Rasulullaah ρ's parting instruction to him was not to do anything drastic while he was there.

When Hadhrat Hudhayfah τ reached the camp, he saw that the wind was so severe that nothing remained on its place. It was also so dark that almost nothing was visible. During that time, Abu Sufyaan addressed the army saying, "People! This is certainly not the place to be. Our animals are being killed and our allies the Banu Qurayzah have forsaken us. This storm is wreaking havoc and we are unable to stand, sit or even move. It is therefore best that we all leave this place to return home." Saying this, Abu Sufyaan mounted his camel. Hadhrat Hudhayfah τ says, "I wanted to shoot an arrow at Abu Sufyaan just then, but I remembered the instruction of Rasulullaah ρ, so I refrained." Hadhrat Hudhayfah τ then returned to Rasulullaah ρ.[600]

[600] Zurqaani (Vol.2 Pg.118).

Gazing at the empty battlefield the following morning, Rasulullaah ρ remarked, “Henceforth it will be us who will attack them and not them who will attack us. Now we shall march to them.”[601] This indicated that after this battle the strength of the Quraysh was shattered and they would no longer be able to rise against the Muslims.

There is a Surah in the Qur'aan entitled Surah Ahzaab, which provides details of this battle.

In the Words of the Qur'aan

Verses 9-27 of Surah Ahzaab state:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّ جُنُوْدًا لَّمْ تَرَوْهَا ط وَ كَانَ اللهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ج(٩) اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَ مِنْ اَسْفَلَ مِنْكُمْ وَ اِذْ زَاغَتِ الْاَبْصَارُ وَ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَ تَظُنُّوْنَ بِاللهِ الظُّنُوْنَا (١٠) هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُوْنَ وَ زُلْزِلُوْا زِلْزَالًا شَدِيْدًا (١١) وَ اِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللهُ وَ رَسُوْلُهٗ اِلَّا غُرُوْرًا (١٢) وَ اِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يٰاَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوْا ج وَيَسْتَاْذِنُ فَرِيْقٌ مِّنْهُمُ النَّبِيَّ يَقُوْلُوْنَ اِنَّ بُيُوْتَنَا عَوْرَةٌ ط وَمَا هِيَ بِعَوْرَةٍ ج اِنْ يُّرِيْدُوْنَ اِلَّا فِرَارًا (١٣) وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ اَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَاٰتَوْهَا وَمَا تَلَبَّثُوْا بِهَآ اِلَّا يَسِيْرًا (١٤) وَلَقَدْ كَانُوْا عَاهَدُوا اللهَ مِنْ قَبْلُ لَا يُوَلُّوْنَ الْاَدْبَارَ ط وَكَانَ عَهْدُ اللهِ مَسْئُوْلًا (١٥) قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ اَوِ الْقَتْلِ وَ اِذًا لَّا تُمَتَّعُوْنَ اِلَّا قَلِيْلًا (١٦) قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللهِ اِنْ اَرَادَ بِكُمْ سُوْٓءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ط وَلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللهِ وَلِيًّا وَّلَا نَصِيْرًا (١٧) قَدْ يَعْلَمُ اللهُ الْمُعَوِّقِيْنَ مِنْكُمْ وَ الْقَآئِلِيْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ج وَلَا يَاْتُوْنَ الْبَاْسَ اِلَّا قَلِيْلًا (١٨) اَشِحَّةً عَلَيْكُمْ ج صلے فَاِذَا جَآءَ الْخَوْفُ رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ كَالَّذِيْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ ج فَاِذَا ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِاَلْسِنَةٍ حِدَادٍ اَشِحَّةً عَلَى الْخَيْرِ ط اُولٰٓئِكَ لَمْ يُؤْمِنُوْا فَاَحْبَطَ اللهُ اَعْمَالَهُمْ ط وَكَانَ ذٰلِكَ عَلَى اللهِ يَسِيْرًا (١٩) يَحْسَبُوْنَ الْاَحْزَابَ لَمْ يَذْهَبُوْا ج وَ اِنْ يَّاْتِ الْاَحْزَابُ يَوَدُّوْا لَوْ اَنَّهُمْ بَادُوْنَ فِي الْاَعْرَابِ يَسْاَلُوْنَ عَنْ اَنْۢبَآئِكُمْ ط وَلَوْ كَانُوْا فِيْكُمْ مَّا قٰتَلُوْا اِلَّا قَلِيْلًا (٢٠) لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللهَ وَالْيَوْمَ الْاٰخِرَ وَ ذَكَرَ اللهَ

[601] Bukhaari.

كَثِيْرًا (۲۱) وَلَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَ رَسُوْلُهٗ وَ صَدَقَ اللّٰهُ وَ رَسُوْلُهٗ ۫ وَمَا
زَادَهُمْ اِلَّاۤ اِيْمَانًا وَّ تَسْلِيْمًا (۲۲) مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى نَحْبَهٗ وَ
مِنْهُمْ مَّنْ يَّنْتَظِرُ ۖ وَمَا بَدَّلُوْا تَبْدِيْلًا (۲۳) لِّيَجْزِیَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَ يُعَذِّبَ الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ
يَتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا (۲۴) وَ رَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا خَيْرًا ؕ وَكَفَى اللّٰهُ
الْمُؤْمِنِيْنَ الْقِتَالَ ؕ وَكَانَ اللّٰهُ قَوِيًّا عَزِيْزًا (۲۵) وَ اَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ وَ قَذَفَ
فِيْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ وَتَاْسِرُوْنَ فَرِيْقًا (۲۶) وَ اَوْرَثَكُمْ اَرْضَهُمْ وَ دِيَارَهُمْ وَ اَمْوَالَهُمْ وَ اَرْضًا لَّمْ
تَطَئُوْهَا ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِيْرًا (۲۷)

TRANSLATION: O you who have Imaan! Remember Allaah's favour *(to you)* **when** *(during the Battle of Ahzaab)* **the** *(combined Jewish and Mushrikeen)* **armies approached you** *(in Madinah),* **against which We sent** *(in your defence)* **a** *(fierce)* **wind** *(that unsettled their camp)* **and troops** *(of angels)* **that you could not see** *(thus causing fear in the hearts of the enemy).* **Allaah is Watchful over what you do.** *(Do not forget the time)* **When they** *(the combination of armies)* **approached you from above you and from beneath you** *(from all directions)* **and when eyes were bewildered, hearts reached the throats** *(because of worry and fear)* **and you** *(the Munaafiqeen)* **harboured various** *(sceptical)* **thoughts about Allaah** *(thinking that Allaah will not assist the Mu'mineen)*. **On that occasion, the Mu'mineen were put to the test and violently shaken** *(so that it was known who the true Mu'mineen were and who the Munaafiqeen were)*. **When the hypocrites and those with a disease** *(doubts)* **in their hearts said, "Allaah and His Rasool ρ have made only deceptive promises to us** *(they promise victory when all we can see is imminent defeat)*.**"** *(Remember the time)* **When a group of them** *(Munaafiqeen)* **said, "O people of Yathrib** *(Madinah)* **! You cannot stand** *(against such a large and powerful enemy)*, **so return** *(home)*.**" A party of them** *(Munaafiqeen)* **sought permission from the Rasool** ρ *(to leave the battlefield)* **saying, "Our homes are exposed** *(to attack, so we have to be there to protect them in case the enemy attacks)*,**" whereas they were not left exposed** *(unprotected)*. *(By making this excuse,)* **They sought only to desert. If an enemy has to attack them from the flanks** *(sides of the city)* **and they** *(the Munaafiqeen)* **were asked** *(by the enemy)* **to cause trouble** *(among the Muslims)*, **they would comply with only a moment's hesitance. They** *(desert the Muslims even though they)* **had certainly made a pledge with Allaah before** *(the battle)* **that they will never turn their backs.** *(They fail to realise that)* **A pledge made with Allaah is answerable** *(They will be taken to task for breaking this pledge)*. **Say, "Taking flight will not help you if you were to flee from death or killing.** *(By deserting the battlefield)* **You will then enjoy only a few days of life** *(because death will certainly come to everyone at some time or another)*.**" Say, "Who can defend you against Allaah if He intends evil or good for you? Besides Allaah, they** *(the Kuffaar and Munaafiqeen)* **will not find any protecting friend, nor any helper** *(to assist them against His punishment)*.**" Allaah has perfect knowledge of those of you** *(the Munaafiqeen)* **who present obstacles** *(in the path of those who intend serving the Deen)* **and those who say to their brothers, "Come** *(away from the battlefield)* **to** *(join)* **us** *(who are relaxing at home)*.**" It is seldom that they participate in battle** *(because of their cowardice and lack of Imaan)*. **They** *(the Munaafiqeen)* **are miserly towards you** *(Mu'mineen and are reluctant to give you financial assistance)*. **When** *(an occasion of)* **fear comes** *(their way)*, **you will see them look at you with**

(such terror that) **their eyes** *(are)* **rolling like a person being overtaken by death.** *(However,)* **When the fear abates, they insult you with sharp tongues, greedy for wealth** *(for a share in the spoils of war)***. These are the ones who have no Imaan, so Allaah destroys their deeds** *(so that they receive no rewards for them in the Aakhirah)***. This is an extremely simple task for Allaah** *(because Allaah does not need any person's deeds)***. They** *(the Munaafiqeen are so cowardly that even when informed that the Mushrikeen armies had retreated and returned to Makkah, they)* **think that the armies have not retreated. If the armies were to arrive** *(to attack you Muslims)***, they** *(the Munaafiqeen)* **hope that** *(instead of fighting)* **they were rather to the outback** *(away from the scene of the battle only to do some)* **inquiring about your condition** *(rather than having to actively fight)***.** *(In fact)* **Even if they** *(the Munaafiqeen)* **were with you** *(Mu'mineen in battle)***, they would fight only a little** *(without being of any help to you)***. There is definitely an excellent example in Allaah's Rasool** ρ *(in the manner in which he stood his ground and faced the enemy with determination)* **for the one who fears Allaah and the Last Day, and who remembers Allaah abundantly.** *(Unlike the Munaafiqeen who said that Allaah and Rasulullaah ρ had deceived them,)* **When the Mu'mineen saw the armies they said, "This** *(trying occasion and Allaah's help that comes with it)* **is what Allaah and His Rasool** ρ **have promised us. Allaah and His Rasool** ρ **have spoken the truth." They then increase in Imaan and submission** *(to Allaah, instead of faltering in these)***. Among the Mu'mineen there are men who are true to the pledge they vow to Allaah** *(that they will fight in Jihaad until they die)***. Of them is he who has fulfilled his pledge** *(and has been martyred)***, and he who is waiting** *(to be martyred)***. They have not changed** *(their resolve)* **in the least** *(unlike the Munaafiqeen)***.** *(Such situations of trial and hardship take place)* **So that Allaah may reward the truthful** *(those who are true in their Imaan)* **for their truthfulness and punish the hypocrites if He wills or forgive them** *(when they repent sincerely)***. Allaah is always Most Forgiving, Most Merciful.** *(At the end of the battle,)* **Allaah returned the Kuffaar** *(to Makkah)* **with their fury and without them achieving any good** *(without them attaining their objective of destroying Islaam and the Muslims)***. Allaah suffices for the Mu'mineen in battle** *(causing them to defeat the Kuffaar despite their lack of physical resources)***. Allaah is Omnipotent, Mighty** *(and none can fight Him)***. He** *(Allaah)* **made those people of the Book** *(the Jewish Banu Qurayzah tribe)* **who assisted them** *(the combined armies)* **descend from their fortresses** *(when the Muslims laid siege to them after the battle)* **and He cast fear into their hearts** *(causing them to surrender without a fight)***.** *(When the fate of the Banu Qurayzah was decided according to the teachings of their scriptures, the Sahabah ψ executed all their able-bodied soldiers and took the rest as prisoners. Referring to this, Allaah says,)* **You execute a party of them and take another party as prisoners.** *(After the Banu Qurayzah were subdued,)* **Allaah made you successors to their land, their homes, their wealth and** *(after a short while, He gave you)* **a land** *(Khaybar)* **that you have not** *(yet)* **set foot upon. Allaah has power over all things.**

AN IMPORTANT NOTE: The last verses above make reference to the powerful Jewish Banu Qurayzah tribe that lived in Madinah and had entered into a pact

with the Muslims. However, they reneged on this pact when they aligned themselves with the Mushrikeen forces that lay siege to Madinah.

After the Mushrikeen had all left, Rasulullaah ρ and the Sahabah ψ returned to Madinah after Fajr to remove their armour and put away their weapons. When the time for Zuhr arrived, Hadhrat Jibra'eel υ came to Rasulullaah ρ riding a mule and still wearing his turban. "Have you put away your weapons already?" he asked Rasulullaah ρ. Rasulullaah ρ replied in the affirmative. To this, Hadhrat Jibra'eel υ said, "The angels have not yet put away their weapons and have not yet returned. Allaah instructs you to march against the Banu Qurayzah. I am on my way to them and shall shake them."[602]

Rasulullaah ρ and the Sahabah ψ left for the settlement of the Banu Qurayzah in haste with instructions not to perform the Asr salaah until they reached their destination. **There the fortress of the Banu Qurayzah was placed under siege for 25 days before they eventually sent a message to Rasulullaah ρ saying that they were prepared to surrender on the conditions that Rasulullaah ρ dictated.** Rasulullaah ρ told them that Hadhrat Sa'd bin Mu'aadh τ would draw up the terms and they agreed to this. Hadhrat Sa'd τ decided that the fighting men of the Banu Qurayzah were to be executed, the women and children taken captive and their wealth and property distributed amongst the Muslims. When he heard the decision, Rasulullaah ρ said, "Sa'd has decided according to the decree of Allaah." The Banu Qurayzah were then assembled and marched to Madinah, where the decision was implemented. A narration from Hadhrat Jaabir τ states that they were 400 in number.[603]

The Martyrs of the Battle of Ahzaab

---

[602] Ibn Hishaam (Vol.2 Pg.145).
[603] Tirmidhi, Nasa'ee.

Three Mushrikeen were killed and six Mu'mineen were martyred during this battle. The Mu'mineen martyred were:

1. Hadhrat Sa’d bin Mu’aadh τ
2. Hadhrat Anas bin Uwais τ
3. Hadhrat Abdullaah bin Sahl τ
4. Hadhrat Tufayl bin Nu’maan τ
5. Hadhrat Tha’laba bin Anmah τ
6. Hadhrat Ka’b bin Zaid τ

The historian Haafidh Dimyaati رحمه الله has added another two names to this list. These are:

1. Hadhrat Qais bin Zaid τ
2. Hadhrat Abdullaah bin Abu Khaalid τ

Lessons and Conclusions

Prophethood and Monarchy

Rasulullaah ρ joined the Sahabah ψ as they dug the trench. He shovelled sand just as they did and was covered in dust just as they were. This incident draws a clear line between being a Nabi and being a king. There is clearly a vast difference between the two positions. There is no king in history who could be seen to portray an example close to that of Rasulullaah ρ.

The Height of Sincerity

When Hadhrat Sa'd bin Mu'aadh τ was seriously wounded during the Battle of Ahzaab, Rasulullaah ρ had a tent erected in the Masjid for him to stay so that he may be attended to and so that Rasulullaah ρ could see him. Rasulullaah ρ then gave him the task of drawing up the terms by which the Banu Qurayzah had to surrender. Hadhrat Sa'd τ decided that the fighting men of the Banu Qurayzah were to be executed, the women and children taken captive and their wealth and property distributed amongst the Muslims.

After this, Hadhrat Sa'd τ turned to Allaah and prayed, "O Allaah! You know well that I like nothing better than waging Jihaad against people who have belied Your Nabi ρ and who had expelled him from Makkah. O Allaah! I believe that the wars between them and us are over. If there are still going be wars between us and the Quraysh, then keep me alive to fight them. However, if You have ended the wars between us, then allow this wound to flow and be the cause of my martyrdom." He had barely completed the du'aa when the wound reopened and the blood started to flow, causing him to bleed to death.

Hadhrat Jaabir bin Abdullaah τ reports that he heard Rasulullaah ρ say, "The Throne of Allaah shook with the death of Sa'd."[604]

Another narration states that all the gates of the heavens were opened to welcome Hadhrat Sa'd τ and it pleased the angels greatly to see him coming to them.[605] It is also narrated that seventy thousand angels who had never before descended to earth arrived to attended the funeral of Hadhrat Sa'd τ.[606] Yet another narration adds that the fragrance of musk emanated from his grave.[607]

True Taubah

Hadhrat Abu Lubaabah bin Abdul Mundhir τ was a companion of Rasulullaah ρ who was on good terms with the Jewish Banu Qurayzah tribe. After being under siege for 25 days, the Banu Qurayzah submitted to surrendering and requested that Rasulullaah ρ send Hadhrat Abu Lubaabah τ to them so that they could consult with him. When Hadhrat Abu Lubaabah τ arrived there and saw the women and children weeping, he felt very sorry for them. When they conferred with him about surrendering to the command of Rasulullaah ρ, he told them that this would be best, but also passed his finger across his throat to indicate that they would be executed from treachery.

He had hardly left them when he bitterly regretted that he betrayed the secret of Rasulullaah ρ. He therefore headed for the Masjid of Rasulullaah ρ, where he tied himself to a pillar, taking an oath not to leave the place until his repentance was accepted by Allaah. This pillar is nowadays known as *Ustuwaanah Abi*

604 Bukhaari.
605 *Fat'hul Baari*.
606 *Al Bidaayah wan Nihaayah* (Vol.4 Pg.128).
607 *Rowdhul Unf* (Vol.2 Pg.193).

Lubaabah (the pillar of Abu Lubaabah τ) and located close to the *Riyaadhul Jannah*.

When Rasulullaah ρ was informed of this, he said, "Why did he rather not come straight to me so I could seek forgiveness on his behalf? Now that he has done this, I cannot untie him until Allaah forgives him."

Hadhrat Abu Lubaabah τ remained tied to the pillar all the time and was only untied to perform salaah and answer the call of nature. He even stopped eating. When people asked, he told them that he will either die there or be forgiven by Allaah. **It was after six days that Allaah announced his forgiveness before dawn, while Rasulullaah ρ was in the home of Hadhrat Ummu Salamah** رضي الله عنها. With Rasulullaah ρ's permission, Hadhrat Ummu Salamah رضي الله عنها informed Hadhrat Abu Lubaabah τ about the forgiveness. When the Sahabah ψ hurried to untie him, Hadhrat Abu Lubaabah τ informed them that his oath entailed that he would remain bound until Rasulullaah ρ untied him. Therefore, it was when Rasulullaah ρ arrived for the Fajr salaah that he was untied. It was concerning this incident that Allaah revealed verses 27-28 of Surah Anfaal. Allaah says:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللهَ وَالرَّسُوْلَ وَتَخُوْنُوْا اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ (٢٧) وَاعْلَمُوْا اَنَّمَا اَمْوَالُكُمْ وَ اَوْلَادُكُمْ فِتْنَةٌ ۙ وَّاَنَّ اللهَ عِنْدَهٗ اَجْرٌ عَظِيْمٌ (٢٨)

TRANSLATION: O you who have Imaan! Do not betray Allaah and the Rasool ρ and do not knowingly betray your mutual trusts *(by revealing each other's secrets, breaking promises, etc)***. Know that verily your wealth and your children are a test** *(that distract you from concentrating your efforts towards the Aakhirah and tempt you to betray others)* **and that indeed a grand reward is with Allaah** *(in the Aakhirah) (for those who do not allow these tests to distract them from fulfilling their obligations towards the Deen)***.**

Although betrayal is usually understood to refer to betrayal of trusts in the form of wealth and property, the verse makes it evident that doing anything contrary to the manner that Allaah and Rasulullaah ρ want also entails betrayal. This is because being a Muslim is really an undertaking to do whatever Allaah and His Rasool ρ want, and failing to do this means that one has betrayed this undertaking. By betraying this trust, one will be guilty of being a Muslim by word and a Kaafir by deed.

Disclosing the intention of Rasulullaah ρ is referred to as betrayal in this verse since matters discussed in private cannot be disclosed without express permission.

The Treaty of Hudaybiyyah

Introduction

Hudaybiyyah is the name of a well, which is adjacent to a village of the same name. **Nowadays, the area is called Shumaysi and is located at 13 miles from Makkah, along the old highway to Jeddah.** The historian Tabari رحمه الله has written that the greater portion of Hudaybiyyah is situated within the confines of the Haram, with the remaining portion being outside the Haram, but within the boundaries of the Miqaat.

It was during the year 6 A.H. in Madinah that Rasulullaah ρ saw in a dream that him and the Sahabah ψ entered Makkah in peace and were performing Umrah. He also saw that some of the Sahabah ψ had their heads shaved after the Umrah, while others had their hair trimmed. **Because the dreams of the Ambiyaa عليهم السلام are revelation,** Rasulullaah ρ treated this dream as a command from Allaah, which he and the Sahabah ψ were obliged to carry out. Verse 27 of Surah Fatah confirms that Rasulullaah ρ did actually see this dream.

However, it seemed impossible that the Muslims could enter Makkah since the Mushrikeen had been preventing them from entering Makkah for eight years before that. During all those years, they had not allowed any Muslims to perform Hajj or Umrah. Under such a situation, any person would have felt daunted by the prospect of going to Makkah to perform Umrah. Rasulullaah ρ was different. He never depended on worldly means and immediately prepared the Sahabah ψ for the journey.

They left Madinah on Sunday the 1st of Dhul Qa'dah 6 A.H. The tribes neighbouring Madinah were also invited to join them **until the total number of Muhaajireen and Ansaar numbered 1500. They stopped at Dhul Hulayfah[608] to enter into the Ihraam and garland the over seventy camels that they were taking along as sacrifices.** It was from here that the cries of the Talbiya started to echo through the air as the Muslims proceeded towards Makkah. Because the Muslims had no intention to wage war, they did not carry any military equipment with them apart from the weapons they usually carried along on their journeys.[609]

---

[608] Nowadays known as Bir Ali, where people performing Hajj and Umrah from Madinah enter into the state of Ihraam.
[609] *Fat'hul Baari* and *Tabaqaat* (Vol.2 Pg.69)

Rasulullaah ρ sent a scout ahead of the group to gather information about the plan of the Quraysh. When Rasulullaah ρ reached a place called Usfaan, the scout informed him that the Quraysh were prepared for battle and had camped at Dhu Tuwa. They had also sent Khaalid bin Waleed with a troop of 200 horsemen ahead to engage the Muslims.

When Rasulullaah ρ received this intelligence, he immediately altered course and took a very gruelling path through Hudaybiyyah, which bordered the sacred Haram[610]. When they arrived here, Rasulullaah ρ's camel refused to move towards Makkah. Despite every effort to move, her, she remained stationary. Rasulullaah ρ then told the Sahabah ψ that since she usually never behaved in this manner, it was evident that she was being commanded by Allaah to remain there. **Rasulullaah ρ said, "The One Who held Abraha's elephant back is holding her back as well." Rasulullaah ρ then added, "I swear by the Being Who controls my life that I shall definitely accept any proposal that the Quraysh make if it honours the hallmarks of Allaah."**

Rasulullaah ρ and the Muslims then set up the camp beside a well. However, they were extremely thirsty by then and the water in the well was very little. After a few buckets had been drawn, it was soon empty. **When the Sahabah ψ reported this to Rasulullaah ρ, he removed an arrow from his quiver and stuck it into the ground. This caused the water to immediately gush forth from the well so abundantly that all the Muslims and their animals received sufficient water.**

---

610 By this time, they had reached a position that gave them superiority over the 200 Qurayshi horsemen. When Khaalid τ saw this, he hastily withdrew and abandoned any intention to attack.

Upon reaching Hudaybiyyah, Rasulullaah ρ appointed Hadhrat Kharaash bin Umayyah Khuzaa'ee τ as an envoy to the Quraysh and sent him to Makkah with the message that the Muslims had come solely with the intention of performing Umrah and not to fight. However, the Quraysh treated Hadhrat Kharaash τ in a most hostile manner and even slaughtered his camel, because of which he was forced to flee for his life.

When he returned to Rasulullaah ρ, the Muslims convened to decide what to do. They eventually decided to send Hadhrat Uthmaan τ as an envoy since he was respected by the Quraysh and belonged to a prominent family. Hadhrat Uthmaan τ obliged and was well received by the leaders of the Quraysh. Although he assured them that the Muslims meant no harm and only wanted to perform Umrah, the Quraysh refuse to allow the Muslims into Makkah. However, they told Hadhrat Uthmaan τ that he would be allowed to perform Tawaaf while he was there. **Hadhrat Uthmaan τ responded by telling them that he would never want to perform Tawaaf when Rasulullaah ρ was being barred from doing so.** This response caused the Quraysh to detain Hadhrat Uthmaan τ in Makkah, because of which the rumour soon reached the Muslims that Hadhrat Uthmaan τ had been martyred.

The Pledge of Ridwaan

Upon hearing this jarring rumour, the Muslims resolved never to return to Madinah without avenging the assassination of Hadhrat Uthmaan τ. Standing beneath a tree in Hudaybiyyah, the Sahabah ψ took a pledge to fight to the death. Nothing would deter them from avenging their companion.

As soon as the news of this pledge reached Makkah, the Mushrikeen started to panic and immediately sent a message to the Muslims to assure them that

Hadhrat Uthmaan τ was alive and well. They also made haste to send Hadhrat Uthmaan τ back.

This pledge was made with such sincerity and resolve that Allaah declared his approval for it in the Qur'aan. **It is therefore referred to as the Pledge of Ridwaan (The pledge that earned Allaah's pleasure).** It has therefore immortalised the honour and esteem of the Sahabah ψ, showcasing the sincerity of their faith for every person to come until the Day of Qiyaamah.[611]

This pledge struck fear into the hearts of the Mushrikeen and prompted them to send envoys to the Muslims to negotiate a peace treaty. Some of the chiefs who came as negotiators to the Muslims included Budayl bin Waraqah (chief of the Khuzaa'ah tribe) and Urwa bin Mas'ood Thaqafi. Despite the assurance that the Muslims intended to perform Umrah only and would return within three days, the two men refused to allow them access to Makkah.

The Quraysh then sent Suhayl bin Amr with some clauses. After some deliberation and discussion, Rasulullaah ρ agreed to the clauses **and appointed Hadhrat Ali τ to write out the treaty.**

The Peace Treaty of Hudaybiyyah

Hadhrat Ali τ started by writing, "*Bismillaahir Rahmaanir Raheem*" (In the name of Allaah, the Most Kind, the Most Merciful). Suhayl objected by saying that they did not acknowledge Allaah as *Ar Rahmaan* and that only the words "*Bismi Kallaahumma*" (In Your name, O Allaah). Rasulullaah ρ gave in to this and instructed Hadhrat Ali τ to write as Suhayl wanted.

---

[611] *Fat'hul Baari* (Vol.7 Pg.345).

Hadhrat Ali τ then wrote, “These are the terms upon which Muhammad ε the Rasul-Messenger of Allaah has agreed to...” Suhayl again objected and said that if they had acknowledged Rasulullaah ρ as being the Rasul-messenger of Allaah, they would not have prevented him from entering Makkah or fought with him. Rasulullaah ρ exclaimed, “I am certainly the Rasul-messenger of Allaah even though you people deny it.” He then gave in again and instructed Hadhrat Ali τ to erase the words “the Rasul-messenger of Allaah”. “O Rasulullaah ρ!” Hadhrat Ali τ submitted respectfully, “I am unable to do this.” **Rasulullaah ρ then himself erased the words and had Hadhrat Ali τ write “Muhammad bin Abdullaah”.**[612]

The clauses of the treaty were:

1. The Muslims would return to Madinah that year without performing Umrah.
2. They could return to perform Umrah the following year on condition that they carried no weapons and **stayed only for three days**
3. The Muslims and the people of Makkah would be able to travel peacefully between Makkah and Madinah for the duration of the treaty
4. If any person from Makkah became a Muslim and left for Madinah without the permission of his guardian, he would be promptly returned to Makkah. On the contrary, any person from Madinah who absconded to Makkah did not need to be sent back.
5. The other Arab tribes were at liberty to align themselves with either of the parties and thereby become bound by the clauses of the treaty

[612] Tabari (Vol.3 Pg.80).

6. The treaty would be in effect for ten years, during which period all were bound to it

The Muslims were very disappointed with the clauses of the treaty and could not understand why Rasulullaah ρ had agreed to them. It appeared to be a humiliation and defeat for the Muslims from every perspective.

It was while the treaty was being negotiated that the son of Suhayl bin Amr appeared in the Muslim camp. His name was Abu Jandal and he had become a Muslim, but was being persecuted in Makkah and not allowed to leave. Still bound in the chains used to hold him in captivity and covered with bruises and injuries sustained during torture, he managed to reach the Muslims at Hudaybiyyah, where he pleaded to Rasulullaah ρ to grant him protection. “This man O Muhammad,” said Suhayl bin Amr, “is the first person I am demanding that you return to me in accordance with the treaty.” “But we have not yet concluded the treaty,” said Rasulullaah ρ. Suhayl adamantly said, “Then I shall never negotiate any treaty with you!” Rasulullaah ρ said, “At least leave him to me.” “I shall never leave him to you!” Suhayl bellowed. “Why not? I am sure you can,” Rasulullaah ρ requested. “I shall not,” Suhayl bin Amr said stubbornly. Hadhrat Abu Jandal τ addressed the Muslims saying, “O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?” However, Rasulullaah ρ was bound by the treaty and said to Abu Jandal τ, “Be patient. Allaah shall soon create an escape for you.”

This and the apparent humiliation of the Muslims were too much for many of the Sahabah ψ to bear. In fact, even the far-sighted and resolute Hadhrat Umar τ was shaken. He approached Rasulullaah ρ and asked, “O Rasulullaah ρ! Are we not upon the truth?” when Rasulullaah ρ assured him that they certainly were,

Hadhrat Umar τ asked, "Are we not upon the truth, while they are upon falsehood?" "Certainly!" Rasulullaah ρ replied. "Then why do we need this humiliation?" Hadhrat Umar τ said. Rasulullaah ρ replied, "O Umar! I am the Rasul-messenger of Allaah. How can I disobey the commands of Allah when He is my only Helper?" Hadhrat Umar τ then asked, "Did you not tell us that we will perform Umrah?" "I certainly did," Rasulullaah ρ replied, "but I did not say that it would be this year."

Hadhrat Umar τ then went to Hadhrat Abu Bakr τ and posed the same questions to him, receiving an almost verbatim reply from him. During the latter part of his life, Hadhrat Umar τ said that he regretted his outburst at the time and in atonement he had performed an abundance of salaah, donated much in Sadaqah, observed many fasts and freed many slaves.

After the treaty had been concluded and both parties had signed, after the treaty had been written, Rasulullaah ρ instructed the Sahabah ψ to slaughter their animals and to shave off their hair (an indication that they were to return without performing Umrah). The narrator of the Hadith says, "By Allaah! No one stood up to do this even though Rasulullaah ρ thrice repeated the instruction (because they all hoped that he would perhaps reconsider the situation)." When he saw that no one was prepared to carry out the command, he went to (his tent where he met) his wife **Hadhrat Ummu Salamah** رضي الله عنها**. When he informed her of the difficulty he was having, she said, "O Nabi of Allaah! Why do you rather not do this? Go out there without speaking a word to anyone, slaughter your animal, call for someone to shave your hair and have it shaved off."** Rasulullaah ρ then went out and did accordingly. He slaughtered his animal, called for someone to shave off his hair and had it shaved off. When the Sahabah ψ saw

this, they all stood up, slaughtered their animals and started shaving each other's hair.[613]

The Muslims stayed in Hudaybiyyah for two weeks and it was during their return journey at a place called Kuraa'ul Ghumaym that Allaah revealed the verses of Surah Fatah, which declare that the treaty was a resounding victory for the Muslims and not a defeat. When these verses were revealed, Rasulullaah ρ said to the Sahabah ψ, "Such verses have been revealed to me today that are more valuable to me than the world and all its contents. As the time progressed after this, it became evident to the Muslims that the treaty was indeed a victory in disguise.

In fact, many Sahabah ψ including Hadhrat Abdullaah bin Mas'ood τ, Hadhrat Jaabir τ and Hadhrat Baraa bin Aazib τ have stated that although people believe that the victory referred to in Surah Fatah is the conquest of Makkah, but what it really referred to was the Treaty of Hudaybiyyah.[614]

In the Words of the Qur'aan

Making reference to the Treaty of Hudaybiyyah and the pledge of Ridwaan, Allaah says in verses 1-29 of Surah Fatah:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّا فَتَحْنَا لَکَ فَتْحًا مُّبِيْنًا ۙ(۱) لِّيَغْفِرَ لَکَ اللهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِکَ وَ مَا تَاَخَّرَ وَ يُتِمَّ نِعْمَتَهٗ عَلَيْکَ وَ يَهْدِيَکَ صِرَاطًا مُّسْتَقِيْمًا ۙ(۲) وَّ يَنْصُرَکَ اللهُ نَصْرًا عَزِيْزًا (۳) هُوَ الَّذِىْ اَنْزَلَ السَّکِيْنَةَ فِىْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْا اِيْمَانًا مَّعَ اِيْمَانِهِمْ ؕ وَ لِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ کَانَ اللهُ عَلِيْمًا حَکِيْمًا ۙ(۴) لِّيُدْخِلَ

[613] *Fat'hul Baari* (Vol.5 Pg.245).
[614] Bukhaari, Muslim and Ahmad.

الْمُؤْمِنِیْنَ وَ الْمُؤْمِنٰتِ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَا وَ یُكَفِّرَ عَنْهُمْ سَیِّاٰتِهِمْ ؕ وَ كَانَ ذٰلِكَ عِنْدَ اللّٰهِ
فَوْزًا عَظِیْمًا ۙ(۵) وَّ یُعَذِّبَ الْمُنٰفِقِیْنَ وَ الْمُنٰفِقٰتِ وَ الْمُشْرِكِیْنَ وَ الْمُشْرِكٰتِ الظَّآنِّیْنَ بِاللّٰهِ ظَنَّ السَّوْءِ ؕ عَلَیْهِمْ
دَآىِٕرَةُ السَّوْءِ ۚ وَ غَضِبَ اللّٰهُ عَلَیْهِمْ وَ لَعَنَهُمْ وَ اَعَدَّ لَهُمْ جَهَنَّمَ ؕ وَ سَآءَتْ مَصِیْرًا (۶) وَ لِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَ
الْاَرْضِ ؕ وَ كَانَ اللّٰهُ عَزِیْزًا حَكِیْمًا (۷) اِنَّاۤ اَرْسَلْنٰكَ شَاهِدًا وَّ مُبَشِّرًا وَّ نَذِیْرًا ۙ(۸) لِّتُؤْمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ
وَ تُعَزِّرُوْهُ وَ تُوَقِّرُوْهُ ؕ وَ تُسَبِّحُوْهُ بُكْرَةً وَّ اَصِیْلًا (۹) اِنَّ الَّذِیْنَ یُبَایِعُوْنَكَ اِنَّمَا یُبَایِعُوْنَ اللّٰهَ ؕ یَدُ اللّٰهِ
فَوْقَ اَیْدِیْهِمْ ۚ فَمَنْ نَّكَثَ فَاِنَّمَا یَنْكُثُ عَلٰى نَفْسِهٖ ۚ وَ مَنْ اَوْفٰى بِمَا عٰهَدَ عَلَیْهُ اللّٰهَ فَسَیُؤْتِیْهِ اَجْرًا عَظِیْمًا
(۱۰٪) سَیَقُوْلُ لَكَ الْمُخَلَّفُوْنَ مِنَ الْاَعْرَابِ شَغَلَتْنَاۤ اَمْوَالُنَا وَ اَهْلُوْنَا فَاسْتَغْفِرْ لَنَا ۚ یَقُوْلُوْنَ بِاَلْسِنَتِهِمْ مَّا لَیْسَ
فِیْ قُلُوْبِهِمْ ؕ قُلْ فَمَنْ یَّمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَیْــٴًـا اِنْ اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا ؕ بَلْ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ
خَبِیْرًا (۱۱) بَلْ ظَنَنْتُمْ اَنْ لَّنْ یَّنْقَلِبَ الرَّسُوْلُ وَ الْمُؤْمِنُوْنَ اِلٰۤى اَهْلِیْهِمْ اَبَدًا وَّ زُیِّنَ ذٰلِكَ فِیْ قُلُوْبِكُمْ وَ ظَنَنْتُمْ
ظَنَّ السَّوْءِ ۚۖ وَكُنْتُمْ قَوْمًۢا بُوْرًا (۱۲) وَ مَنْ لَّمْ یُؤْمِنْۢ بِاللّٰهِ وَ رَسُوْلِهٖ فَاِنَّاۤ اَعْتَدْنَا لِلْكٰفِرِیْنَ سَعِیْرًا (۱۳) وَ
لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ یَغْفِرُ لِمَنْ یَّشَآءُ وَ یُعَذِّبُ مَنْ یَّشَآءُ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِیْمًا (۱۴)
سَیَقُوْلُ الْمُخَلَّفُوْنَ اِذَا انْطَلَقْتُمْ اِلٰى مَغَانِمَ لِتَاْخُذُوْهَا ذَرُوْنَا نَتَّبِعْكُمْ ۚ یُرِیْدُوْنَ اَنْ یُّبَدِّلُوْا كَلٰمَ اللّٰهِ ؕ قُلْ لَّنْ
تَتَّبِعُوْنَا كَذٰلِكُمْ قَالَ اللّٰهُ مِنْ قَبْلُ ۚ فَسَیَقُوْلُوْنَ بَلْ تَحْسُدُوْنَنَا ؕ بَلْ كَانُوْا لَا یَفْقَهُوْنَ اِلَّا قَلِیْلًا (۱۵) قُلْ
لِّلْمُخَلَّفِیْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِیْ بَاْسٍ شَدِیْدٍ تُقَاتِلُوْنَهُمْ اَوْ یُسْلِمُوْنَ ۚ فَاِنْ تُطِیْعُوْا یُؤْتِكُمُ اللّٰهُ
اَجْرًا حَسَنًا ۚ وَ اِنْ تَتَوَلَّوْا كَمَا تَوَلَّیْتُمْ مِّنْ قَبْلُ یُعَذِّبْكُمْ عَذَابًا اَلِیْمًا (۱۶) لَیْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّ لَا عَلَى
الْاَعْرَجِ حَرَجٌ وَّ لَا عَلَى الْمَرِیْضِ حَرَجٌ ؕ وَ مَنْ یُّطِعِ اللّٰهَ وَ رَسُوْلَهٗ یُدْخِلْهُ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا
الْاَنْهٰرُ ۚ وَ مَنْ یَّتَوَلَّ یُعَذِّبْهُ عَذَابًا اَلِیْمًا (۱۷٪) لَقَدْ رَضِیَ اللّٰهُ عَنِ الْمُؤْمِنِیْنَ اِذْ یُبَایِعُوْنَكَ تَحْتَ الشَّجَرَةِ
فَعَلِمَ مَا فِیْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِیْنَةَ عَلَیْهِمْ وَ اَثَابَهُمْ فَتْحًا قَرِیْبًا (۱۸ۙ) وَّ مَغَانِمَ كَثِیْرَةً یَّاْخُذُوْنَهَا ؕ وَ كَانَ اللّٰهُ
عَزِیْزًا حَكِیْمًا (۱۹) وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِیْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ وَ كَفَّ اَیْدِیَ النَّاسِ عَنْكُمْ ۚ وَ لِتَكُوْنَ
اٰیَةً لِّلْمُؤْمِنِیْنَ وَ یَهْدِیَكُمْ صِرَاطًا مُّسْتَقِیْمًا (۲۰ۙ) وَّ اُخْرٰى لَمْ تَقْدِرُوْا عَلَیْهَا قَدْ اَحَاطَ اللّٰهُ بِهَا ؕ وَ كَانَ اللّٰهُ عَلٰى
كُلِّ شَیْءٍ قَدِیْرًا (۲۱) وَلَوْ قٰتَلَكُمُ الَّذِیْنَ كَفَرُوْا لَوَلَّوُا الْاَدْبَارَ ثُمَّ لَا یَجِدُوْنَ وَلِیًّا وَّ لَا نَصِیْرًا (۲۲) سُنَّةَ اللّٰهِ
الَّتِیْ قَدْ خَلَتْ مِنْ قَبْلُ ۚۖ وَ لَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِیْلًا (۲۳) وَ هُوَ الَّذِیْ كَفَّ اَیْدِیَهُمْ عَنْكُمْ وَ اَیْدِیَكُمْ عَنْهُمْ
بِبَطْنِ مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَیْهِمْ ؕ وَ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِیْرًا (۲۴) هُمُ الَّذِیْنَ كَفَرُوْا وَ صَدُّوْكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ وَ الْهَدْیَ مَعْكُوْفًا اَنْ یَّبْلُغَ مَحِلَّهٗ ؕ وَ لَوْ لَا رِجَالٌ مُّؤْمِنُوْنَ وَ نِسَآءٌ مُّؤْمِنٰتٌ لَّمْ تَعْلَمُوْهُمْ اَنْ
تَطَـُٔوْهُمْ فَتُصِیْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ بِغَیْرِ عِلْمٍ ۚ لِیُدْخِلَ اللّٰهُ فِیْ رَحْمَتِهٖ مَنْ یَّشَآءُ ۚ لَوْ تَزَیَّلُوْا لَعَذَّبْنَا الَّذِیْنَ كَفَرُوْا مِنْهُمْ
عَذَابًا اَلِیْمًا (۲۵) اِذْ جَعَلَ الَّذِیْنَ كَفَرُوْا فِیْ قُلُوْبِهِمُ الْحَمِیَّةَ حَمِیَّةَ الْجَاهِلِیَّةِ فَاَنْزَلَ اللّٰهُ سَكِیْنَتَهٗ عَلٰى رَسُوْلِهٖ وَ
عَلَى الْمُؤْمِنِیْنَ وَ اَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَ كَانُوْۤا اَحَقَّ بِهَا وَ اَهْلَهَا ؕ وَ كَانَ اللّٰهُ بِكُلِّ شَیْءٍ عَلِیْمًا (۲۶٪) لَقَدْ
صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْیَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِیْنَ ۙ مُحَلِّقِیْنَ رُءُوْسَكُمْ وَ
مُقَصِّرِیْنَ ۙ لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِیْبًا (۲۷) هُوَ الَّذِیْۤ اَرْسَلَ
رَسُوْلَهٗ بِالْهُدٰى وَ دِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَى الدِّیْنِ كُلِّهٖ ؕ وَ كَفٰى بِاللّٰهِ شَهِیْدًا (۲۸ؕ) مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَ
الَّذِیْنَ مَعَهٗۤ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَیْنَهُمْ تَرٰىهُمْ رُكَّعًا سُجَّدًا یَّبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَ رِضْوَانًا ۘ سِیْمَاهُمْ
فِیْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِی التَّوْرٰىةِ ۚۖۛ وَ مَثَلُهُمْ فِی الْاِنْجِیْلِ ۚ۫ۛ كَزَرْعٍ اَخْرَجَ
شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ فَاسْتَوٰى عَلٰى سُوْقِهٖ یُعْجِبُ الزُّرَّاعَ لِیَغِیْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِیْنَ اٰمَنُوْا وَ
عَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِیْمًا (۲۹٪)

TRANSLATION: In the name of Allaah, the Most Compassionate, the Most Merciful. Indeed, We have granted you (O Rasulullaah ρ) **a clear victory** (through the Treaty of Hudaybiyyah because after this treaty large numbers of people accepted Islaam and it led to the conquest of Makkah**.** Allaah granted this victory to Rasulullaah ρ so that he may be greatly rewarded for the many people entering the fold of Islaam and together with this,) **So that Allaah may forgive you** (O Rasulullaah ρ) **for your past shortcomings and those that may occur in the future; and so that He may complete His favour on you, guide you on the straight path and** (so that) **Allaah may grant you assistance that is most powerful** (with which you can never be defeated)**. It is He Who sends tranquillity** (determination to fight the Kuffaar and tolerance to bear the superficial humiliation of having the conditions of the treaty against them) **into the hearts of the Mu'mineen so that their Imaan increases together with the Imaan they** (already) **have. The armies of the heavens and the earth belong to Allaah** (and He uses them to assist whoever He wills) **and Allaah is Ever All Knowing, the Wise** (He knows the hidden reasons for everything)**.** (Allaah had also granted Rasulullaah ρ this victory) **So that** (because of it) **He may admit the Mu'mineen men and women into Jannaat beneath which rivers flow. They will live there forever and He shall** (also) **pardon them for their sins. This is the great success in Allaah's sight.** (Allaah had also granted Rasulullaah ρ this victory) **So that Allaah may punish the Munaafiqeen men and women as well as the Mushrikeen men and women, all of whom hold an evil opinion of Allaah** (by committing Shirk and thinking that Allaah will never assist the Muslims)**. An evil calamity shall befall them** (in this world and certainly in the Aakhirah when they are punished in Jahannam)**, Allaah is angry with them, curses them and has prepared Jahannam for them. What an evil place to return to! The armies of the heavens and the earth belong to Allaah and Allaah is always the Mighty and Wise. Verily We have sent you** (O Rasulullaah ρ) **as a witness** (to testify to the actions of people on the Day of Qiyaamah)**, a carrier of good news** (to the Mu'mineen) **and a warner** (to the Kuffaar)**.** (We have sent Rasulullaah ρ) **So that you** (O people) **believe in Allaah, believe in His Rasool, assist Him** (His Deen)**, revere Him and glorify Him morning and evening.**

(Referring to the Sahabah ψ who vowed to fight to death beside Rasulullaah ρ at Hudaybiyyah, Allaah says,) **Indeed those who pledge their allegiance to you** (O Rasulullaah ρ) **they really pledge their allegiance to Allaah** (because they do this to please Allaah). **Allaah's hand is above theirs** (when they take the pledge because Allaah approves of it). **So whoever breaches** (the pledge) **does so to his own detriment** (because only he will suffer the consequences). **Allaah will soon grant a tremendous reward to the one who fulfils the pledge that he makes with Allaah. Soon the (Munaafiqeen) villagers left behind** (when the Muslims proceeded to Hudaybiyyah) **will tell you** (O Rasulullaah ρ, when you return to Madinah), **"Our wealth and families have preoccupied us, so seek forgiveness on our behalf." They utter with their tongues that which is not within their hearts** (they pretend to be

Muslims when they are not). **Say, "Who has any power against Allaah if He intends any harm to afflict you or if He intends any good to come to you? No** (none has the power). **Allaah is Ever Aware of what you do (and will punish you for your sins). However, the fact** (the actual reason for which you did not proceed with the Muslims) **is that you people thought that the Rasool** ρ **and the Mu'mineen will never return to their families** (but will be killed by the Mushrikeen). **This** (thought) **has been adorned in your hearts and you entertained evil thoughts** (about Allaah and the Muslims). (Because of this) **You were ever a destroyed nation** (since only destruction awaits you in the Aakhirah)**. Whoever does not believe in Allaah and His Rasool** ρ (should know that) **We have certainly prepared a blazing fire for the Kuffaar. To Allaah belongs the kingdom of the heavens and the earth. He forgives whoever He wills and punishes whoever He wills. Allaah is Oft Forgiving, Most Merciful** (so hasten to seek His forgiveness). **Soon, when you** (Muslims) **proceed to take possession of booty** (when you march to conquer Khaybar), **those** (Munaafiqeen) **left behind** (during the journey to Hudaybiyyah) **will say, "Allow us to follow you." They wish to alter Allaah's speech** (His command that only those who proceeded to Hudaybiyyah should march with Rasulullaah ρ). **Tell them, "You may never follow us! Thus has Allaah stated from before." They will then say** (to others behind your back), **"You people are merely jealous of us** (and therefore wish to have everything for yourselves)**." In fact, they understand but a little** (they fail to understand that the Muslims who marched to Hudaybiyyah deserved to receive the booty of Khaybar because they had risked their lives for Allaah's pleasure)**.**

Tell those villagers who were left behind, "*(Do not despair if you cannot fight in Khaybar because)* **You will soon be called to** *(fight against)* **a nation of immense strength whom you will fight or who will accept Islaam** *(without a fight)***. If you obey** *(the call and march in Jihaad)***, Allaah will accord you a grand reward, but if you turn away like you did in the past, Allaah will inflict a painful punishment on you."**

(This punishment will be for those who refuse to march in Jihaad when they are physically able to do so. However,) **There shall be no sin for the blind, no sin for the paralysed and no sin for the ill** (for not fighting in Jihaad because they are excused). **Allaah will enter those who obey Him and His Rasool** ρ **into Jannaat beneath which**

rivers flow. As for those who turn away, He will inflict them with a painful punishment.

Allaah was well pleased with the Mu'mineen *(the Sahabah ψ)* **when they pledged their allegiance to you** *(O Rasulullaah ρ)* **beneath the tree** *(at Hudaybiyyah)*. **Allaah knew what was in their hearts, sent tranquillity to them** *(causing them to accept Allaah's commands without hesitation)* **and rewarded them with a victory close at hand** *(when they conquered Khaybar soon after signing the Treaty of Hudaybiyyah)* **and** *(Allaah will also reward them with)* **abundant spoils of war that they will take** *(after conquering Khaybar)*. **Allaah is always Mighty, Wise. Allaah promises you abundant spoils of war that you can have** *(without much difficulty)*. **He will grant it to you very soon and restrain people's hands from you** *(by placing fear for you in their hearts so that they do not put up a great fight and no harm comes to you)*. **This is to be a sign for the Mu'mineen** *(to strengthen their faith in Allaah's promise of assistance)* **and so that Allaah may guide you to** *(a further position on)* **the straight path. There are still others** *(other victories)* **that you are not yet been able to attain** *(but will do so in future)* **which are well within Allaah's power. Allaah has always had power over everything. If the Kuffaar were to fight you** *(in battle instead of signing the treaty)*, **they would turn their backs** *(and flee from the battlefield)* **and then not find any ally or helper. This** *(practice of granting eventual victory to the Mu'mineen)* **has been Allaah's practice that has passed from before and you will not find any change in Allaah's practice. It is Allaah Who restrained their hands from** *(fighting)* **you and your hands from** *(fighting)* **them right in Makkah** *(at Hudaybiyyah)* **after granting you dominance over them** *(when the Muslims captured fifty Mushrikeen who intended to attack them)*. **Allaah is always Watchful over what you do** *(and makes events happen for the best. Therefore, although the Muslims would have defeated the Mushrikeen had a battle been fought, Allaah knew of more benefit in the treaty and did not allow a battle to take place)*. **They** *(the Mushrikeen of Makkah)* **are the ones who committed kufr, prevented you** *(Muslims)* **from** *(performing Umrah at)* **the Masjidul Haraam and** *(prevented)* **the sacrificial animals** *(which the Muslims brought to be sacrificed after Umrah)*, *(leaving them)* **restrained** *(prevented)* **from reaching their destination** *(where they were to be sacrificed)*. **If it were not for your trampling** *(unintentionally harming)* **many Muslim men and many Muslim women** *(in Makkah)* **about whom you were unaware and then unknowingly suffering harm on their account** *(for harming them)*, **the matter would have been concluded** *(you would have been allowed to fight the Mushrikeen)*. *(However, a battle did not take place)* **So that Allaah enters whoever He wills into His mercy** *(by allowing them to accept Islaam)*. **If they** *(these Muslim men and women still in Makkah)* **were to separate** *(from the Mushrikeen of Makkah)*, **We would inflict a painful punishment on the Kuffaar of Makkah** *(by allowing the Muslims to kill or capture them in battle)*. **When the Kuffaar** *(of Makkah)* **took the prejudice within**

their hearts, *(which was)* **the prejudice of the period of ignorance** *(because of which they did not permit the writer of the treaty to write "Rasulullaah ρ", but "Muhammad the son of Abdullaah" instead)***; Allaah sent His tranquillity** *(tolerance)* **to the heart of His Rasool ρ and to the hearts of the Mu'mineen** *(because of which they did not fight about it)* **and stuck the word of Taqwa** *(the Kalimah)* **onto them** *(because of which they obeyed Allaah's command to be calm)* **as they are most deserving of it and worthy of it. Allaah always has knowledge of everything.** *(Referring to the dream in which Rasulullaah ρ saw himself performing Umrah, Allaah says,)* **Verily, Allaah shall make the dream of His Rasool ρ come precisely true** *(even though the Mushrikeen of Makkah prevented Rasulullaah ρ from entering Makkah)***. When Allaah wills, you** *(Sahabah ψ with Rasulullaah ρ)* **shall definitely enter the Masjidul Haraam in peace with your hair shaved or trimmed** *(after completing the Umrah)* **without any fear. Allaah had knowledge of that about which you were unaware and** *(among the things He knew was that He)* **has decreed a near victory** *(at Khaybar)* **even before this** *(entry into the Masjidul Haraam)***. It is Allaah Who has sent His Rasool ρ with guidance and with the true Deen to make it dominate over all religions. Allaah suffices as a Witness** *(to the truthfulness of Rasulullaah ρ and Islaam even though the Kuffaar refuse to accept)***. Muhammad ε is Allaah's Rasool and those with him** *(the Sahabah ψ)* **are stern against the Kuffaar and** *(yet)* **compassionate among themselves. You will see them sometimes bowing** *(in Ruku)***, sometimes prostrating** *(in Sajdah, always)* **seeking Allaah's bounty and His pleasure. Their hallmark** *(by which they are recognised)* **is on their faces because of the effect of prostration** *(referring to the illumination and humility apparent on their faces)***. This is their description in the Torah. Their description in the Injeel** *(Bible)* **is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands on its own stem, pleasing the farmer.** *(Allaah has nurtured the Sahabah ψ in this manner)* **So that the Kuffaar may be enraged by them** *(because of their animosity for Islaam and for the Sahabah ψ)***. Allaah has promised forgiveness and a grand reward for those of them who have Imaan and who do good deeds.**

Lessons and Conclusions

The Reverence of the Muslims for Rasulullaah ρ

One of the negotiators whom the Kuffaar sent was Urwah bin Mas'ood Thaqafi, who had not yet accepted Islaam by then. Rasulullaah ρ told him exactly what he had mentioned to Budayl, to which Urwah said, "O Muhammad ε! If you wish to destroy all the Arabs, you cannot possibly do so, since none before you has ever succeeded. On the contrary, if the Arabs get the upper hand, then all these persons around you will leave you all alone in times of difficulty because they are all people of little worth."

Hadhrat Abu Bakr τ, who was standing close by, was infuriated at this statement and retorted by saying, "Go and lick the shameful parts of your goddess Laat! We will never desert Rasulullaah ρ and leave him by himself."

"Who is he?" Urwa asked. When Rasulullaah ρ informed him that it was Hadhrat Abu Bakr τ, Urwa addressed Hadhrat Abu Bakr τ and said, "Had I not been indebted to you for a good turn you have done to me in the past, I would have certainly replied to your abuse."

Urwah then continued his discussions with Rasulullaah ρ and **occasionally touched the beard of Rasulullaah ρ, as was the custom of the Arabs to indicate goodwill.** However, the Sahabah ψ could not tolerate this and it was Urwa's own nephew **Hadhrat Mughierah bin Shu'bah τ who struck Urwa's hand with the handle of his sword to indicate to him that he should keep his hand away.**

“Who is he?” Urwa asked as he looked at Hadhrat Mughierah τ who was fully armed and wearing a helmet. “He is Mughierah,” Rasulullaah ρ replied.

Addressing Hadhrat Mughierah τ, Urwa exclaimed, “You betrayer! How dare you mistreat someone who is still suffering for your crime!” (Urwa was referring to the fact that he had paid the blood money on his behalf of Hadhrat Mughierah τ, who had killed a few Kuffaar before the coming of Islaam). During his long discourse with Rasulullaah ρ, Urwa had been quietly observing the behaviour of the Sahabah ψ towards Rasulullaah ρ. When he returned to Quraysh in Makkah, he said to them, “I have been an envoy to many great kings and have seen the courts of the emperors of Rome, Persia and Abyssinia, where I have observed their manners. **By Allaah! I have never seen people around a guide so respectful to him as I found the companions of Muhammad ε to be. When he spits, the person receiving the sputum uses it to anoint his body and face with it. When he speaks, they all race to fulfil his wish and when he makes wudhu, they vie with one another to collect the used water before it falls on the ground and then fight over whom to distribute it to. If anyone fails to get that water, he touches the wet hands of someone who managed to get some and then rubs his hands on his face. When they speak in his presence, they speak in low voice and never lift their gaze to look at his face because of their respect for him. A hair falling from his head or beard is preserved to get blessings from it and then treat it with tremendous reverence. To state it briefly, I have never seen any group of people love their master as much as I have seen the companions of Muhammad ε love him.”**

The Wisdom Hidden within the Treaty

When then treaty had been drawn up, the Muslims were disappointed and could not see the hidden benefits that Allaah and Rasulullaah ρ saw in it. There were two clauses in particular that worried and troubled the Muslims. These were:

1. The clause stating that any person from Makkah who became a Muslim and left for Madinah without the permission of his guardian would be promptly returned to Makkah. On the contrary, any person from Madinah who absconded to Makkah did not need to be sent back.

2. The clause stating that the Muslims would return to Madinah that year without performing Umrah and could return only the following year, when they would be allowed only three days

While dissatisfaction about the second clause was eliminated when Rasulullaah ρ reminded the Sahabah ψ that the dream of performing Umrah could easily be referring to the following year, the wisdom in the second clause was not so apparent. The wisdom and benefits of the Treaty were seen only as the months went by.

The famous Muhaddith Imaam Zuhri رحمه الله writes that the Treaty of Hudaybiyyah can be counted as the first of the major victories that the Muslims attained. The first reason is that the treaty assured the Muslims peace and safety for the first time because it prohibited the danger of the Muslims being attacked by the Mushrikeen of Makkah at any time. The Muslims were now free to interact and even do business with the Mushrikeen of Makkah, because of which thoughts and ideas could also be exchanged freely. **The result of this free interaction was that the Mushrikeen were exposed to the truth of Islaam and during the first two years of the treaty more people converted to Islaam than during the previous years.**

The historian Ibn Hishaam رحمه الله has echoed the words of Imaam Zuhri رحمه الله when he writes, "When Rasulullaah ρ left Madinah on the occasion of Hudaybiyyah, he was accompanied by 1400 Sahabah ψ. However, when he left for the conquest of Makkah just two years later, there were 10000 Sahabah ψ with him."[615]

Haafidh Ibn Hajar رحمه الله writes that it was the Treaty of Hudaybiyyah which paved the way for the conquest of Makkah. This was because the peace between the Muslims of Madinah and the Mushrikeen of Makkah allowed people to travel between the two cities and interact with each other. **It was during this period of peace that great Muslim conquerors like Hadhrat Khaalid bin Waleed τ and Hadhrat Amr bin Al Aas τ accpeted Islaam.**

When asked about the prejudiced clauses of the treaty, Rasulullaah ρ commented that the Muslims who forsook Islaam and fled to Makkah were people whom the Muslims did not need and whom Allaah had cast out of His mercy (thereby saving the Muslims from their evil). As for the Muslims who wanted to leave Makkah and come to Madinah, Rasulullaah ρ assured the Muslims that Allaah would soon create an escape for them (In addition to this, the presence of such people in Makkah created the opportunity for the propagation of Islaam to continue in Makkah).

The incident of Hadhrat Abu Baseer τ vividly illustrates how Allaah created the escape for these brave men. It is reported that after the incident at Hudaybiyyah, Rasulullaah ρ returned to Madinah where a Muslim from the Quraysh called Abu Baseer τ came to him. However, the Quraysh had dispatched two men to Madinah to get him back. Rasulullaah ρ therefore handed him over

---

[615] *Fat'hul Baari* (Vol.7 Pg.355).

to the two men. “But I have become a Muslim,” Hadhrat Abu Baseer τ pleaded, “Will you send me back into their clutches?” Rasulullaah ρ also advised him to exercise patience and added, “Allaah will soon open up a way for you.”

The two men then left with him. On the way, Hadhrat Abu Baseer τ said to one of them, “I see that you have an extremely fine sword.” The man drew the sword from the sheath and said boastfully, “O yes! It is fine indeed. I have tried it many times.” In his negligence, the man handed it over to Hadhrat Abu Baseer τ, who immediately ‘tried’ it on him, killing him instantly.

Seeing that he was next, the other person dashed for Madinah and when he came running into the Masjid, shouting, “My companion is dead and I am next.” Following close behind him came Hadhrat Abu Baseer τ, who said, “O Rasulullaah ρ! Allaah has absolved you of your responsibility when you returned me. I have no pledge to fulfil with them and have done this because they wanted to remove me from my Deen.” Rasulullaah ρ said, “This man is a true warmonger. If only there was someone who assist him in some way.” Hadhrat Abu Baseer τ understood from this that Rasulullaah ρ would return him should anyone be sent for him again. He therefore left Madinah and settled along the coast.

The Quraysh had heard about the incident and so did Hadhrat Abu Jandal τ, who managed to escape from the Quraysh and secretly joined up with Hadhrat Abu Baseer τ. Thereafter, every man who accepted Islaam and left the Quraysh joined up with Hadhrat Abu Baseer τ until they grew into a large group. They settled in the wilderness where there was neither vegetation nor food. Only Allaah knows what hardships they were forced to endure there. **While some**

historians write that they numbered 70 men, others like Imaam Suhayli رحمه الله **write that they were 300 in number.**

They however, managed to silence the oppressors from whom they had fled and launched attacks on every caravan of the Quraysh that passed their way. The Quraysh eventually (grew weary and) sent a message to Rasulullaah ρ, imploring him in the name of Allaah and by the family ties they shared that he should call this group to Madinah. In this way, they could also be bound to the clauses of the treaty and would allow a safe passage for the caravans. (They also added that whoever came to Rasulullaah ρ from Makkah as a Muslim afterwards would be left in peace without having to return to Makkah).

Rasulullaah ρ then sent a letter, calling them to Madinah. It is written that Rasulullaah ρ's letter reached the group when Hadhrat Abu Baseer τ was on his deathbed. Happy to receive the letter, he passed away with the letter in his hand. May Allaah be pleased with him. Hadhrat Abu Jandal τ shrouded him and buried him there before leaving with the group for Madinah.

As events unfolded, the Mushrikeen started to realise that the same treaty they thought would be a source of honour and victory for them was becoming a means of humiliation and defeat. **It was merely three months after the treaty was signed that the Muslims achieved one of the most brilliant victories when they conquered the Jewish stronghold of Khaybar and captured a wealth of booty.** This was the largest booty ever captured during the life of Rasulullaah ρ. It was soon afterwards that the regions of Fidak, Waadil Qura, Tayma, Tabook and other Jewish areas fell under Muslim control.

During the two years following the treaty, many Arab tribes that had once been loyal to the Jews and the Mushrikeen started to align with the Muslims. As a result, the strength of the Mushrikeen was rapidly reduced. The battle that would have broken out between the Muslims and the Mushrikeen at Hudaybiyyah was averted by Allaah for reasons only He could have known. This was indeed a tremendous favour from Allaah. Of course, Allaah could have allowed the battle to take place and favour the Muslims with the conquest of Makkah at that time. However, there were salient reasons why that would not have been favourable. Amongst these reasons are:

1. There were many Muslims in Makkah at the time who had either concealed their Imaan or were known Muslims, but unable to emigrate to Madinah for various reasons, including finance and health. Had a battle erupted between the Muslims and Mushrikeen, these Muslims could have suffered death or injury, either from the Mushrikeen or even unintentionally by the Muslims. Apart from the grief that the Muslims would suffer from the deaths of these Muslims, they would have to bear the taunting of the Mushrikeen, who would accuse them of killing their own.

2. A battle would have violated the sanctity of the Haram, in which bloodshed is forbidden. When even carrying weapons within the Haram is not allowed, how could Allaah allow His Rasool ρ and the Muslims to be the ones to violate the sanctity of His Blessed Haram? Allaah also intended that the Mushrikeen of Makkah should be surrounded by Muslims and their allies within the two years following the treaty and that they should be too weakened to resist the conquest of Makkah when the Muslims arrived.

There are several verses of Surah Fatah referring to these reasons. These are:

Verse 21 states: "There are still others *(other victories)* **that you are not yet been able to attain** *(but will do so in future)* **which are well within Allaah's power. Allaah has always had power over everything."**

Verse 22 states: "If the Kuffaar were to fight you *(in battle instead of signing the treaty)*, **they would turn their backs** *(and flee from the battlefield)* **and then not find any ally or helper."**

Verse 24 states: "It is Allaah Who restrained their hands from *(fighting)* **you and your hands from** *(fighting)* **them right in Makkah** *(at Hudaybiyyah)* **after granting you dominance over them** *(when the Muslims captured fifty Mushrikeen who intended to attack them)*. **Allaah is always Watchful over what you do** *(and makes events happen for the best. Therefore, although the Muslims would have defeated the Mushrikeen had a battle been fought, Allaah knew of more benefit in the treaty and did not allow a battle to take place)*."

Verse 25 states: "If it were not for your trampling *(unintentionally harming)* **many Muslim men and many Muslim women** *(in Makkah)* **about whom you were unaware and then unknowingly suffering harm on their account** *(for harming them)*, **the matter would have been concluded** *(you would have been allowed to fight the Mushrikeen)*. *(However, a battle did not take place)* **So that Allaah enters whoever He wills into His mercy** *(by allowing them to accept Islaam)*. **If they** *(these Muslim men and women still in Makkah)* **were to separate** *(from the Mushrikeen of Makkah)*, **We would inflict a painful punishment on the Kuffaar of Makkah** *(by allowing the Muslims to kill or capture them in battle)*."

Guarantee of Allaah's Pleasure

Just as there are occasions when events that seem unfavourable turn out to be favourable, there are as many occasions when events that seem favourable turn out to be unfavourable. The Qur'aan is a treasury revealing that when a person uses the directives from Allaah and His Rasool ρ as his guide in every matter, he will not only see success in this world, but in the Aakhirah as well. When people

look past their lack of resources and are prepared to sacrifice their very lives by relying only on Allaah, they earn the guarantee of Allaah's pleasure. This is what the Sahabah ψ earned when they pledged their very lives beneath the tree in Hudaybiyyah. Referring to this, Allaah says, "**Allaah was well pleased with the Mu'mineen** *(the Sahabah ψ)* **when they pledged their allegiance to you** *(O Rasulullaah ρ)* **beneath the tree** *(at Hudaybiyyah)*. **Allaah knew what was in their hearts, sent tranquillity to them** *(causing them to accept Allaah's commands without hesitation)* **and rewarded them with a victory close at hand** *(when they conquered Khaybar soon after signing the Treaty of Hudaybiyyah)* **and** *(Allaah will also reward them with)* **abundant spoils of war that they will take** *(after conquering Khaybar)*. **Allaah is always Mighty, Wise**".[616]

A Tremendous Reward

Although Ulema have cited many, only Allaah knows the extent of the actual benefits and wisdom hidden in the treaty. Nonetheless, the culmination of it all was the conquest of Makkah, which made the blessed city the capital of Imaan and Islaam until the Day of Qiyaamah. History is witness to the fact that for almost one and half thousand years since then, Kufr and Shirk have never enjoyed sovereignty over it.

[616] Surah Fatah, verse 18-19.

The Conquest of Makkah

Allaah's Assistance

The treaty signed at Hudaybiyyah allowed the Arab tribes to align themselves with whichever of the two parties they wished. Taking advantage of this freedom of association, the Banu Khuzaa'ah tribe opted to side with the Muslims, while the Banu Bakr tribe aligned themselves with the Quraysh. By doing this, they pledged to assist their allies in times of war, but also secured peace from each other, since they had always been at loggerheads. However, despite this pledge to peace, enmity still prevailed within the hearts of the people. The people of each tribe were still bent on taking revenge from each other and searching for an opportunity to get even for past offences.

The two tribes managed to uphold the treaty for a year and half, but when the enmity could no longer be contained, the Banu Bakr tribe (aligned to the Quraysh) attacked the Banu Khuzaa'ah one night and caused tremendous destruction. The Quraysh assisted the Banu Bakr in this attack by providing them with weapons and men. Their intention was to teach the Banu Khuzaa'ah a lesson for siding with the Muslims. They did not think that their attack would reach the ears of the Muslims, especially since the attack was at night and Madinah was so far away.

When they were attacked, the Banu Khuzaa'ah sought refuge in the Haram, but were attacked even there. Early the following morning, Amr bin Saalim, who was the chief of the Banu Khuzaa'ah tribe, left with forty men for Madinah. After reporting the incident to Rasulullaah ρ and seeking Muslim intervention,

Rasulullaah ρ said, “By Allaah! I shall see that you are kept safe from that which I have feared.”

The message then filtered through to the Mushrikeen in Makkah that Rasulullaah ρ would be seeking redress for what was done to the Banu Khuzaa’ah. Rasulullaah ρ then sent a message to the Quraysh, with the option to choose one of the following three conditions:

1. Pay the blood money for every person they killed from the Banu Khuzaa’ah
2. Disassociate from the Banu Bakr and sever all ties with them
3. Dissolve the Treaty of Hudaybiyyah

The Quraysh responded by saying that they rejected the first two options and would rather dissolve the treaty. Rasulullaah ρ’s messenger had barely left Makkah when the Quraysh realised their folly. They immediately dispatched Abu Sufyaan to Madinah to negotiate an extension of the Treaty of Hudaybiyyah.

When Abu Sufyaan reached Madinah, he went to visit his daughter Hadhrat Ummu Habeebah رضي الله عنها, who was the wife of Rasulullaah ρ. While in her room, he went to sit upon the bed, but she immediately rolled it up, saying, “This is Rasulullaah ρ’s bed.” Surprised, Abu Sufyaan asked, “But I am your father.” “You certainly are,” she replied, “but this is his pure bed and you are an impure Mushrik.”

Although Abu Sufyaan left in a huff, the incident opened his eyes to the devotion that Muslims had for Rasulullaah ρ. He proceeded to the Masjid, where he

started negotiations with Rasulullaah ρ. “What is the need to extend the treaty?” Rasulullaah ρ asked him, “Has anything new transpired?” “Nothing at all,” Abu Sufyaan replied. “In that case,” Rasulullaah ρ said, “you can rest assured that we have abided by the clauses of the treaty.” Abu Sufyaan could not say anything further without disclosing the fact that they had breached the treaty. He therefore left the Masjid and **then went to enter into private negotiations with Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Ali τ.** However, he was unable to get any of them to agree to what he had in mind.

Rasulullaah ρ then informed Hadhrat Abu Bakr τ about what had happened, adding that the treaty was no longer valid since the Quraysh had violated the clauses. Preparations then started for Jihaad against Makkah. An announcement was made to all the surrounding areas for all Muslims to reach Madinah by Ramadhaan. However, the plan to march on to Makkah was kept a closely guarded secret so that the Quraysh should not know what their intention was. However, something happened in between.

Hadhrat Haatib bin Abi Balta'ah τ as a Sahabi who was a veteran of the Battle of Badr, whose wife and children were still in Makkah. Afraid that an attack on Makkah would jeopardise the safety of his family, he decided to send word to the Mushrikeen about the imminent attack. He had also thought that since the Mushrikeen would be alerted in some way or another, it would be in his best interests if he was to inform them because they would then be indebted to him. This would ensure that they protected his family. He then wrote a letter with this information and sent it with a woman who was travelling to Makkah.

Allaah revealed the plan to Rasulullaah ρ, who immediately dispatched Hadhrat Ali τ, Hadhrat Zubayr τ and Hadhrat Miqdaad τ with the instruction saying, “Ride

until you reach Rawda Khaakh[617]. There you will find a woman in her carriage with a note that you should take from her."

The Sahabah ψ raced their horses to the place where they saw the woman. When they asked here for the note, she denied having it in her possession. When they threatened to remove all her clothing if she did not surrender the note, she removed the note from the plait of her hair. When they brought the note to Rasulullaah ρ, he summoned Hadhrat Haatib τ, who explained, "O Rasulullaah ρ! Please do not be hasty. I am not one of the Quraysh and was only living with them as an ally[618]. The others who have migrated with you have relatives in Makkah by virtue of whom their families and property are protected. Because I have no relatives there I wanted to do a favour for the Quraysh so that they become indebted to me. In this way, they will see to the protection of my family. I did not do it out of apostasy nor because of being pleased with kufr after becoming a Muslim."

After hearing the story, Rasulullaah ρ said, "He has spoken the truth." Hadhrat Umar τ then exclaimed, "O Rasulullaah ρ! Permit me to behead this hypocrite." **Rasulullaah ρ said, "Haatib participated in the Battle of Badr and Allaah has looked upon the veterans of Badr saying, 'Do as you please because I have forgiven you'".** It was with reference to this incident of Hadhrat Haatib τ that Allaah revealed the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاء تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءكُم مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاء مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاء السَّبِيلِ

617 This is a place that lies approximately 12 miles out of Madinah.
618 Allaama Qurtubi (A.R) mentions (Vol. 18 Pg. 51) that Hadhrat Haatib (R.A) was originally from Yemen.

TRANSLATION: O you who have Imaan! Do not take My enemy and your enemy as friends, offering your friendship to them when they reject the truth *(of Islaam)* that has come to you. They have driven out the Rasool ρ and yourselves *(from Makkah simply)* because you believe in Allaah as your Rabb. If you emerge to strive *(in Jihaad)* in My path and to seek My pleasure *(you would not befriend the Kuffaar)*. You secretly show friendship to them *(by passing confidential information on to them)* when I am Aware of what you conceal and what you reveal. The one who does this from among you has certainly strayed from the straight path.[619]

It was on the first day of Ramadhaan that Rasulullaah ρ left Madinah with an army of ten thousand Sahabah ψ. Two of Rasulullaah ρ's wives, Hadhrat Ummu Salamah رضي الله عنها as well as Hadhrat Maymoonah رضي الله عنها, accompanied him on the journey. Many of the Muslims were fasting, while others sought permission not too fast. When Rasulullaah ρ saw that the fasting was getting too difficult for the Muslims, he asked for a cup of water when they reached a place called Usfaan. **Taking the cup in his hand, Rasulullaah ρ drank from it in full view of all the Sahabah ψ around him.** This gave the message to them that they were also to terminate their fasts because a person on a journey is allowed to observe the Ramadhaan fasts at a later time. While most of them did terminate their fasts, there were a few who did not. **When the army set up camp at the end of the day, one of the companions who did not end his fast collapsed out of exhaustion. To this, Rasulullaah ρ remarked, "These people had been disobedient."[620]**

It was during this journey that Rasulullaah ρ's uncle Hadhrat Abbaas τ came to Rasulullaah ρ and announced his Islaam. **Rasulullaah ρ instructed him to send his wife and children off to Madinah, while he accompanied the Muslims to Makkah.**

---

[619] Surah Mumtahina, verse 1
[620] Bukhaari.

As the Muslims drew close to Makkah, Abu Sufyaan decided to scout outside Makkah, but was captured by the Muslim reconnaissance party. They took him before Rasulullaah ρ, who immediately pardoned him and set him free. Seeing this noble act of kindness from the merciful Nabi ρ, Abu Sufyaan accepted Islaam. His acceptance of Islaam greatly pleased Rasulullaah ρ, who then told Hadhrat Abbaas τ to take him to a nearby hill from where he could see the size and strength of the Muslim army. Standing on the hill, Hadhrat Abu Sufyaan τ was impressed by the many battalions of the Masjidul Haraam and Ansaar, all of them bearing their flags as they marched beneath him.

It was then that a regiment from the Ansaar marched by under the leadership of Hadhrat Sa'd bin Ubaadah τ. Hadhrat Sa'd τ was shouting a slogan, which meant, "Today is the day of bloodshed. Today warfare will even be permitted at the Kabah." When he heard this, Rasulullaah ρ remarked that Hadhrat Sa'd τ was wrong. Rasulullaah ρ added that rather than a day of bloodshed, the day shall be one of mercy and a day when the Kabah will be honoured.

As they reached Makkah, Rasulullaah ρ dispatched Hadhrat Khaalid bin Waleed τ with a contingent of Sahabah ψ to enter the city from the lower reaches. Rasulullaah ρ gave them explicit instructions not to kill or engage anyone in a skirmish. **However, Hadhrat Khaalid τ was forced to defend his men when some Mushrikeen tribes decided to resist their entry. Several Mushrikeen and two Sahabah ψ were killed in the skirmish.** Rasulullaah ρ then entered the city from the upper reaches, from where he proceeded directly to the house of his cousin Hadhrat Ummu Haani رضي الله عنها, who was the daughter of Abu Taalib. **There he took a bath and perform eight Rakaahs of Duhaa (Chaast) salaah.**[621]

[621] Bukhaari.

Thereafter, Rasulullaah ρ made the announcements that:

1. Anyone who threw down his weapons would be safe
2. Anyone who locked his door would be safe
3. Anyone who entered the house of Abu Sufyaan would be safe
4. Anyone who entered the Masjidul Haraam would be safe

However, the names of certain individuals were included in a list of those who would be executed because of their capital crimes in the past. These people would receive no amnesty. It is with reference to them that the Qur'aan states, "**They are accursed** *(cast far from Allaah's mercy)*. *(Therefore,)* **Wherever they go** *(to seek asylum)*, **they will be seized and massacred**".[622] **Although these people numbered 15 or 16, only a few of them were executed. The others sought pardon from Rasulullaah ρ and were granted amnesty.**[623]

Rasulullaah ρ then mounted his camel and entered the city itself as he recited the verses of Surah Fatah. So profound was his humility on such a grand occasion that he kept his head lowered and eyes downcast. As soon as he entered the Masjidul Haraam, he instructed that all the idols be removed and the pictures on the walls of the Kabah be effaced. The Kabah was then purified of all 360 idols that desecrated its sanctity. Looking at two pictures depicting Hadhrat Ibraheem υ and his son Hadhrat Ismaa'eel υ with divining arrows in their hands, Rasulullaah ρ remarked, "May Allaah destroy the Mushrikeen who knew that these two noble men had nothing to do with this vile act (of divining with arrows)."

[622] Surah Ahzaab, verse 61.
[623] Seerah Ibn Hishaam.

When the idols were all removed, Rasulullaah ρ performed Tawaaf and then entered the Kabah, where he went to all four corners and recited the Takbeer aloud. Thereafter, he performed Nafl salaah. Upon exiting from the Kabah, Rasulullaah ρ performed two Rakaahs salaah behind the Maqaam Ibraaheem.

The Masjidul Haraam gradually filled with people during this time and was full when Rasulullaah ρ proceeded to the door of the Kabah and delivered an eloquent sermon. Together with detailing many important directives and injunctions, **Rasulullaah ρ also proclaimed blanket amnesty for all the Mushrikeen.**

Rasulullaah ρ then sat down as the key of the Kabah were presented to him. Hadhrat Abbaas τ and Hadhrat Ali τ requested Rasulullaah ρ to give them honour of being custodians of the keys, which they could add to the honour of providing water to the pilgrims. It was then that Allaah revealed the verse, "**Verily Allaah instructs you to return trusts to their rightful owners**".[624] **Rasulullaah ρ then called for Hadhrat Uthmaan bin Talha Hajabi τ, whose family had been custodians of the key from the Period of Ignorance.** When he arrived, Rasulullaah ρ handed the key over to him and said, "Take this key forever (it will remain in your family forever). It is not I, but Allaah Who has made it over to you and none, **but an oppressor shall take it from you."**[625] This was the same Uthmaan who had previously refused to allow Rasulullaah ρ access to the Kabah and proclaimed that that granting access to the Kabah was his sole prerogative.

---

[624] Surah Nisaa, verse 58.
[625] *Fat'hul Baari* (Vol.8 Pg.15).

The time for Zuhr then arrived and Rasulullaah ρ instructed Hadhrat Bilaal τ to call out the Adhaan from atop the Kabah. This was the first Adhaan ever called out at the Kabah and it took place on the 20th of Ramadhaan 8 A.H. Rasulullaah ρ stayed in Makkah for approximately 15 days, before returning to Madinah. **Before leaving, he appointed Hadhrat Itaab bin Usayd τ as the governor of Makkah, who was then only 21 years of age.[626] He remained the governor even during the Khilaafah of Hadhrat Abu Bakr τ and happened to pass away on the same day that Hadhrat Abu Bakr τ passed away.** May Allaah be pleased with all of the Sahabah ψ.

In the Words of the Qur'aan

The Qur'aan speaks of the conquest of Makkah in the following verses:

Verses 1-3 of Surah Nasr state:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

اِذَا جَآءَ نَصْرُ اللهِ وَ الْفَتْحُ (١) وَ رَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِىْ دِيْنِ اللهِ اَفْوَاجًا (٢) فَسَبِّحْ بِحَمْدِ رَبِّکَ وَ اسْتَغْفِرْهُ اِنَّہٗ كَانَ تَوَّابًا (٣)

In the name of Allaah, the Most Compassionate, the Most Merciful.

(O Rasulullaah ρ!) **When Allaah's help** *(to the Muslims)* **and victory** *(the Conquest of Makkah)* **come and you see people entering the Deen of Allaah in droves** *(in large numbers)*, **then glorify the praises of your Rabb** *(in gratitude for this great favour)*

---

626 *Rowdhul Unf* (Vol.2 Pg.276).

and seek forgiveness from Him *(for any shortcomings in your effort of propagation)*. **Without doubt, He is the Greatest Acceptor of repentance.**

It was after the conquest of Makkah that surrounding areas like Taa'if and the Hawaazin and Thaqeef tribes submitted to Islaam.

Verse 10 of Surah Hadeed states:

لَا يَسْتَوِىْ مِنْكُمْ مَّنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قٰتَلَ ؕ اُولٰٓئِكَ اَعْظَمُ دَرَجَةً مِّنَ الَّذِيْنَ اَنْفَقُوْا مِنْۢ بَعْدُ وَ قٰتَلُوْا ؕ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ (١٠)

TRANSLATION: None of you *(Muslims)* **can equal** *(the rewards of)* **those** *(Sahabah ψ)* **who spent** *(for Allaah's pleasure)* **and fought** *(in battle)* **before the conquest** *(of Makkah because their spending and fighting were against tremendous odds)*. **These people are greater in status** *(higher in rank)* **than those who spent and fought after** *(the conquest of Makkah)*. **However, Allaah has promised good** *(Jannah)* **for all and Allaah is Informed of what you do.**

Verse 21 of Surah Fatah states:

وَّ اُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا قَدْ اَحَاطَ اللّٰهُ بِهَا ؕ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرًا (٢١)

TRANSLATION: There are still others *(other victories)* **that you are not yet been able to attain** *(but will do so in future)* **which are well within Allaah's power. Allaah has always had power over everything.**

Verse 3 of Surah Fatah states:

وَّ يَنْصُرَکَ اللهُ نَصْرًا عَزِيْزًا (۳)

TRANSLATION: Allaah may grant you assistance that is most powerful *(allowing you to eventually conquer Makkah)*

Lessons and Conclusions

The Time of Victory

Although the Muslims wielded sufficient power to subdue the Mushrikeen when they entered Makkah, they did not assert this power and concluded a peaceful takeover. Furthermore, the strength of the Mushrikeen throughout Hijaaz was crushed by then and there was none to oppose the Muslims. Would even Muslims nowadays match this peaceful and merciful victory?

There was no pomp and show of force whatsoever. **There were no victory speeches, beating of drums and any other show of superiority.** The Sahabah ψ did exactly what Allaah instructs when receiving a bounty such as this victory. Allaah's directive is, "**glorify the praises of your Rabb** *(in gratitude for this great favour)* **and seek forgiveness from Him** *(for any shortcomings in your effort of propagation)***. Without doubt, He is the Greatest Acceptor of repentance**".

A Measure of Sincerity

Apart from their Imaan and essential belongings, the Muslims had to leave everything behind when they emigrated to Madinah. Whatever they left behind was greedily taken by the Mushrikeen. Therefore, when they entered Makkah as victors, Hadhrat Abu Ahmad bin Jahash τ submitted, "O Rasulullaah ρ! Abu Sufyaan had taken my house. May I have it back." Rasulullaah ρ then whispered something in his ears, after which he remained silent and did not repeat his request. When someone later asked him what it was that Rasulullaah ρ whispered to him, he replied that Rasulullaah ρ told him, "It would be best if you exercise patience and Allaah will grant you a house in Jannah." Hadhrat Abu

Ahmad τ declared that he would then prefer to remain patient and forsake the worldly house.

When some other Sahabah ψ also made the same request, Rasulullaah ρ told them that it was not appropriate to ask for something that had been given up for the sake of Allaah. They all then waived their claims.[627]

A Nabi or a King?

Another salient feature that distinguishes a Nabi from a king is that when kings conquer lands, they cause wanton havoc. They massacre anyone deemed to be a threat, cause humiliation to the noble ones and violate the chastity of the women. However, history is witness to the fact that when Rasulullaah ρ conquered Makkah, there was none of this. Rasulullaah ρ declared to the people of Makkah, "**There shall be no blame on you today** *(no revenge will be taken)*. **May Allaah forgive you. He is the Most Merciful of those who show mercy**".

When one of the Mushrikeen was shivering with fear of pending vengeance because of the harm he had caused to Islaam and the Muslims, **Rasulullaah ρ calmed his fears by saying, "Do not be afraid, for I am not a king, but the son of a poor man from the Quraysh."** May Allaah shower His special mercies and blessings upon Rasulullaah ρ.

[627] *As Saarimul Maslool* Pg. 154.

The Battle of Hunayn

The conquest of Makkah and subsequent submission of the Arab tribes provoked the patriotism of the Thaqeef and Hawaazin tribes, who lived between Makkah and Taa'if. These two tribes were known for their warring and bloodthirsty nature as well as for their profound skill in archery. Their leaders gathered after the conquest of Makkah to decide what to do. Fearing that the Muslims should not attack them, they decided to launch a pre-emptive attack against the Muslims instead. **After appointing Maalik bin Auf as their leader of their coalition, twenty thousand of their archers marched to fight the Muslims.**

When Rasulullaah ρ received intelligence of this, he consulted with the Sahabah ψ and decided to leave Makkah to meet the attackers. **Twelve thousand Muslims therefore marched from Makkah towards a place called Hunayn during the month of Shawwaal in the year 8 A.H. (two weeks after the conquest).** Because the Muslims had never before marched with such a large army, the thought entered the hearts of many Muslims that they could never be defeated because of their numbers. Since such a statement bordered on boastfulness and reliance in numbers, Allaah withdrew divine assistance and they Muslims were left to fight without it.

As the Muslims prepared for the battle, the enemy, who had been prepared ahead of time, launched a surprise attack with a devastating shower of arrows. Unable to defend themselves against such a sudden and overwhelming attack, the ranks of the Muslims started to break and they scattered in confusion. Only Rasulullaah ρ remained on the battlefield with a band of devoted Sahabah ψ. **Rasulullaah ρ called the Muslims to regroup, saying, "I am the Nabi who never lies. I am the son of Abdul Muttalib."**

Rasulullaah ρ then instructed Hadhrat Abbaas τ to call out in a loud voice for the Muhaajireen and Ansaar. Hadhrat Abbaas τ then made a series of announcements, summoning the Ansaar, the Sahabah ψ who took the pledge of Ridwaan, etc. When they heard the call, the Muslims speedily regrouped and engaged the enemy in a fierce battle. **Taking a handful of sand, Rasulullaah ρ threw it towards the enemy,** saying, "May the faces be covered in dust!" He the exaclaimed, "I swear by the Rabb of Muhammad that they shall be defeated!" **The sand reached the eyes of every single enemy soldier, causing them to be temporarily blinded.** This gave the Muslims a chance to attack and the enemy were soon taking to their heels. The fierce enemy soon suffered the deaths of many of their men and many were taken captive.

Apart from taking 6000 captives, the Muslims also captured 24000 camels, 40000 goats and 4000 Awqiya of silver as booty (approximately 150kg).[628]

A delegation from the Hawaazin then came to Rasulullaah ρ a few days later and accepted Islaam. When they requested the release of the captives, Rasulullaah ρ addressed the Sahabah ψ and informed them that since the Hawaazin were now their Muslim brothers he had freed the captives who fell to his and his family's share of the booty. He therefore requested the Sahabah ψ to follow suit. **The Sahabah ψ gladly obliged and all 6000 captives were set free.**

Amongst the captives was a lady named Sheema, who happened to suckle with Rasulullaah ρ as a child. When taken captive, she protested that she was the foster sister of Rasulullaah ρ. She was therefore taken to Rasulullaah ρ for

---

[628] *Fat'hul Baari* (Vol.8 Pg.38).

confirmation. To prove herself, she informed Rasulullaah ρ that she had suckled from Hadhrat Haleemah رضي الله عنها as he had. She also said that he had once bitten her as a child and that she had the bite mark to prove it. Recognising the bite-mark, Rasulullaah ρ's eyes filled with tears and he spread out his shawl for her to sit upon. He then informed her that she could stay with the Muslims in honour or return to her tribe. She opted to return, but became a Muslim before doing so. Rasulullaah ρ gave her a slave and some camels and goats as a gift before she left.

In the Words of the Qur'aan

The Qur'aan makes reference to the Battle of Hunayn in the following verses:

Verses 25-27 of Surah Taubah state:

لَقَدْ نَصَرَكُمُ اللهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّيَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَّضَاقَتْ عَلَيْكُمُ الْاَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ (٢٥) ثُمَّ اَنْزَلَ اللهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَعذَّبَ الَّذِيْنَ كَفَرُوْا ؕ وَ ذٰلِکَ جَزَآءُ الْكٰفِرِيْنَ (٢٦) ثُمَّ يَتُوْبُ اللهُ مِنْۢ بَعْدِ ذٰلِکَ عَلٰى مَنْ يَّشَآءُ ؕ وَاللهُ غَفُوْرٌ رَّحِيْمٌ (٢٧)

TRANSLATION: Without doubt Allaah has assisted you on numerous occasions, as well as on the day of Hunayn when your superior numbers impressed you, but these were of no avail to you *(because the enemy took you completely by surprise)***. The earth became narrow for you despite its vastness** *(you could find nowhere to hide)* **and you turned away in flight** *(leaving Rasulullaah ρ)***. Allaah then caused His tranquillity** *(special peace)* **to descend on His Rasool ρ and on the Mu'mineen** *(and they all reorganised themselves around Rasulullaah ρ and defeated the enemy)***.** *(In addition to this,)* **Allaah** *(also)* **sent an army** *(of angels)* **that you could not see and punished those who did not have Imaan** *(when they were killed and taken prisoner)***. Such is the punishment of the Kaafiroon. Thereafter Allaah**

accepted the repentance of those *(Kuffaar)* **whom He willed** *(when they became Muslims)***. Allaah is Most Forgiving, Most Merciful** *(towards those who accept Islaam)***.**

The Expedition to Tabook

(The Last of all Rasulullaah ρ's Military Expeditions)

The Muslim state had achieved tremendous stability after the conquest of Makkah and was the strongest power in the Arabian Peninsula at the time. However, someone sent a misleading message to the emperor of Rome that Rasulullaah ρ had passed away and the Muslims were in confusion. Since it was also a time of drought, the emperor was advised that this was the best time to conquer the Muslims.

The Roman (Byzantine) emperor acted on this deceptive information and immediately assembled an army of forty thousand. When Rasulullaah ρ received intelligence that this army had started to march he announced to the Muslims that they would be marching to meet this army at Tabook.

It was on the 9th of Rajab in the year 9 A.H. that the Muslim army prepared to march. This was a time of drought, the peak of the summer season and the journey ahead was a long and arduous one. However, despite the heavy odds, the sincere Muslims responded to the call of Rasulullaah ρ and prepared to accompany Rasulullaah ρ. The Munaafiqeen were reluctant to make the sacrifice and also started to instigate the true Mu'mineen against proceeding by saying, "Do not march in this heat." In fact, they were so desperate to avoid going that one of them even made the excuse that seeing the Roman women would lead him to sin. Therefore, he said, it was best for him not to join the army.

Since the expedition promised to be an arduous one, Rasulullaah ρ encouraged the Sahabah ψ to donate whatever they could afford. **Hadhrat Abu Bakr τ**

donated everything he owned, which added up to 4000 Dirhams. When asked what he had left behind for his family, Hadhrat Abu Bakr τ replied, "I have left Allaah and His Rasool ρ for them." **Hadhrat Umar τ donated half of his possessions, Hadhrat Abdur Rahmaan bin Awf τ donated 200 Awqiya of silver, Hadhrat Aasim bin Adi τ donated 70 Wasaq of grain and Hadhrat Uthmaan τ donated a thousand gold coins together with 300 camels laden with supplies and weapons. Turning the gold coins over in his hand, Rasulullaah ρ remarked, "After this, no action Uthmaan does will cause him any harm. O Allaah! I am pleased with Uthmaan, You also be pleased with him."**[629]

Other Sahabah ψ also donated as much as they could afford, but the supplies still fell short. There were many impoverished Sahabah ψ who approached Rasulullaah ρ with the request to provide the means for them, since they were ready to march, but financially incapable. When Rasulullaah ρ informed them that he also did not have the means to provide for them, they returned home with tears in their eyes. With reference to this, Allaah says, "**And neither** *(will there be any sin)* **on those who, when they come to you** *(Rasulullaah ρ)* **to provide transport for them** *(to proceed in Jihaad)*, **you tell them, "I do not have any transport for you." They then turn away with their eyes flowing with tears, despondent that they could not find anything to spend** *(in Allaah's path)*".[630]

When then time arrived to leave, Rasulullaah ρ appointed Hadhrat Muhammad bin Maslamah τ as his deputy in Madinah and Hadhrat Ali τ as guardian of his family in Madinah. Hadhrat Ali τ submitted, "O Rasulullaah ρ! Are you leaving me behind with the women and children?" Rasulullaah ρ replied, "O Ali! Does it not please you to know that your relationship with me is like the relationship between Moosa υ and Haaroon υ? The only difference is that there shall be no Nabi after me."

[629] Zurqaani (Vol.3 Pg.64).
[630] Surah Taubah, verse 92.

The Muslim army left Madinah with enthusiasm and fervour, numbering thirty thousand, with ten thousand being horse-mounted cavalry. When the Roman spies informed the emperor about the movements of the Muslims, he was left wonderstruck with their speedy manoeuvring. Fear and confusion also spread amongst his army of a hundred thousand and it was before the Muslims reached Tabook that the Roman had been fragmented.

As the Muslim travelled to Tabook, they passed through areas where Allaah's punishment had devastated the nation of Thamud. Rasulullaah ρ covered his head as they marched through the area and quickened the pace of his camel, giving emphatic instructions to the Sahabah ψ not to enter the ruins or drink from any of the wells there. **Those who had already filled water from the wells were instructed to throw it out.**[631]

As they passed through the area, **they arrived at a place where there was no water and they desperately needed some. By the du'aa of Rasulullaah ρ, Allaah sent a torrential shower, which fulfilled their need for water.** It was also at this place that Rasulullaah ρ's camel got lost. One of the Munaafiqeen jibed at this and said, "He claims to know the news of the heavens, but does not know where his camel is." When he heard about this remark, **Rasulullaah ρ said, "I swear by Allaah that I know nothing apart from that which Allaah informs me."** It was shortly afterwards that Rasulullaah ρ told the Sahabah ψ the exact location of the camel, adding that she could not return because her carriage was hooked on to a branch. The Sahabah ψ went there and found the situation exactly as Rasulullaah ρ had described.[632]

---

[631] Bukhaari.
[632] Bayhaqi.

A day before arriving at Tabook, Rasulullaah ρ informed the Sahabah ψ that they would be arriving at a spring. However, he cautioned them not to take any water from it. When they reached there the following day, they found that only a trickle of water was flowing from it. With difficulty, they managed to get a dish of water to bring to Rasulullaah ρ. **Rasulullaah ρ washed his face and hands with the water and then threw it back into the spring. As soon as he did this, water started to gush from the spring and everyone was able to have sufficient water.** Rasulullaah ρ then said to Hadhrat Mu'aadh bin Jabal τ, "O Mu'aadh! If you live long enough, you will see this place full of lush gardens."[633]

Rasulullaah ρ stayed in Tabook for twenty days, but the Roman army did not show up. However, neighbouring tribes submitted to the Muslim authority, thus consolidating the region for the Muslims. Thereafter, Rasulullaah ρ returned to Madinah. **This expedition is referred to as the final military expedition that Rasulullaah ρ personally led.**

Masjid Diraar

As Rasulullaah ρ drew close to Madinah on the return from Tabook, he dispatched Hadhrat Maalik bin Dukhshun τ and Hadhrat Ma'n bin Adi τ to demolish the Masjid Diraar and raze it to the ground. This was a Masjid that the Munaafiqeen had built and were using to hatch plots against Rasulullaah ρ and the Muslims.

Before Rasulullaah ρ left for Tabook, the Munaafiqeen approached Rasulullaah ρ with news that they had built the Masjid for the benefit of the poor and weak

[633] Muslim.

Muslims. They requested Rasulullaah ρ to perform salaah in this Masjid so that people may accept it as a Masjid. Rasulullaah ρ told them that he would see to it as soon as he returned from Tabook, but on the return journey, he received revelation instructing that it be demolished.

In the Words of the Qur'aan

Verses 107-110 of Surah Taubah state:

وَالَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّكُفْرًا وَّتَفْرِيْقًا بَيْنَ الْمُؤْمِنِيْنَ وَ اِرْصَادًا لِّمَنْ حَارَبَ اللهَ وَرَسُوْلَهٗ مِنْ قَبْلُ ؕ
وَلَيَحْلِفُنَّ اِنْ اَرَدْنَا اِلَّا الْحُسْنٰى ؕ وَاللهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ (١٠٧) لَا تَقُمْ فِيْهِ اَبَدًا ؕ لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى
مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ ؕ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَاللهُ يُحِبُّ الْمُطَّهِّرِيْنَ (١٠٨) اَفَمَنْ
اَسَّسَ بُنْيَانَهٗ عَلٰى تَقْوٰى مِنَ اللهِ وَرِضْوَانٍ خَيْرٌ اَمْ مَّنْ اَسَّسَ بُنْيَانَهٗ عَلٰى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهٖ فِىْ نَارِ جَهَنَّمَ
ؕ وَاللهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ (١٠٩) لَا يَزَالُ بُنْيَانُهُمُ الَّذِىْ بَنَوْا رِيْبَةً فِىْ قُلُوْبِهِمْ اِلَّاۤ اَنْ تَقَطَّعَ قُلُوْبُهُمْ ؕ
وَاللهُ عَلِيْمٌ حَكِيْمٌ (١١٠)٪

TRANSLATION*: (Among the Munaafiqeen are)* **Those who built a Masjid to harm** *(Islaam and the Muslims)***, for** *(the promotion of)* **kufr, to create disunity between the Mu'mineen, and to prepare for him** *(Abu Aamir)* **who fought against Allaah and His Rasool** ρ **before** *(in the battles that the Mushrikeen fought against the Muslims)***.** *(When asked about the reason for erecting the building)* **They will most certainly swear** *(with vigour)***, "We only intended good." Allaah testifies** *(is a Witness)* **that they are definitely liars.** *(Rasulullaah ρ then instructed some Sahabah ψ to demolish this "Masjid", which they did. These Munaafiqeen asked Rasulullaah ρ to perform one salaah in their "Masjid" so that others may follow. However, before Rasulullaah ρ could do so, Allaah commanded him with the following words,)* **Never ever stand in it** *(in this "Masjid")* **! Surely the Masjid that was established on Taqwa from the first day** *(referring to the Masjid that Rasulullaah ρ built in Quba)* **is worthier for you to stand in. In it** *(in the Masjid founded on Taqwa)* **are men who love to be extremely pure. Allaah loves those who are exceptionally pure** *(those who love both external and internal purity)***. Is he who** *(firmly)* **established his foundation on Taqwa from Allaah and His pleasure better or** *(is)* **he** *(better)* **who established his foundation on a collapsing edge** *(of a precipice)***, so he tumbles with it into the Fire of**

Jahannam? Allaah does not guide oppressive *(wrong-doing and unjust)* **people. The foundation** *(the building)* **that they established will always be a source of doubt** *(regret and hypocrisy)* **in their hearts** *(as long as they live because they achieved nothing from it besides humiliation)*. **However,** *(it is best for them)* **if their hearts are split into pieces** *(if they die, because death will end the humiliation of this world)*. **Allaah is All Knowing, The Wise.**

Abu Aamir was a Christian monk who schemed with the Munaafiqeen to cause harm to the Muslims. It was for him that they **built the Masjid.**

The Incident of Hadhrat Ka'b bin Maalik τ

As stated above, the expedition to Tabook took place at a time when the weather was extremely hot, the dates were ready for harvesting, the Muslims were suffering poverty and the journey and enemy promised to be very trying and difficult.

Hadhrat Ka'b bin Maalik τ himself narrates his story. He says, "Besides the military expedition to Tabook, I did not miss a single military expedition in which Rasulullaah ρ participated. Of course, I did miss the Battle of Badr, but no one was reprimanded for missing that expedition because Rasulullaah ρ had only intended to intercept a caravan of the Quraysh, after which Allaah brought the Muslims and their enemy together without any prearrangement. I was present on the night that the Pledge of Aqaba took place with Rasulullaah ρ. This was the night that we pledged our allegiance to Islaam. I would not like to exchange that night for being at the Battle of Badr even though the Battle of Badr is more popularly spoken about amongst people. This is my story:

I was never more healthier or more financially prosperous than the time when I missed the (Tabook) expedition with Rasulullaah ρ. I had never before owned two animals as I had at the time of the expedition. Until this expedition took place, it was always the practice of Rasulullaah ρ to conceal the destination and make it seem that he was heading in a different direction. When Rasulullaah ρ intended to march on this expedition, the heat was extreme; the journey was long and across barren land and the enemy was large in number. **Rasulullaah ρ therefore disclosed the matter to the Muslims so that they could make proper preparations for the expedition. He informed the Muslims exactly where he intended marching.** The Muslims marching with Rasulullaah ρ were so many that a single register could not contain their names. In fact, anyone who intended absenting himself knew that his absence would not be noted unless Allaah sent revelation about it.

Rasulullaah ρ left on this expedition at a time when the date crop and the shade was most appealing (because the dates were ripe for the picking and the intense heat drew everyone towards the shade). However, the Muslims started their preparations along with Rasulullaah ρ. Each morning I left to start my preparations with the other Muslims but returned home every time without doing anything, telling myself that I have the means to prepare (and can even do so at short notice). This procrastination continued until others had prepared in earnest and the morning arrived when Rasulullaah ρ marched with the Muslims. By then I had still not yet made any preparations but told myself that I would get ready in a day or two and then catch up with them. After they had left, I started the morning with the intention of making preparations, but returned home without accomplishing anything. The next morning was the same and again I returned home without accomplishing anything. This continued happening to me and the Muslims marched very fast until every chance of catching up with the expedition was lost. I had a firm resolve to ride out to meet them and wish that I had. However, I was never destined to do so.

When I walked amongst the people after Rasulullaah ρ had left, it saddened me greatly to see only people whose hearts were tainted by hypocrisy or ailing people whom Allaah had excused (staying behind). Rasulullaah ρ made no mention of me until the Muslims had reached Tabook. As he was sitting amongst the others at Tabook, he asked, ‘What has happened to Ka’b?’ Someone from the Banu Salma tribe commented, ‘O Rasulullaah ρ! His fine clothing (wealth) has obstructed him.’ Hadhrat Mu’aadh bin Jabal τ interjected by saying, ‘You have made a terrible statement! O Rasulullaah ρ! I swear by Allaah that we only know him to be an excellent person.’ Rasulullaah ρ remained silent.”

Hadhrat Ka’b bin Maalik τ continues to narrate, “When the news reached me that Rasulullaah ρ was returning, I became worried and started thinking of false excuses. I asked myself what I could do to avert the anger of Rasulullaah ρ and **I also sought advice from every wise person of my family.** When the news arrived that Rasulullaah ρ was about arriving, all false excuses vanished from my mind and I knew that I could never come out of the situation with anything connected to lies. I therefore resolved to tell Rasulullaah ρ the truth.

Rasulullaah ρ arrived and according to his normal practice after returning from a journey, he proceeded to the Masjid where he performed two Rakaahs of salaah. He then sat to meet with people. As Rasulullaah ρ met people those who stayed behind started approaching him and to present their excuses. **They numbered eighty odd men and even took oaths before Rasulullaah ρ (to substantiate their excuses).** Rasulullaah ρ accepted their excuses at face value, renewed their pledges of allegiance and sought Allaah’s forgiveness on their behalf. He then handed over the inner details of their affairs to Allaah.

When I approached Rasulullaah ρ and greeted him with Salaam, he smiled the smile of an angry person and said, 'Do come forward.' I walked to him and sat in front of him. He asked, 'What kept you behind? Had you not already purchased your conveyance?' I responded by saying, 'That's true. By Allaah! Had I been sitting before someone other than you from amongst worldly men, I would have certainly escaped your anger by making some excuse because I have been given the ability to present convincing arguments. However, I swear by Allaah that if I lie to you today and manage to secure your pleasure, the time will soon come when Allaah shall make you angry with me. On the other hand, if I tell you the truth and you become angry with me, I have strong hopes of Allaah's forgiveness. I swear by Allaah that I really had no excuse. By Allaah! I was never healthier or more financially prosperous than the time when I missed the expedition.' Rasulullaah ρ said, 'At least this man had spoken the truth. You may leave (and wait) until Allaah decides your matter.'

As I stood up, some men from the Banu Salma tribe (to which I belonged) also stood up and followed me. They said to me, 'By Allaah! We have never known you to commit a sin before this! Could you not make an excuse like the others who stayed behind had made excuses? The forgiveness that Rasulullaah ρ would have sought on your behalf should have then sufficed for our sin.' They kept scolding me in this manner so much that I actually made up my mind to return to Rasulullaah ρ and deny whatever I had told him. I then asked them, 'Has anyone else experienced the same treatment as I have?' They replied, 'Yes. Two others said what you did and received the same reply you received.' 'Who are they?' I asked. **'Muraarah bin Rabee Amri and Hilaal bin Umayyah Waaqifi,' was** the reply. The two men they named were two righteous men who had participated in the Battle of Badr and who made excellent examples to follow. I therefore went on my way when they mentioned these two names to me.

Rasulullaah ρ subsequently prevented people from speaking only to the three of us as opposed to the others who had missed the expedition. People avoided us and ignored us so much so that even the earth seemed like a different place to me. It was not the same place I had been used to. **We remained in this condition for fifty days.** My two companions became helpless and confined themselves to their homes, weeping excessively. Since I was the youngest and most daring of us, I used to go out and join the Muslims for salaah. I even walked about in the marketplace but no one spoke to me. When Rasulullaah ρ sat in gatherings after salaah, I would approach him and greet him with Salaam. I would then ask myself whether his lips moved in reply to my Salaam or not. I also performed salaah close to Rasulullaah ρ and steal a glance at him. I noticed that whenever I was engaged in salaah, he looked at me and would avert his glance as soon as I turned towards him.

The time eventually arrived when the attitude of the people became too much to bear, I walked to the orchard of Abu Qataadah and scaled the wall. He was my cousin and my best friend. I swear by Allaah that he did not even reply to my Salaam when I greeted him. I protested by saying, 'O Abu Qataadah! I ask you in the name of Allaah to tell me whether I have love for Allaah and His Rasool ρ?' When he gave no reply, I repeated the question and again asked in the name of Allaah. He remained silent. Yet again, I repeated myself and took the name of Allaah. All he said was, 'Allaah and Rasulullaah ρ know best.' My eyes welled with tears and I turned around to again scale the wall."

Continuing with the story, Hadhrat Ka'b τ says, "As I was walking in the marketplace one day, I heard the voice of a farmer from the farmers of Shaam who had come to Madinah to sell his grains. He was announcing, 'who will show me where is Ka'b bin Maalik?' As the people pointed him in my direction, he handed over to me a letter from the king of Ghassaan (wrapped in a silken cloth). The letter read:

‘The news has reached me that your master is being harsh towards you. Allaah has not made you a lowly and ruined person. Join forces with us and we shall honour you.’

After reading the letter, I said to myself, ‘This is part of the test.’ I then went to an oven where I burnt the letter. When forty of the fifty days had passed, a messenger of Rasulullaah ρ suddenly came to me with the message that I was to separate from my wife. ‘Should I divorce her?’ I asked. ‘No,’ he replied, ‘just be separated from her and do not go near her.’ The same message was sent to my two companions. I then said to my wife, ‘Go to your family and stay with them until Allaah decides this matter.’

The wife of Hadhrat Hilaal bin Umayyah τ approached Rasulullaah ρ and pleaded, ‘O Rasulullaah ρ! Hilaal bin Umayyah is an extremely old and helpless man who has no servant. Would you object if I serve him?’ ‘No,’ replied Rasulullaah ρ, ‘Just ensure that he has no intimate relations with you.’ She commented, ‘By Allaah! He has no inclination to do anything. By Allaah! He has wept continuously since this affair started and continues to do so.’”

Hadhrat Ka’b τ continues, “Some of my family members advised me to also request that my wife stays to serve me as Hilaal bin Umayyah τ had requested permission. I told them that I would never seek such permission from Rasulullaah ρ for I do not know what reply Rasulullaah ρ would give me as a young man (who can care for himself). I then remained in this condition (without my wife) for ten days until full fifty nights had passed since Rasulullaah ρ banned others from speaking to us. After performing the Fajr salaah on the morning of the fiftieth night, I was still on the roof of my house and sitting there in the condition that Allaah describes in the Qur'aan (in verse 118 of Surah Taubah);

the earth had narrowed for me despite its vastness (I could find no place to hide myself) and my own soul had narrowed for me (I had become frustrated with myself). It was then that I heard the voice of a caller who had climbed to the top of Mount Sala. He announced at the top of his voice, ‘Rejoice, O Ka’b!’ I immediately fell prostrate in Sajdah for I knew that relief had arrived.

After performing the Fajr salaah, Rasulullaah ρ had announced to the people that Allaah had accepted our repentance. Many people came to congratulate us and went to congratulate my two companions. As someone (Hadhrat Zubayr bin Awaam τ) spurred his horse to reach me, a man from the Banu Aslam (Hadhrat Hamzah bin Amr Aslami τ) tribe rushed to climb the hill and his voice was faster than the horse. **When the person whose voice I had heard came to me, I took off the two sheets of cloth I was wearing and gave them to him (in thanks) for the good news he had given me. I swear by Allaah that I had no other clothes besides this at the time. I therefore borrowed some clothes and went to Rasulullaah ρ.** Droves of people came to congratulate me on my repentance saying, ‘Congratulations! Allaah has accepted your repentance.’

When I eventually reached the Masjid, Rasulullaah ρ was sitting there surrounded by people. It was Talha bin Ubaydillaah τ who stood up and rushed towards me to shake my hands and to congratulate me. By Allaah! No other person from amongst the Muhaajireen stood up to receive me. I shall never forget this gesture of Talha τ. I then greeted Rasulullaah ρ. With his face beaming with delight, Rasulullaah ρ said, ‘Rejoice about the best day that has passed you since the day you were born. I asked, ‘Is this from your side, O Rasulullaah ρ or from Allaah?’ Rasulullaah ρ replied, ‘It is from Allaah’s side.’ Whenever Rasulullaah ρ was happy, his face would shine and appear to be a portion of the moon. We would therefore always recognise when he was happy. When I sat in front of Rasulullaah ρ, I said, ‘O Rasulullaah ρ! As part of my

Taubah, I wish to give all my wealth as Sadaqah for the pleasure of Allaah and His Rasool ρ.' Rasulullaah ρ advised, 'It would be best if you keep some of your wealth for yourself.' 'I shall then keep my allotted piece of land in Khaybar,' I said. I added, 'O Rasulullaah ρ! Allaah has saved me because of the truth I spoke and as part of my repentance I shall speak only the truth as long as I live.'

By Allaah! I do not know of any Muslim whom Allaah had given a better reward than Allaah had given me from the time I spoke the truth to Rasulullaah ρ. From the time I mentioned this to Rasulullaah ρ, I have not spoken any lies up to this day and hope that Allaah protects me from it as long as I remain alive.

Allaah has revealed the verses to Rasulullaah ρ stating, "**Allaah has certainly turned in mercy towards the Nabi ρ and towards the Muhaajireen and the Ansaar who followed him in the hour of difficulty** *(to Tabook)*" ..."[634]

I swear by Allaah that after guiding me to Islaam, Allaah has not granted me a greater blessing than making me speak the truth to Rasulullaah ρ rather than lying, thereby causing me to be destroyed like those who had lied. When Allaah sent revelation, he used the worst of terms for those who had lied than for anyone else. Allaah states about them, "**When you** *(O Rasulullaah ρ)* **return to them** *(the Munaafiqeen)* **shortly** *(in Madinah)* **they will swear before you by Allaah** *(that they had valid reasons for not accompanying you)*, **so that you may leave them alone**..." [635]

The Expedition of Tabook in the Qur'aan

[634] Surah Taubah, verses 117-119.
[635] Surah Taubah, verses 95-96.

The Qur'aan discusses the expedition to Tabook in great detail in Surah Taubah. Together with details of the expedition, the verses of the Surah provide invaluable advices and admonitions. The verses discuss the incident of Hadhrat Ka'b τ and his companions as well as the plots that the Munaafiqeen hatched against the Muslims.

These verses classify the people of Madinah during that time into the following five categories:

1. The sincere Mumineen who unhesitatingly responded to the call for Jihaad from the beginning. They are referred to in verse 117 as those "**who followed him in the hour of difficulty**".

2. Those sincere Mumineen who were hesitant at the beginning, but later built up the resolve to join the expedition. With reference to them, verse 117 states, "**the hearts of some of them were almost shaken** *(causing them to hesitate)*".

3. Those sincere Mumineen who did not participate, but then repented for their negligence. Their repentance was then accepted. **These were ten men in total.** Seven of them met with Rasulullaah ρ immediately upon his return from Tabook and then bound themselves to the pillars of the Masjid until their repentance was accepted. Their forgiveness was revealed almost instantly in verse 102, which states, "**There are others who admit their sins...**". The other three were Hadhrat Ka'b τ, Hadhrat Muraarah τ and Hadhrat Hilaal τ, whose story has just passed. Mention is made of them in verse 118, which states, "**And Allaah** *(has also turned in mercy towards)* **the three...**"

4. Those sincere Mumineen who were excused from participating because of ill health or another valid excuse. They are referred to in verse 91, which states, "**There shall be no**

sin *(for not fighting in Jihaad)* **on the weak** *(elderly)*, **the ill** *(such as the blind and paralysed)* **and those who do not find the means to spend, if they wish Allaah and His Rasool ρ well** *(if they are sincere and true in their loyalty to Allaah and to Rasulullaah ρ)*. **There is no blame on those who do good** *(such as these people because their situations are beyond their control)*. **Allaah is Most Forgiving, Most Merciful.**"

5. The Munaafiqeen who did not participate in the expedition and made many excuses. There are several verses in the Surah depicting them.

In the Words of the Qur'aan

The following verses of the Qur'aan speak about the expedition to Tabook:

Verses 117-121 state:

لَقَدْ تَّابَ اللهُ عَلَى النَّبِيِّ وَ الْمُهٰجِرِيْنَ وَ الْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ (١١٧)ۙ وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْٓا اَنْ لَّا مَلْجَاَ مِنَ اللهِ اِلَّآ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللهَ هُوَ التَّوَّابُ الرَّحِيْمُ (١١٨)٪ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ (١١٩) مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَمَنْ حَوْلَهُمْ مِّنَ الْاَعْرَابِ اَنْ يَّتَخَلَّفُوْا عَنْ رَّسُوْلِ اللهِ وَلَا يَرْغَبُوْا بِاَنْفُسِهِمْ عَنْ نَّفْسِهٖ ؕ ذٰلِكَ بِاَنَّهُمْ لَا يُصِيْبُهُمْ ظَمَاٌ وَّلَا نَصَبٌ وَّلَا مَخْمَصَةٌ فِيْ سَبِيْلِ اللهِ وَلَا يَطَـُٔوْنَ مَوْطِئًا يَّغِيْظُ الْكُفَّارَ وَلَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا اِلَّا كُتِبَ لَهُمْ بِهٖ عَمَلٌ صَالِحٌ ؕ اِنَّ اللهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ (١٢٠)ۙ وَلَا يُنْفِقُوْنَ نَفَقَةً صَغِيْرَةً وَّلَا كَبِيْرَةً وَّلَا يَقْطَعُوْنَ وَادِيًا اِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللهُ اَحْسَنَ مَا كَانُوْا يَعْمَلُوْنَ (١٢١)

TRANSLATION: Allaah has certainly turned in mercy towards the Nabi ρ and towards the Muhaajireen and the Ansaar who followed him in the hour of difficulty *(to Tabook)* **after the hearts of some of them were almost shaken** *(causing them to hesitate)*. **Without doubt, He is Most Compassionate and Most Merciful towards them** *(by blessing them with steadfastness and devotion)*. **And**

Allaah *(has also turned in mercy towards)* **the three** *(Sahaaba ψ, namely Murara bin Rabee τ, Ka'b bin Maalik τ and Hilaal bin Umayyah τ)* **whose matter** *(forgiveness for not marching to Tabook)* **was postponed** *(for fifty days)* **until the earth narrowed for them despite its vastness** *(and they could find no place to hide themselves)*, **their own souls narrowed for them** *(they became frustrated with themselves)* **and they were convinced that there was no safety from Allaah except** *(in turning)* **towards Him. Then Allaah turned towards them** *(in mercy)* **so that they** *(could)* **turn to Him** *(in repentance)*. **Indeed Allaah is Most Pardoning, Most Merciful. O you who have Imaan! Fear** *(the punishment of)* **Allaah** *(by doing good and abstaining from sin)* **and stay** *(associate)* **with the truthful. It is not** *(appropriate)* **for the people of Madinah and those villagers** *(the desert Arabs)* **around them to remain behind** *(when)* **the Rasool of Allaah** *(proceeds in Jihaad)* **or to prefer their lives over his. This** *(act of remaining behind when Rasulullaah ρ proceeds in Jihaad)* **is** *(not appropriate)* **because** *(the reward of)* **a good deed will be recorded for them** *(in their favour)* **for every bit of thirst, tiredness and hunger that afflicts them in the path of Allaah; as well as** *(the reward of a good deed will be recorded in their favour)* **for every step that they take by which the Kuffaar are angered and** *(the reward of a good deed will be recorded in their favour for)* **anything that they take from the Kuffaar** *(in battle)*. **Certainly, Allaah does not put the reward of the righteous ones to waste. Every small and large amount they spend in Allaah's way** *(for Allaah's pleasure while in Jihaad)* **and every valley that they cross** *(while marching in Jihaad)* **will be recorded for them so that Allaah rewards them** *(with rewards that are)* **better than that** *(action)* **which they do.**

Verses 102-104 state:

وَ اٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ خَلَطُوْا عَمَلًا صَالِحًا وَّاٰخَرَ سَيِّئًا ط عَسَى اللهُ اَنْ يَّتُوْبَ عَلَيْهِمْ ط اِنَّ اللهَ غَفُوْرٌ رَّحِيْمٌ (١٠٢) خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ط اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ ط وَاللهُ سَمِيْعٌ عَلِيْمٌ (١٠٣) اَلَمْ يَعْلَمُوْا اَنَّ اللهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَاْخُذُ الصَّدَقٰتِ وَ اَنَّ اللهَ هُوَ التَّوَّابُ الرَّحِيْمُ (١٠٤)

TRANSLATION: There are others who admit their sins *(acknowledge that they were wrong in not accompanying Rasulullaah ρ to Tabook)*. **They have mixed their actions, some being good** *(the previous expeditions that they joined)*, **while others are evil**

(the expedition that they missed without valid reasons). **Allaah will soon accept their repentance** *(and forgive them)*. **Allaah is certainly Most Forgiving, Most Merciful.** *(O Rasulullaah ρ)* **Take charity from their wealth by which you may purify and cleanse them, and pray for them. Indeed your prayer for them is a source of comfort for them** *(because they know that your du'aa is accepted)*. **Allaah is All Hearing, All Knowing. Do they not know that surely Allaah accepts** *(sincere)* **repentance from His bondsmen, accepts charity** *(given for His pleasure)* **and that indeed He Most Pardoning, the Most Merciful.**

Verses 91-93 state:

لَيْسَ عَلَى الضُّعَفَآءِ وَ لَا عَلَى الْمَرْضٰى وَلَا عَلَى الَّذِيْنَ لَا يَجِدُوْنَ مَا يُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰهِ وَرَسُوْلِهٖ ؕ مَا عَلَى الْمُحْسِنِيْنَ مِنْ سَبِيْلٍ ؕ وَاللهُ غَفُوْرٌ رَّحِيْمٌ (۹۱) وَّلَا عَلَى الَّذِيْنَ اِذَا مَاۤ اَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَاۤ اَجِدُ مَاۤ اَحْمِلُكُمْ عَلَيْهِ ۪ تَوَلَّوْا وَّ اَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ (۹۲) اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَسْتَاْذِنُوْنَكَ وَهُمْ اَغْنِيَآءُ ۚ رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ ۙ وَطَبَعَ اللهُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَعْلَمُوْنَ (۹۳)

TRANSLATION: There shall be no sin *(for not fighting in Jihaad)* **on the weak** *(elderly)*, **the ill** *(such as the blind and paralysed)* **and those who do not find the means to spend, if they wish Allaah and His Rasool ρ well** *(if they are sincere and true in their loyalty to Allaah and to Rasulullaah ρ)*. **There is no blame on those who do good** *(such as these people because their situations are beyond their control)*. **Allaah is Most Forgiving, Most Merciful. And neither** *(will there be any sin)* **on those who, when they come to you** *(Rasulullaah ρ)* **to provide transport for them** *(to proceed in Jihaad)*, **you tell them, "I do not have any transport for you." They then turn away with their eyes flowing with tears, despondent that they could not find anything to spend** *(in Allaah's path)*. **Blame is only on those who seek exemption** *(from Jihaad)* **when they are wealthy. They are pleased to be with those who remain behind. Allaah has placed a seal on their hearts, so they have no knowledge** *(of what is good for them and what is not)*.

An authentic Hadith states that as the Muslims were returning from the expedition, Rasulullaah ρ said, "Indeed there are people in Madinah who have

shared your rewards with every step you have taken.” These are the people mentioned in the above verse.

Verses 41-49 state:

اِنْفِرُوْا خِفَافًا وَّ ثِقَالًا وَّ جَاہِدُوْا بِاَمْوَالِكُمْ وَاَنْفُسِكُمْ فِیْ سَبِیْلِ اللهِ ؕ ذٰلِكُمْ خَیْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ (۴۱) لَوْ كَانَ
عَرَضًا قَرِیْبًا وَّسَفَرًا قَاصِدًا لَّاتَّبَعُوْکَ وَلٰكِنْۢ بَعُدَتْ عَلَیْہِمُ الشُّقَّةُ ؕ وَ سَیَحْلِفُوْنَ بِاللهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا
مَعَكُمْ ۚ یُہْلِكُوْنَ اَنْفُسَہُمْ ۚ وَاللهُ یَعْلَمُ اِنَّہُمْ لَكٰذِبُوْنَ (۴۲) عَفَا اللهُ عَنْکَ ۚ لِمَ اَذِنْتَ لَہُمْ حَتّٰی یَتَبَیَّنَ لَکَ الَّذِیْنَ
صَدَقُوْا وَتَعْلَمَ الْكٰذِبِیْنَ (۴۳) لَا یَسْتَاْذِنُکَ الَّذِیْنَ یُؤْمِنُوْنَ بِاللهِ وَالْیَوْمِ الْاٰخِرِ اَنْ یُّجَاہِدُوْا بِاَمْوَالِہِمْ وَ اَنْفُسِہِمْ ؕ
وَاللهُ عَلِیْمٌۢ بِالْمُتَّقِیْنَ (۴۴) اِنَّمَا یَسْتَاْذِنُکَ الَّذِیْنَ لَا یُؤْمِنُوْنَ بِاللهِ وَالْیَوْمِ الْاٰخِرِ وَ ارْتَابَتْ قُلُوْبُہُمْ فَہُمْ فِیْ رَیْبِہِمْ
یَتَرَدَّدُوْنَ (۴۵) وَلَوْ اَرَادُوا الْخُرُوْجَ لَاَعَدُّوْا لَہٗ عُدَّةً وَّلٰكِنْ كَرِہَ اللهُ انْۢبِعَاثَہُمْ فَثَبَّطَہُمْ وَقِیْلَ اقْعُدُوْا مَعَ الْقٰعِدِیْنَ
(۴۶) لَوْ خَرَجُوْا فِیْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّلَاْ اَوْضَعُوْا خِلٰلَكُمْ یَبْغُوْنَكُمُ الْفِتْنَةَ ۚ وَفِیْكُمْ سَمّٰعُوْنَ لَہُمْ ؕ وَاللهُ
عَلِیْمٌۢ بِالظّٰلِمِیْنَ (۴۷) لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوْا لَکَ الْاُمُوْرَ حَتّٰی جَآءَ الْحَقُّ وَظَہَرَ اَمْرُ اللهِ وَہُمْ كٰرِہُوْنَ
(۴۸) وَمِنْہُمْ مَّنْ یَّقُوْلُ ائْذَنْ لِّیْ وَلَا تَفْتِنِّیْ ؕ اَلَا فِی الْفِتْنَةِ سَقَطُوْا ؕ وَ اِنَّ جَہَنَّمَ لَمُحِیْطَةٌۢ بِالْكٰفِرِیْنَ (۴۹)

TRANSLATION: Proceed *(in the path of Allaah)* **when light or heavy** *(happily or reluctantly, rich or poor, in good conditions and adverse conditions)*, **and exert yourselves** *(for the welfare of the Deen)* **with your wealth and lives in Allaah’s way** *(for Allaah’s pleasure)*. **This is best for you** *(in both worlds)* **if you but knew. Had the gains been near at hand** *(easy to get)* **and** *(had)* **the journey** *(been)* **an easy one, they** *(the Munaafiqeen)* **would have definitely followed you** *(in battle, O Muhammad ε)*. **However, the journey appeared too long for them** *(As a result, they stayed behind in Madinah and did not join the expedition)*. **They will soon swear by Allaah** *(when you return to Madinah)*, **“If we were able to, we would have left with you.” They destroy themselves** *(by swearing false oaths)*. **Allaah knows that they really are liars** *(and will therefore punish them)*. **Allaah has forgiven you** *(O Rasulullaah ρ for excusing some people from marching into battle)*. **Why did you excuse them before the true ones** *(those with genuine excuses)* **became clear before you and** *(until)* **you became aware of the liars** *(those who made up excuses)* **? Those who believe in Allaah and the Last Day will not request you to excuse them from striving with**

their wealth and lives in Allaah's path *(because they sincerely want to strive and weep in sorrow when they do not have the means for Jihaad)*. **Allaah is well aware of those who possess Taqwa** *(and will reward them accordingly)*. **Only those who do not believe in Allaah and the Last Day will request you to excuse them** *(from Jihaad)*. **Their hearts have doubts** *(about Islaam)*, **so they will remain tossing about in their doubts** *(making every effort to avoid Jihaad)*. **If they intended to proceed with you, they would have surely made some preparations, but Allaah disliked that they proceed so He held them back** *(causing them to make excuses)* **and** *(when they asked to be excuses)* **they were told, "Remain with those** *(women, children and invalids)* **who remain behind!"** *(Allaah had destined that these people should not join the Muslim army because)* **Had they proceeded with you, they would have added nothing but conflict** *(to the Muslim ranks)* **and would have hurried to and fro among you, seeking to cause trouble** *(by carrying tales and spreading false information)*. *(However, you should still be careful because)* **Among you are those who spy for them. Allaah is well aware of the oppressors** *(those who try to cause trouble among people)*. **Indeed they** *(the Munaafiqeen)* **sought to cause trouble** *(for you, O Rasulullaah ρ)* **from before** *(when you arrived in Madinah)* **and used to overturn** *(upset and distort)* **matters for you until the truth** *(Allaah's assistance)* **arrived** *(as occurred at Badr)* **and Allaah's order** *(Islaam)* **appeared** *(to predominate)* **to their disappointment. Among them** *(the Munaafiqeen)* **is he who says, "Excuse me** *(from fighting)* **and do not expose me to temptation** *(because I will be unable to control myself when I see their women)*." **Behold! In temptation did he** *(already)* **fall** *(by being reluctant to fight)* **! Verily Jahannam shall surround the Kaafiroon** *(and they will be unable to escape)*.

Verses 81-83 of the Surah state:

فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ رَسُوْلِ اللهِ وَكَرِهُوْا اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِىْ سَبِيْلِ اللهِ وَقَالُوْا لَا تَنْفِرُوْا فِى الْحَرِّ ؕ قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ؕ لَوْ كَانُوْا يَفْقَهُوْنَ (٨١) فَلْيَضْحَكُوْا قَلِيْلًا وَّلْيَبْكُوْا كَثِيْرًا ۚ جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ (٨٢) فَاِنْ رَّجَعَكَ اللهُ اِلٰى طَآئِفَةٍ مِّنْهُمْ فَاسْتَاْذَنُوْكَ لِلْخُرُوْجِ فَقُلْ لَّنْ تَخْرُجُوْا مَعِىَ اَبَدًا وَّلَنْ تُقَاتِلُوْا مَعِىَ عَدُوًّا ؕ اِنَّكُمْ رَضِيْتُمْ بِالْقُعُوْدِ اَوَّلَ مَرَّةٍ فَاقْعُدُوْا مَعَ الْخٰلِفِيْنَ (٨٣)

TRANSLATION: Those who were left behind the Rasool of Allaah *(who stayed behind in Madinah when Rasulullaah ρ marched with the Muslim army to Tabook)* **are**

pleased with their sitting behind him. They detest striving in Allaah's path with their wealth and their lives, saying *(to others and to each other)*, **"Do not proceed in the heat!" Tell them, "The fire of Jahannam is much more intense in heat** *(69 times more intense than the fire of this world)*." **If only they understood.** *(If they understood that the heat of Jahannam is unbearable and everlasting, they would not fear the temporary heat of this world which is bearable.)* **Let them laugh for awhile** *(in this world)* **and** *(then)* **cry more** *(in the Aakhirah)* **in compensation** *(as punishment)* **for the** *(evil)* **deeds that they carry out. If Allaah returns you** *(O Muhammad ε from Tabook and)* **to a group of them** *(the Munaafiqeen who did not march with you)* **and they seek permission to proceed** *(with you in Jihaad on another occasion)*, **then tell them, "You shall never proceed with me ever, nor will you ever fight an enemy with me! You were pleased to remain behind the first time, so now you remain with those** *(women, children and invalids)* **who remain behind!"**

Verses 94-96 state:

يَعْتَذِرُوْنَ اِلَيْكُمْ اِذَا رَجَعْتُمْ اِلَيْهِمْ ؕ قُلْ لَّا تَعْتَذِرُوْا لَنْ نُّؤْمِنَ لَكُمْ قَدْ نَبَّاَنَا اللهُ مِنْ اَخْبَارِكُمْ ؕ وَسَيَرَى اللهُ عَمَلَكُمْ وَرَسُوْلُهٗ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ (٩٤) سَيَحْلِفُوْنَ بِاللهِ لَكُمْ اِذَا انْقَلَبْتُمْ اِلَيْهِمْ لِتُعْرِضُوْا عَنْهُمْ ؕ فَاَعْرِضُوْا عَنْهُمْ ؕ اِنَّهُمْ رِجْسٌ ۠ وَّمَاْوٰىهُمْ جَهَنَّمُ ۚ جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ (٩٥) يَحْلِفُوْنَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۚ فَاِنْ تَرْضَوْا عَنْهُمْ فَاِنَّ اللهَ لَا يَرْضٰى عَنِ الْقَوْمِ الْفٰسِقِيْنَ (٩٦)

TRANSLATION: They *(the Munaafiqeen)* **will make excuses to you** *(O Rasulullaah ρ)* **when you return to them** *(in Madinah after returning from Tabook)*. **Tell them, "Do not make excuses; we shall never believe you. Allaah has already informed us about your condition** *(that you are hypocrites)*. **Soon Allaah and His Rasool ρ will see your actions. Then** *(in the Aakhirah)* **you will be returned to the Knower of the unseen and the seen** *(that is Allaah)*, **and He will inform you of the things that you did** *(and will punish you for the wrong you did for He knows the hidden intentions of every person)*." **When you** *(O Rasulullaah ρ)* **return to them** *(the Munaafiqeen)* **shortly** *(in Madinah)* **they will swear before you by Allaah** *(that they had valid reasons for not accompanying you)*, **so that you may leave them alone** *(and do not admonish them)*. **Pay no attention to them! They** *(their beliefs and actions)* **are impure! Their abode shall be Jahannam as a punishment for what** *(evil deeds)* **they earned. They swear** *(oaths)* **before you** *(O Rasulullaah ρ)* **so that you may be pleased with them.** *(However,)* **Even if you are pleased with them, Allaah is certainly not pleased**

with the disobedient ones *(Muslims should therefore not maintain close ties with such people)***.**

Lessons and Conclusions

The Masjid of Mischief

The Masjid built by the Munaafiqeen and mentioned in Surah Taubah was constructed for the following three purposes:

1. To consolidate Kufr
2. To create division amongst the Mu'mineen
3. To accommodate an enemy of Allaah and His Rasool ρ

These are the objectives as outlined in the Qur'aan. **It was therefore named Masjid Diraar (the Masjid of Mischief) because its objectives contrasted directly with the proper objectives of a Masjid.** In the light of these objectives, Ulema have stated that is any Masjid is built with objectives such as dividing the worshippers of a nearby Masjid, for pomp or any other vile reasons it will also be regarded as a Masjid of mischief. However, another group of Ulema state that the term of Masjid Diraar was exclusive to the one built by the Munaafiqeen in Madinah during the time of Rasulullaah ρ. The objectives of this Masjid were specified by divine revelation and the people who built it were confirmed Munaafiqeen. It was therefore not really a Masjid.

On the contrary, a Masjid built by Muslims nowadays will be regarded as a Masjid, regardless of the perceived objectives. This is because the objectives cannot be confirmed since divine revelation ended with Rasulullaah ρ. Without divine revelation, the contents of people’s hearts cannot be determined beyond doubt. Such a Masjid built in today’s times can therefore not be demolished by classifying it as a Masjid of mischief. Although salaah in such a Masjid will be

regarded as valid, it will be best to repeat it because of the ominous intentions of the people responsible for its construction. Although such a Masjid may be known as a Masjid, it is really not one and the builders cannot expect any rewards for it.

The Enemy of Allaah

When Rasulullaah ρ emigrated to Madinah, he first stayed a while with the Banu Abr bin Auf tribe on the outskirts of Madinah before entering the city. **The people there built a Masjid there, which is known as the Quba Masjid. It was close to this Masjid in Quba that the Munaafiqeen built their 'Masjid' with the intention of luring sincere Muslims there in order to split the community in Quba.**

The person who initiated this construction was a man from the Khazraj tribe known as **Abu Aamir.** He converted to Christianity during the Period of Ignorance and adopted the title of *Raahib* (monk). **His son was Hadhrat Handhalah τ, the sincere Mu'min whose body was bathed by the angels after he was martyred in battle.** Abu Aamir adopted the life of a monk and lived outside Madinah, where he soon became known as a righteous and pious man.

When Rasulullaah ρ came to Madinah, he invited Abu Aamir to Islaam and told him that Islaam was based on the creed of Hadhrat Ibraheem υ. However, Abu Aamir claimed that the Deen Rasulullaah ρ brought contradicted the creed of Hadhrat Ibraheem υ. Despite what Rasulullaah ρ said to allay his misgivings, Abu Aamir adamantly refused to accept Islaam and eventually said, "May Allaah cause the liar from the two of us to die in a distant land in isolation and destitution." Rasulullaah ρ said "Aameen" to this curse. He then went a step further and pledged that he would assist any enemy that fought against

Rasulullaah ρ. He therefore fought against the Muslims in every battle until the Battle of Hunayn.

It was by his instruction that many pits were dug on the battlefield of Uhud, which caused tremendous harm to the Muslims. In fact, it was in one of these pits that Rasulullaah ρ fell, causing him to injure his face and lose a blessed tooth. When the battle-seasoned Hawaazin tribe was defeated at Hunayn, Abu Aamir lost hope of defeating the Muslims and fled to Shaam because it was then still a Christian stronghold. From there he wrote to the Munaafiqeen, informing them that he would be liaising with the Roman emperor to march with an army to crush the Muslims once and for all.

He further advised them to erect a building in the name of a Masjid, where they could convene in their schemes against the Muslims and receive the messengers he sent from Shaam. He added that when he arrived in Madinah, he would use this building as a base. The Munaafiqeen therefore built the 'Masjid' and then approached Rasulullaah ρ to perform salaah in it, telling him that the Masjid was necessary to accommodate the old and weak Muslims who were unable to attend the Quba Masjid, especially during rains and darkness. They also made the excuse that the Quba Masjid was now too small to accommodate everyone and became too hot with too many people. They requested that Rasulullaah ρ perform a single salaah there to inaugurate it and attract blessings.

However, because Rasulullaah ρ was too busy preparing for the expedition to Tabook at the time, he told them that he would perform salaah there when he returned. As stated above, this never occurred because Allaah revealed the truth to Rasulullaah ρ upon his return from Tabook. Rasulullaah ρ then dispatched Hadhrat Maalik bin Dukhshun τ, Hadhrat Ma'n bin Adi τ and Hadhrat Wahdhi τ

to demolish the ‘Masjid’ and burn it to the ground. In accordance with the curse he invoked upon himself, Abu Aamir died in isolation and destitution in the distant town of Qunsureen in Shaam. It was this Abu Aamir that the Qur'aan describes as the enemy of Allaah and His Rasool ρ.[636]

Tha’labah Reneges on his Word

There was a Muslim from the Ansaar by the name of Tha’labah bin Haatib, who was very poor. He once approached Rasulullaah ρ with the request that Rasulullaah ρ make du’aa that he becomes wealthy. **Rasulullaah ρ said, “O Tha’labah! A little wealth that you show gratitude for is better than an abundance of wealth that you do not show appreciation for.”** However, he returned the following day with the same request. This time, Rasulullaah ρ said to him, “O Tha’labah! Does it not satisfy you to follow in my footsteps? I swear by the Being Who controls my life that if I wanted the mountains of Madinah to be transformed into gold and silver for me, they would become just that. However, Tha’labah, it is improper to entertain the desire for much wealth.”

Tha’labah was still adamant and said, “O Rasulullaah ρ! I swear by the Being Who sent you with the truth that I shall confer the due rights of every rightful one if I am blessed with plenty of wealth.” Rasulullaah ρ eventually acceded to his request and prayed to Allaah to grant wealth to Tha’labah.

Hadhrat Abu Umaamah Baahili τ, who narrates the Hadith, states that Allaah then granted Tha’labah an abundance of goats that multiplied as fast as worms gather around excrement. His plot was soon too small for him and he had to purchase a larger plot outside Madinah that could accommodate all his livestock. As his possessions increased and he needed to invest more time and energy into

[636] Tafseer Ibn Katheer.

his wealth, he started to miss salaah at the Masjid and could then offer only his Zuhr and Asr salaah in the Masjid. As the numbers continued to multiply, he had to move further out of Madinah, until he was able to come to Madinah only once a week for the Jumu’ah salaah and then return.

The narrator states that the goats still kept multiplying like worms until he was kept so busy that he even neglected to perform the Jumu’ah salaah in Madinah. However, he continued to enquire from passers-by whether Rasulullaah ρ and the Muslims were speaking about him. The reply was always in the negative until Rasulullaah ρ did enquire about him one day. The Sahabah ψ informed Rasulullaah ρ about how Tha’labah’s thriving business had forced him to leave Madinah and eventually all his salaahs with Jamaa'ah as well. Rasulullaah ρ then remarked, “Shame on Tha’labah! Shame on Tha’labah! Shame on Tha’labah!”

After the command of zakaah was revealed, Rasulullaah ρ sent two of the Sahabah ψ to collect the zakaah from Tha’labah. Rasulullaah ρ also gave them a letter addressed to Tha’labah, detailing the necessary injunctions of zakaah. When Tha’labah read the letter, he remarked, “This appeared to be some form of taxation. I do not understand this zakaah. However, I shall think about it, so pass by me after you have collected from Sulma.”

The two Sahabah ψ therefore left to collect the necessary dues from Hadhrat Sulma τ. Before reaching Hadhrat Sulma τ, he had already learnt what was expected from him and immediately presented the collectors with the most prized animals in his flock. However, the two collectors refused to accept the best animals since Rasulullaah ρ had instructed them to take animals of average value. It was only when Hadhrat Sulma τ insisted that he wished to spend only the best in the path of Allaah that they accepted it and made du’aa for him.

As promised, they returned to Tha’labah. He again asked for the letter and, after reading it, he repeated the remark about it appearing to be a tax. He then told them that he will consider the issue and then bring the zakaah himself to Madinah. The men returned to Madinah, but as soon as Rasulullaah ρ saw them, he exclaimed, “Woe be to Tha’labah!” Rasulullaah ρ then made du’aa for Hadhrat Sulma τ to be blessed in his wealth even before the collectors could relate their experiences. It was on this occasion that Allaah revealed the verses:

(۷۴) وَمِنْهُمْ مَّنْ عٰهَدَ اللهَ لَئِنْ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ (۷۵) فَلَمَّآ اٰتٰهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ (۷٦) فَاَعْقَبَهُمْ نِفَاقًا فِىْ قُلُوْبِهِمْ اِلٰى يَوْمِ يَلْقَوْنَهٗ بِمَآ اَخْلَفُوا اللهَ مَا وَعَدُوْهُ وَبِمَا كَانُوْا يَكْذِبُوْنَ (۷۷) اَلَمْ يَعْلَمُوْٓا اَنَّ اللهَ يَعْلَمُ سِرَّهُمْ وَنَجْوٰىهُمْ وَ اَنَّ اللهَ عَلَّامُ الْغُيُوْبِ (۷۸) اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِى الصَّدَقٰتِ وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ مِنْهُمْ ؕ سَخِرَ اللهُ مِنْهُمْ ۫ وَلَهُمْ عَذَابٌ اَلِيْمٌ (۷۹) اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ ؕ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ يَّغْفِرَ اللهُ لَهُمْ ؕ ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللهِ وَرَسُوْلِهٖ ؕ وَاللهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ (۸۰)

TRANSLATION: Among them are those who make the pledge with Allaah saying, “If He grants us *(wealth)* **from His bounty, we will definitely give charity and we will certainly be of the pious ones.” However, when Allaah grants them** *(wealth)* **from His bounty, they are miserly and turn away in disregard** *(failing to keep their promise)*. **So Allaah made the hypocrisy in their hearts their fate** *(entrenched it in their heart)* **until the Day when they will meet Him because they had broken the pledge they made with Him and because they used to lie. Do they** *(the Munaafiqeen)* **not know that Allaah knows the secrets of their hearts and their secret meetings and that verily Allaah is the Knower of the unseen?** *(And will punish them for their wrongs.)* **Allaah shall mock** *(punish the mockery of)* **those** *(Munaafiqeen)* **who mock the Mu'mineen about their charity when they spend of their own will and** *(who mock)* **those who find only their efforts** *(to spend, referring to those who offer their labour in the path of Allaah)*. **For them will be a painful punishment.** *(O Muhammad ε!)* **Seek forgiveness for them** *(the Munaafiqeen)* **or do not seek forgiveness for them.** *(It makes no difference whether you seek forgiveness for them or not because)* **Even if you seek forgiveness for them seventy times, Allaah will never forgive them. That is because they disbelieved in Allaah and**

His Rasool ρ. Allaah does not guide the disobedient ones *(because they have no desire to be guided)*.[637]

A member of Tha'labah's family happened to be present when this verse was revealed. He hastily went to Tha'labah and said, "Shame on you, Tha'laba! Verses of the Qur'aan have been revealed about you and you have been declared a Munaafiq." Tha'labah hastened to Madinah with his zakaah and beseeched Rasulullaah ρ to accept his zakaah. However, Rasulullaah ρ said, "I have been forbidden from accepting your zakaah. I shall therefore not have it." Despite Tha'labah's insistence, Rasulullaah ρ refused to accept it. Tha'labah was in tears and he poured sand over his head in remorse. Rasulullaah ρ remarked, "This is all by your own doing because you refused to accept my advice." He then returned home.

Rasulullaah ρ refused to accept Tha'labah's zakaah until he left this world. When Hadhrat Abu Bakr τ became the Khalifah, Tha'labah presented his zakaah to him, but he declined, saying, "How can I accept something that Rasulullaah ρ refused? Take your zakaah away, for I shall never accept it." The same transpired when he presented his zakaah to Hadhrat Umar τ, who said, "How can Umar bin Khattaab accept that which Rasulullaah ρ and Abu Bakr τ refused? Take your zakaah away, for I shall never accept it."

When Hadhrat Uthmaan τ became the Khalifah after the 12 years of Hadhrat Umar τ, Tha'labah again presented his zakaah. Hadhrat Uthmaan τ also refused, saying, "How can I accept something that the Rasool of Allaah ρ refused, and then his Khalifah Abu Bakr τ refused and then the Khalifah of the Mu'mineen Umar τ also refused? Take your zakaah away, for I shall never accept it."

---

[637] Surah Taubah, verses 75-80.

A narration in Tafseer Khaazin states that after leaving Hadhrat Uthmaan τ, Tha'labah went to the marketplace of Madinah and announced to the poor that zakaah was being distributed. Hearing this, many poor people hurried towards the voice, but then returned when they realised that the zakaah belonged to Tha'labah. It was towards the end of the Khilaafah of Hadhrat Uthmaan τ that Tha'labah eventually passed away.[638]

<u>Note</u>: *Ma'aalimut Tanzeel* and Ibn Katheer رحمه الله have reported the above incident as referring to a person named Tha'laba bin Haatib. However, Haafidh Ibn Hajar رحمه الله has written that he was one of the participants at Badr, while Ibn Kali رحمه الله has mentioned that he participated at Uhud as well. Thereafter he mentions that a person by the name of Tha'laba bin Haatib or Tha'laba bin Abi Haatib refused to pay Zakaah. Since all the participants of Badr were promised forgiveness, the person indicated in the incident cannot be the same person who participated in the battle of Badr. This was either someone with another name or someone with the same name, but not the same person.

The Faithful Ones

The incident of Hadhrat Ka'b bin Maalik τ and his two companions have passed, which stated that these three had no real excuses for not participating in the expedition. Ibn Abi Haatim has reports about Hadhrat Muraarah bin Rabee τ that his orchard was ripe for the harvest when the call to the expedition came. Because the orchard was his only source of income, he thought to himself that since he had participated in all the previous expeditions, it would not matter if he missed this one. He could always make it up later when another expedition

---

[638] Tafseer Ibn Katheer.

was taking place. This thought caused him to stay behind when all the rest were marching. It was when the Muslims were returning from Tabook that the remorse overwhelmed him. He then admitted his folly to Rasulullaah ρ and donated the orchard as Sadaqah in the path of Allaah.

The other Sahabi was Hadhrat Hilaal bin Umayyah τ. He was an aged man who lived all alone because his family had been away for a long time. It so happened that he was reunited with his family during the time that the call for the expedition took place. He thought to himself that since it was not fundamental for an old man like him to travel such a long distance, he would rather spend the time with his family. However, he regretted this folly afterwards and admitted it to Rasulullaah ρ. He then separated himself from the family that was the cause of his folly.

Because these were sincere Mu'mineen who regretted their follies and did not lie like the Munaafiqeen, Rasulullaah ρ left their matter for Allaah to decide. The Muslims were also instructed to sever ties with them until Allaah's forgiveness was announced.

Apart from these three, there were another seven sincere Mu'mineen who did not have excuses for not participating. They also regretted their follies and repaired to Rasulullaah ρ as soon as he arrived in Madinah. They then tied themselves to the pillars of the Masjid, resolving not to eat or sleep until they were forgiven. Amongst these men was Hadhrat Abu Lubaabah bin Mundhir τ as well. When their forgiveness was announced a few days later, they told Rasulullaah ρ that their repentance also entailed donating in the path of Allaah all their wealth and properties since these proved to be an obstacle to them.

However, Rasulullaah ρ advised them not to donate everything, but only a third. They then did this.

All of these Mu'mineen were sincere and had never before committed any act that betrayed any hint of hypocrisy. They had participated in the previous military expeditions and it was the objective of their lives to propagate the Deen. However, every human succumbs to folly and this folly may not be interpreted as Kufr or hypocrisy. It is to dispel such ill notions that the Qur'aan has declared their forgiveness and made it apparent that Allaah is pleased with all the Sahabah ψ.

Reparation

It is narrated that together with seeking forgiveness for their follies, the Sahabah ψ discussed above also made reparations for their follies by donating generously in the path of Allaah. Such is the behaviour of a true Mu'min, who is eager to make physical reparations for his folly as an expression of their remorse. It has also been the teaching of Rasulullaah ρ to wipe out the effects of sins by committing acts of virtue. **It is appropriate that the reparation be from the same source that caused the folly. In this case, these Sahabah ψ donated in the path of Allaah the very same distractions that caused them to err.** Allaah and Rasulullaah ρ accepted this from them and Rasulullaah ρ even made du'aa for them thereafter.

The Pledge of Aqabah

The Pledge taken at Aqabah enjoys a prominent status in the history of Islaam, just as the Pledge of Ridwaan does. Aqabah refers to the portion of the mountain adjacent to the Jamarah Aqabah (commonly referred to as the big Shaytaan. However, this area has now been levelled to accommodate the ever

increasing numbers of Hujjaaj). It was at this location that the people of Madinah met with Rasulullaah ρ and pledged allegiance to him.

The first pledge took place eleven years after Rasulullaah ρ started his call and involved six people from Madinah. They accepted Islaam, pledged allegiance to him and then returned to Madinah. It was from then that Islaam started to spread in Madinah.

The second pledge took place the Hajj of the following year, when 12 people gathered at Aqaba, five of them being from the previous year. The remaining seven also accepted Islaam and pledged allegiance to Rasulullaah ρ. This further accelerated the spread of Islaam in Madinah and **it was only a short while later that the Muslims of Madinah numbered more than 40. Rasulullaah ρ then sent Hadhrat Mus'ab bin Umayr τ to propagate Islaam in Madinah and to teach the Muslims the Qur'aan and Islaam.** It was with the efforts of Hadhrat Mus'ab bin Umayr τ that the people of Madinah accepted Islaam en-masse. In short, entire tribes entered the fold of Islaam.

The third pledge at Aqabah then took place during the 13th year of the call when 70 men and 2 women pledged their allegiance to Rasulullaah ρ. It is this third pledge that is commonly referred to as the Pledge of Aqabah. Together with the pledge to Imaan and to adhere to the tenets of Islaam, this pledge also included the undertaking to give shelter and security to Rasulullaah ρ and the Muslims when they emigrated to Madinah.

It was on this occasion that Hadhrat Abdullaah bin Rawaaha τ said, "O Rasulullaah ρ! You may take whatever promises you wish from us concerning

your Rabb and concerning your personal self.” Rasulullaah ρ replied, “For Allaah, I wish you to promise that you shall worship Him Alone and not worship anyone else. As for myself, I would like you to promise that you would protect me as you would protect your own lives, families and wealth.” The Ansaar then asked, “If we undertake to so this, what should we expect in return?” “You can expect Jannah in return,” Rasulullaah ρ replied. In jubilation, the Ansaar then echoed in one voice, “We are pleased with the deal and shall abide by it.” It was on this occasion that Allaal revealed the verse:

اِنَّ اللهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَ اَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ؕ يُقَاتِلُوْنَ فِىْ سَبِيْلِ اللهِ فَيَقْتُلُوْنَ وَ يُقْتَلُوْنَ ۫ وَعْدًا عَلَيْهِ حَقًّا فِى التَّوْرٰىةِ وَ الْاِنْجِيْلِ وَ الْقُرْاٰنِ ؕ وَمَنْ اَوْفٰى بِعَهْدِهٖ مِنَ اللهِ فَاسْتَبْشِرُوْا بِبَيْعِكُمُ الَّذِىْ بَايَعْتُمْ بِهٖ ؕ وَ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ (١١١)

TRANSLATION: Indeed Allaah has purchased from the Mu'mineen their lives and wealth so that they may have Jannah *(in exchange)***. They fight in Allaah’s path** *(in Jihaad for Allaah’s pleasure)***, killing** *(their enemies)* **and being killed. This** *(promise of Jannah for those who sacrifice their lives and wealth for Allaah’s Deen)* **is Allaah’s promise that is binding in the Torah, the Injeel and the Qur’aan. Who** *(none)* **fulfils their promise better than Allaah? So rejoice with your bargain that you have made** *(because Allaah shall grant you much more in exchange for very little)***. This is the supreme success.**

Evil Intent

Allaah says in verse 74 of Surah Taubah:

يَحْلِفُوْنَ بِاللهِ مَا قَالُوْا ؕ وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَكَفَرُوْا بَعْدَ اِسْلَامِهِمْ وَهَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا نَقَمُوْا اِلَّا اَنْ اَغْنٰهُمُ اللهُ وَرَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَ اِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللهُ عَذَابًا اَلِيْمًا ۙ فِى الدُّنْيَا وَ الْاٰخِرَةِ ۚ وَمَا لَهُمْ فِى الْاَرْضِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ (۷۴)

TRANSLATION: They *(the Munaafiqeen)* **swear by Allaah that they never said** *(what was reported about them that they mocked Allaah and Rasulullaah ρ)*. **They definitely uttered the word of kufr. They committed kufr after** *(their claim of)* **being Muslims and resolved** *(to do)* **that which they could not accomplish** *(when they failed in their plot to assassinate Rasulullaah ρ on the return journey from Tabook)*. **They sought revenge only because Allaah and His Rasool ρ had made them wealthy out of their grace** *(by giving them a share of the spoils of war) (They therefore had no cause to act the way they did because they had always benefited from Rasulullaah ρ)*. **If they repent** *(and become true Mu'mineen)*, **it would be better for them.** *(However,)* **If they turn back** *(and refuse to be true Mu'mineen)*, **Allaah shall inflict a painful punishment on them in this world and in the Aakhirah. There shall be no friend for them on earth, nor any helper** *(to save them from Allaah's punishment)*.

Although this verse refers to everything that the Munaafiqeen say and do in their designs against Islaam and the Muslims, there are a few specific incidents that the Mufassireen have narrated with regard to this verse. It is narrated that it was after the expedition to Tabook that Rasulullaah ρ once delivered a sermon in which he described the evil end of the Munaafiqeen. A Munaafiq by the name of Jullaas was also present there. Afterwards, he went to his people and said, "If what Muhammad says is true, then we must be worse than donkeys." Hadhrat Aamir bin Qais τ overheard this statement and promptly reported it to Rasulullaah ρ.

Rasulullaah ρ then summoned Jullaas and asked him about it. Jullaas swore that he made no such statement, but Hadhrat Aamir τ was adamant that he did.

Rasulullaah ρ then told them both to take oaths in front of the pulpit. Julaas unhesitatingly swore that he said no such thing, while Hadhrat Aamir τ swore that he heard him say it. Hadhrat Aamir τ then made du'aa to Allaah to expose the truth to Rasulullaah ρ. Rasulullaah ρ and the Sahabah ψ collectively said Aameen to the du'aa. They had hardly stood up from that gathering when Hadhrat Jibra'eel υ descended with the above verse.[639]

A narration in Tafseer Maz'hari adds Jullaas later repented and reformed. And Allaah knows best. Some scholars state that the verse makes reference to the incident narrated earlier, stating that when Rasulullaah ρ's camel got lost during the journey to Tabook, the Munaafiqeen jeered and said, "He claims to know the news of the heavens, but does not know where his camel is".

Muhadditheen have also reported that upon the return from Tabook, twelve men from the Munaafiqeen plotted to attack Rasulullaah ρ when they passed through a particular valley. They therefore rode ahead of the army and lay in ambush in that valley. However, Hadhrat Jibra'eel υ informed Rasulullaah ρ of the plot and he altered his course not to pass through that valley. Their plot was therefore foiled.

A narration also states that the Munaafiqeen were certain that Rasulullaah ρ would never return alive from Tabook because he was expected to face an army of a hundred thousand Romans. They had therefore planned to place a crown upon the head of their leader Abdullaah bin Ubay as soon as they received the news of Rasulullaah ρ's death.

---

[639] Baghawi.

All of these were schemed that the Munaafiqeen had hatched, but which they vehemently denied when confronted. It is such statements of theirs that the verse above refers to as “**the word of kufr**”.

More Lessons to Learn

Muslim reports from Hadhrat Abdullaah bin Umar τ that when the leader of the Munaafiqeen Abdullaah bin Ubay bin Salool died, his son Hadhrat Abdullaah τ (a sincere Muslim) approached Rasulullaah ρ and **requested to have an upper garment from Rasulullaah ρ** to use in his father’s shroud. Rasulullaah ρ obliged and gave him one. He then said, “O Rasulullaah ρ! Because my father made many insulting remarks about you, I fear that he will be punished. **Would you please place some of your blessed saliva in his mouth (so that he may perhaps be saved by its blessings).”** Rasulullaah ρ did this as well.[640]

When the time came to perform the Janaazah salaah, Hadhrat Abdullaah τ requested Rasulullaah ρ to lead it. Rasulullaah ρ again acceded to his request and got up to do so. Hadhrat Umar τ then held Rasulullaah ρ back and, reminding him of the insults Abdullaah bin Ubay hurled at him and the other acts he perpetrated, he insisted that Rasulullaah ρ should lead the Janaazah salaah. It was then that Allaah endorsed what Hadhrat Umar τ was saying and revealed the verses:

اِسْتَغْفِرْ لَہُمْ اَوْ لَا تَسْتَغْفِرْ لَہُمْ ؕ اِنْ تَسْتَغْفِرْ لَہُمْ سَبْعِیْنَ مَرَّۃً فَلَنْ یَّغْفِرَ اللہُ لَہُمْ ؕ ذٰلِکَ بِاَنَّہُمْ کَفَرُوْا بِاللہِ وَرَسُوْلِہٖ ؕ وَاللہُ لَا یَہْدِی الْقَوْمَ الْفٰسِقِیْنَ

[640] Ahmad, Nasa'ee.

TRANSLATION: *(O Muhammad ε!)* **Seek forgiveness for them** *(the Munaafiqeen)* **or do not seek forgiveness for them.** *(It makes no difference whether you seek forgiveness for them or not because)* **Even if you seek forgiveness for them seventy times, Allaah will never forgive them. That is because they disbelieved in Allaah and His Rasool ρ. Allaah does not guide the disobedient ones** *(because they have no desire to be guided)*.[641]

A narration of Bukhaari adds that Rasulullaah ρ then said, "If I knew that seeking forgiveness for him more than seventy times would secure his forgiveness, I would have done so." However, given what Abdullaah bin Ubay was, Rasulullaah ρ knew that forgiveness could not be sought on his behalf. **Rasulullaah ρ then proceeded to perform the Janaazah salaah and the Sahabah ψ followed.** Thereafter, Allaah revealed the verse:

وَلَا تُصَلِّ عَلٰى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهٖ ؕ اِنَّهُمْ كَفَرُوْا بِاللهِ وَرَسُوْلِهٖ وَمَاتُوْا وَهُمْ فٰسِقُوْنَ (٨٤)

TRANSLATION: Do not ever perform *(the funeral)* **salaah for any of them who die and do not stand over their graves** *(to bury them or to visit their graves)*. **Undoubtedly they disbelieved in Allaah and His Rasool ρ and died as disobedient people** *(as Kuffaar)*.[642]

After this verse was revealed, Rasulullaah ρ never participated in the shrouding or burial of the Munaafiqeen and would tell the Sahabah ψ to do it instead.[643]

---

[641] Surah Taubah, verse 80.
[642] Surah Taubah, verse 84.
[643] Tafseer Ibn Katheer.

Some reports state that Rasulullaah ρ said, “Although my garment would have offered him no protection from Allaah’s punishment, I did it in the hope that a thousand people from his tribe would accept Islaam.” It then happened that because of this act of magnanimity, a thousand people from the Khazraj tribe accepted Islaam.

Miscellaneous Incidents

Adoptive Chidren

It was customary amongst the Arabs and non-Arabs during the Period of Ignorance to regard an adopted child as one's own child. All family ties of such children with their biological parents were severed and they were so completely integrated into the adoptive parents family that they would become heirs of their adoptive parents and their biological parents would not inherit from them. This behaviour caused great confusion amongst society and corrupted the lineage of people. The Muslims also adopted this practice during the early days, but Allaah soon revealed the command to abolish this practice. This command was revealed with reference to the adoptive son of Rasulullaah ρ, who was Hadhrat Zaid bin Haaritha τ.

Hadhrat Zaid τ belonged to the honourable Banu Kalb tribe of Arabia and was the freed slave of Rasulullaah ρ. When he was still a young boy, he was travelling with his mother to see her family, which was a branch of the Tai tribe, called the Bani Ma'n. However, they were waylaid by a robber from the Banu Qayn tribe, who stole their possessions, as well as the little Zaid τ and sold him as a slave in the Ukkaaz marketplace in Taa'if. It was there that Hakeem bin Hizaam bought the boy as a gift for his aunt Hadhrat Khadeeja رضي الله عنها.

Hadhrat Zaid τ was just eight years of age when Hadhrat Khadeeja رضي الله عنها married Rasulullaah ρ and handed Hadhrat Zaid τ over in the service of Rasulullaah ρ. Rasulullaah ρ liked the habits and behaviour of Hadhrat Zaid τ and soon adopted him as his son. Hadhrat Abdullaah bin Mas'ood τ reports that the people soon

started to call Hadhrat Zaid τ Zaid bin Muhammad. This continued until Allaah revealed the verse:

اُدْعُوْہُمْ لِاٰبَآئِہِمْ ہُوَ اَقْسَطُ عِنْدَ اللہِ ۚ

TRANSLATION: Call them *(your adopted children)* **by** *(the names of)* **their fathers. This is more just in the sight of your Rabb.**[644]

Hadhrat Zaid τ's father had been restless all the while after his son was abducted and was always looking for him. It so happened that when some members of the Banu Kalb tribe went to Makkah for Hajj, they saw Hadhrat Zaid τ there and recognised him. He also recognised them and told them about himself. When the news reached his father Haaritha, he immediately left for Makkah with his brother Ka'b and proceeded straight to see Rasulullaah ρ. Explaining the situation to Rasulullaah ρ, they begged to pay whatever price was asked to have the lad back.

Rasulullaah ρ told them that the choice would be left to Hadhrat Zaid τ, who could choose to accompany them back home without paying any price or to remain behind with Rasulullaah ρ. The father and uncle were pleased with the decision because they were sure that Hadhrat Zaid τ would choose to return with them.

[644] Surah Ahzaab, verse 5.

Hadhrat Zaid τ was then summoned and asked whether he recognised the two men. "Of course," he replied, "they are my father and my uncle." Rasulullaah ρ then explained to him that they had come to take him with them, but that he had the choice to either go or to stay. Addressing Rasulullaah ρ, Hadhrat Zaid τ replied, "I shall never prefer anyone over you; not even my father and uncle."

Surprised and offended, his father exclaimed, "Shame on you Zaid! Do you prefer slavery over freedom and a stranger over your father and uncle?" In reply, Hadhrat Zaid τ said, "After seeing in my master what I have seen, I have no value for all of the world and whatever it contains. I have therefore decided to spend the rest of my life with him."

Upon hearing this, Rasulullaah ρ announced to Haaritha and all the people present that Hadhrat Zaid τ was no longer a slave, but his adopted son. The father and uncle were satisfied with this and left Makkah content. Hadhrat Zaid τ then lived as Rasulullaah ρ's son and his father would come to visit him from time to time.[645]

A narration of Tirmidhi states that it was Hadhrat Zaid τ 's brother Jabala who accompanied his father. And Allaah knows best. This incident took place before Rasulullaah ρ announced his Nubuwwah. When Rasulullaah ρ announced his Nubuwwah sometime later, Hadhrat Zaid τ was amongst the first four persons to accept Imaan.

---

[645] *Usudul Ghaaba* (Vol.2 Pg.324).

Together with making Hadhrat Zaid τ his son, Rasulullaah ρ also married him to Hadhrat Ummu Ayman رضي الله عنها, who had taken care of Rasulullaah ρ since he was a child. Hadhrat Ummu Ayman رضي الله عنها had been the slave of Rasulullaah ρ's uncle Abu Lahab. It was she who brought the news of Rasulullaah ρ's birth to Abu Lahab, upon which he set her free. Her marriage to Hadhrat Zaid τ resulted in the birth of Hadhrat Usaama τ, who became known as the beloved of Rasulullaah ρ.

After this marriage, Rasulullaah ρ intended to have Hadhrat Zaid τ married to Hadhrat Zaynab bint Jahash τ. She happened to be the cousin of Rasulullaah ρ since her mother was Umaymah, the daughter of Abdul Muttalib. Since she belonged to a noble clan of the Quraysh and the reputation of Hadhrat Zaid τ was blemished with being a slave, Hadhrat Zaynab رضي الله عنها and her brother Hadhrat Abdullaah bin Jahash τ were not happy with the marriage proposal. This was a common feeling amongst the Arabs of time. However, the command to marry was reinforced by a verse of the Qur'aan, which stated:

وَمَا كَانَ لِمُؤْمِنٍ وَّ لَا مُؤْمِنَةٍ اِذَا قَضَى اللهُ وَ رَسُوْلُهٗ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ط وَمَنْ يَّعْصِ
اللهَ وَ رَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا (ط٣٦)

TRANSLATION: **It is not** *(proper)* **for any Mu'min man or woman to exercise any choice in their affairs** *(contrary to Allaah's commands)* **when Allaah and His messenger have** *(already)* **decided a matter** *(and issued clear commands concerning the particular matter)***. The one who disobeys Allaah and His Rasool ρ has certainly deviated in a clear manner.**

Hadhrat Zaid τ, however, did not feel inferior at all because he had never been from a family of slaves and was a true Arab. Hadhrat Zaynab رضي الله عنها then accepted the proposal and the two were married. However, they never really got along very well and it was just a year alter that Hadhrat Zaid τ decided to divorce her.

When he informed Rasulullaah ρ of his decision, Rasulullaah ρ advised him to persevere and keep her as his wife. Rasulullaah ρ advised him to fear Allaah, since this fear of Allaah always produces favourable results. Rasulullaah ρ said in a Hadith, “O people! Fear Allaah with regard to your wives since they are trusts that Allaah has placed in your custody.”

It was ultimately the stigma of marrying a slave that causes Hadhrat Zaynab رضي الله عنها not to treat Hadhrat Zaid τ as her equal, especially since she belonged to the most esteemed of Arab tribes. This situation precipitated the command from Allaah, which saw the end of the custom that made adoptive children just like real children. Allaah commanded Rasulullaah ρ to marry Hadhrat Zaynab رضي الله عنها after Hadhrat Zaid τ divorced her, **thereby making it evidently clear that the adopted son is not a real son.** Whereas it would not be permissible to marry the divorced wife of a real son, it is permissible to marry the divorced wife of an adopted son because he is not the real son.

Since this would cause a stir amongst the Arabs, who still regarded adoptive sons as real sons, Rasulullaah ρ did not inform anyone of the command. Rasulullaah ρ continued to advise Hadhrat Zaid τ to save the marriage and it was only when he pronounced the divorce that Rasulullaah ρ was commanded to marry her. Rasulullaah ρ therefore proceeded with the command after she had completed her Iddah.

The floods of insults and condemnation poured in from all quarters when the marriage was imminent, but no regard could be given to these when the command of Allaah had to be fulfilled and a flawed custom of ignorance had to be abolished. Like all the esteemed Ambiyaa عليهم السلام , Rasulullaah ρ had to brave the storm of protests so that everyone was made to realise that although the

adoptive relationship is an esteemed one, it cannot replace a real, biological relationship.

In the Words of the Qur'aan

This incident is discussed in the following verses of the Qur'aan:

Allaah says in verses 1-5 of Surah Ahzaab:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰاَيُّهَا النَّبِىُّ اتَّقِ اللهَ وَ لَا تُطِعِ الْكٰفِرِيْنَ وَ الْمُنٰفِقِيْنَ ؕ اِنَّ اللهَ كَانَ عَلِيْمًا حَكِيْمًا ۙ(۱) وَّاتَّبِعْ مَا يُوْحٰى اِلَيْكَ مِنْ رَّبِّكَ ؕ اِنَّ اللهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۙ(۲) وَّ تَوَكَّلْ عَلَى اللهِ ؕ وَكَفٰى بِاللهِ وَكِيْلًا (۳) مَا جَعَلَ اللهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِىْ جَوْفِهٖ ۚ وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔىْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ وَمَا جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ؕ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ؕ وَ اللهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِى السَّبِيْلَ (۴) اُدْعُوْهُمْ لِاٰبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللهِ ۚ فَاِنْ لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِى الدِّيْنِ وَ مَوَالِيْكُمْ ؕ وَ لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيْمَآ اَخْطَاْتُمْ بِهٖ ۙ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ؕ وَ كَانَ اللهُ غَفُوْرًا رَّحِيْمًا (۵)

TRANSLATION: In the name of Allaah, the Most Compassionate, the Most Merciful.

O Nabi ρ! Fear Allaah *(at all times)* **and do not follow** *(the instructions of)* **the Kuffaar and the Munaafiqeen. Undoubtedly Allaah is ever the All Knowing, the Wise.** *(Instead of following their instructions,)* **Follow what has been revealed to you from your Rabb. Allaah is Ever Informed about what you do** *(so you can do nothing but what He commands)*. **Rely only on Allaah** *(for assistance and to fulfil all your needs)*. **Allaah is sufficient as a Helper** *(with Him, you need no one else)*. **Allaah has not placed two hearts within any man's chest** *(contrary to what the Mushrikeen of Makkah thought about a person whom they claimed had two hearts because of his intelligence)*, **nor has He made your wives, with whom you practise "Zihaar," your mothers. Allaah has also not made your adopted sons your own sons. This** *(referring to them as your own sons and giving them your name)* **is merely a statement from your lips** *(which does not change the fact that they have different fathers)*. **Allaah speaks the truth and only He guides to the straight path. Call them** *(your adopted children)* **by** *(the names of)* **their fathers. This is more just in the sight of your Rabb. If you do not know** *(who)* **their fathers** *(are)*, **then they**

are your brothers in religion and your friends *(and will still not become your real sons)***. There shall be no blame** *(sin)* **on you with regard to the errors you make** *(such as unintentionally referring to your adopted children as your own)***, but** *(you shall be sinful)* **only for what your hearts purposely intend** *(such as purposely violating Allaah's command and referring to them as your own children)***. Allaah is ever the Most Forgiving, the Most Merciful** *(and forgives acts done in error or forgetfulness)***.**

Verses 36-40 of Surah Ahzaab state:

وَمَا كَانَ لِمُؤْمِنٍ وَّ لَا مُؤْمِنَةٍ اِذَا قَضَى اللهُ وَ رَسُوْلُہٗ اَمْرًا اَنْ يَّكُوْنَ لَہُمُ الْخِيَرَةُ مِنْ اَمْرِہِمْ ط وَمَنْ يَّعْصِ اللهَ وَ رَسُوْلَہٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا (ط۳۶) وَ اِذْ تَقُوْلُ لِلَّذِیْ اَنْعَمَ اللهُ عَلَيْہِ وَ اَنْعَمْتَ عَلَيْہِ اَمْسِكْ عَلَيْکَ زَوْجَکَ وَاتَّقِ اللهَ وَتُخْفِیْ فِیْ نَفْسِکَ مَا اللهُ مُبْدِيْہِ وَ تَخْشَى النَّاسَ ج وَ اللهُ اَحَقُّ اَنْ تَخْشٰہُ ط فَلَمَّا قَضٰى زَيْدٌ مِّنْہَا وَطَرًا زَوَّجْنٰكَہَا لِكَیْ لَا يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِیْ اَزْوَاجِ اَدْعِيَآئِہِمْ اِذَا قَضَوْا مِنْہُنَّ وَطَرًا ط وَكَانَ اَمْرُ اللهِ مَفْعُوْلًا (۳۷) مَا كَانَ عَلَى النَّبِیِّ مِنْ حَرَجٍ فِيْمَا فَرَضَ اللهُ لَہٗ ط سُنَّةَ اللهِ فِی الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ط وَكَانَ اَمْرُ اللهِ قَدَرًا مَّقْدُوْرًا (لا۳۸) الَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللهِ وَ يَخْشَوْنَہٗ وَلَا يَخْشَوْنَ اَحَدًا اِلَّا اللهَ ط وَكَفٰى بِاللهِ حَسِيْبًا (۳۹) مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللهِ وَ خَاتَمَ النَّبِيّٖنَ ط وَ كَانَ اللهُ بِكُلِّ شَیْءٍ عَلِيْمًا (۴۰)

TRANSLATION: **It is not** *(proper)* **for any Mu'min man or woman to exercise any choice in their affairs** *(contrary to Allaah's commands)* **when Allaah and His messenger have** *(already)* **decided a matter** *(and issued clear commands concerning the particular matter)***. The one who disobeys Allaah and His Rasool ρ has certainly deviated in a clear manner.** *(Rasulullaah ρ married his adopted son Zaid bin Haaritha to his cousin Zaynab bint Jahash, who accepted the proposal on Rasulullaah ρ's recommendation. However, the couple could never adapt to each other and when Zaid τ wanted to divorce her, Rasulullaah ρ advised him to maintain the marriage. Referring to this, Allaah says,)* **When you** *(O Rasulullaah ρ)* **said to the one on whom Allaah had bestowed His grace** *(by guiding him to Islaam)***, and on whom you had bestowed your grace** *(by teaching and raising him, referring to Zaid bin Haaritha τ)***, "Keep your wife and fear Allaah."** *(As you did this,)* **You concealed in your heart** *(Allaah's command to you to marry Zaynab bint Jahash)* **what Allaah was** *(soon)* **to disclose** *(after the couple had separated)***. You feared** *(what)* **the people** *(would say when you married the wife of your adopted son, whom they regarded as a real son)***, whereas Allaah is more worthy of being feared** *(His command to marry her is more important than what people say)***.** *(Eventually, when the couple could no longer live together, Zaid τ divorced her)* **So when Zaid completed his need from her** *(divorced her)***, We**

married her *(Zaynab)* **to you** *(O Rasulullaah ρ)* **so that there may not be any restriction on the Mu'mineen with regard to** *(marrying)* **the wives of their adopted sons, when they** *(the adopted sons)* **have fulfilled their need from them** *(divorced their wives. By marrying his adopted son's wife, Rasulullaah ρ dispelled all previous notions of people who believed that adopted sons are like real sons)*. **Allaah's command will always come to pass** *(and nothing can prevent it)*.

There is no sin on the Nabi ρ with regard to *(for doing)* **what Allaah has ordained** *(made permissible)* **for him** *(such as marrying more than four wives)*. **Such was the practice of Allaah among those** *(Ambiyaa)* **who passed before** *(whenever the Ambiyaa were allowed certain privileges for good reason, they would exercise their privilege without fear of reproach)*. **Allaah's command is a decreed affair** *(and none has the right to object to His commands)*. *(The Ambiyaa were)* **Those who propagate Allaah's messages, who fear Him and do not fear anyone but Allaah** *(when fulfilling Allaah's commands, they had no concern for the criticism of people)*. **Allaah suffices as One who takes reckoning** *(it is only to Him that people have to answer on the Day of Qiyaamah and not to other people)*. **Muhammad ε is not the father of any men among you** *(especially not the father of Zaid τ)*, **but he is Allaah's Rasool and the seal of all Ambiyaa** *(after whom there shall never come another Nabi)*. **Allaah has knowledge of all things.** *(Allaah knows best who deserves to be a Nabi.)*

A Trying Test

The First Incident

In his *Bahrul Muheet*, Imaam Abu Hayyaan رحمه الله has written that because the Muslims received plenty of booty after the conquests of the Banu Nadheer and Banu Qurayzah tribes, they started to live better lives in terms of material wealth. After living many years hand-to-mouth and in poverty, the wives of Rasulullaah ρ also desired to now have a share of the prosperity and together decided to approach Rasulullaah ρ about the issue. They therefore said to Rasulullaah ρ, "The wives of the Roman and Persian emperors wear expensive jewels and exquisite clothing and have a myriad of servants at their bidding. Are we inferior to them that we live in poverty and do not even have enough for our basic necessities? O Rasulullaah ρ! Please give us an allowance at the beginning of the year so that we may live in peace and have enough to fulfil our needs."

Rasulullaah ρ remained silent. However, Hadhrat Abu Bakr τ and Hadhrat Umar τ both rebuked their respective daughters for making these demands on Rasulullaah ρ, since he did not possess the means himself. It was on this occasion that Rasulullaah ρ separated from his wives, who were four then; namely Hadhrat Aa'isha رضي الله عنها, Hadhrat Hafsah رضي الله عنها, Hadhrat Sauda رضي الله عنها and Hadhrat Ummu Salamah رضي الله عنها. Hadhrat Zaynab رضي الله عنها had not yet been married to Rasulullaah ρ at that time.[646] On this occasion, Allaah revealed the verse, "**O Nabi ρ! Say to your wives, 'If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you** *(divorce you)* **in a cordial manner. However, if you desire Allaah, His Rasool ρ and the home of the Aakhirah, then** *(you may continue enjoying the status of being his wives and living with the allowance he*

[646] *Ahkaamul Qur'aan* (Vol.3 Pg.13).

provides because) **Allaah has certainly prepared a grand reward for those of you who do good deeds”**.[647]

Rasulullaah ρ then approached Hadhrat Aa’isha رضي الله عنها first with the choice stated in this verse. He bade her not to be hasty to choose and to first consult with her parents. He then recited the verse to her. Hadhrat Aa’isha رضي الله عنها immediately responded by saying, “How can I consult with anyone in this reward? It is certainly Allaah, His Rasool ρ and the home of the Aakhirah that I choose.” Rasulullaah ρ was pleased with her response and said, “I had expected this from you.” He then put the same choice to all his other wives and the response was the same.

In the Words of the Qur'aan

Verses 28-34 of Surah Ahzaab discusse this incident in the following words:

يٰاَيُّهَا النَّبِىُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَ اُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا (٢٨) وَ اِنْ كُنْتُنَّ تُرِدْنَ اللهَ وَ رَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا (٢٩) يٰنِسَآءَ النَّبِىِّ مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ؕ وَكَانَ ذٰلِكَ عَلَى اللهِ يَسِيْرًا (٣٠) وَمَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَ رَسُوْلِهٖ وَ تَعْمَلْ صَالِحًا نُّؤْتِهَآ اَجْرَهَا مَرَّتَيْنِ ۙ وَ اَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا (٣١) يٰنِسَآءَ النَّبِىِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِىْ فِىْ قَلْبِهٖ مَرَضٌ وَّ قُلْنَ قَوْلًا مَّعْرُوْفًا (٣٢) وَقَرْنَ فِىْ بُيُوْتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْاُوْلٰى وَ اَقِمْنَ الصَّلٰوةَ وَ اٰتِيْنَ الزَّكٰوةَ وَ اَطِعْنَ اللهَ وَ رَسُوْلَهٗ ؕ اِنَّمَا يُرِيْدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا (٣٣) وَ اذْكُرْنَ مَا يُتْلٰى فِىْ بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللهِ وَ الْحِكْمَةِ ؕ اِنَّ اللهَ كَانَ لَطِيْفًا خَبِيْرًا (٣٤)

[647] Surah Ahzaab, verse 28/29.

TRANSLATION: *(When the wives of Rasulullaah ρ once displeased him by inappropriately requesting an increase in their allowances, he separated from them. Thereafter, Allaah instructed him to make the following proposal to them.)* **O Nabi ρ! Say to your wives, "If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you** *(divorce you)* **in a cordial manner. However, if you desire Allaah, His Rasool ρ and the home of the Aakhirah, then** *(you may continue enjoying the status of being his wives and living with the allowance he provides because)* **Allaah has certainly prepared a grand reward for those of you who do good deeds** *(Allaah will reward you tremendously for your sacrifice)***."** *(When Rasulullaah ρ made the proposals to his wives, all of them chose to remain with him and did not even consider being divorced from him.)* **O wives of the Nabi ρ!** *(Just as you are rewarded more than others because of your status,)* **If any of you carries out an open act of foolishness** *(causing hurt to Rasulullaah ρ)***, her punishment will be multiplied twice** *(as compared to the punishment of other women doing the same)***. This is simple for Allaah. Whoever of you** *(wives of Rasulullaah ρ)* **is obedient to Allaah and His Rasool ρ, and does good deeds, then We will grant her twice the reward** *(which We give to others for the same deed because of her proximity to Allaah and because she is pleasing Rasulullaah ρ, whose pleasure attracts Allaah's pleasure)***. And We have prepared for her a bountiful provision** *(in Jannah)***. O wives of the Nabi ρ! You are not like any other women if you have Taqwa** *(because it is by virtue of Taqwa that people enjoy a higher status than others)***.** *(When it is necessary to speak to non-Mahram males, then)* **Do not speak in lowered tones** *(with a sweet voice)* **lest he in whose heart is a disease** *(weak Imaan, lust)* **should be enticed** *(moved with desire)***. And speak in a befitting manner** *(while your speech should be direct and to-the-point so that no desire is aroused in the person, you should not say things that may be hurtful)***. Remain in your homes and** *(when it is absolutely necessary to leave your homes, leave properly clothed - as mentioned in verse 59 of this Surah - and)* **do not make a display of yourselves as was the practice of** *(women during)* **the former period of ignorance** *(during the period before Islaam came to people, when women walked about without adequately covering their bodies)***.** *(While at home, you should value your time and)* **Establish salaah, pay zakaah and obey Allaah and His Rasool ρ. Allaah only wishes to rid you of** *(spiritual)* **filth** *(such as sin)***, O members of the household** *(of Rasulullaah ρ)***, and to purify you thoroughly** *(from all evil)***. And** *(O wives of Rasulullaah ρ)* **keep in mind the Aayaat** *(of the Qur'aan)* **and wisdom** *(Sunnah)* **recited** *(practised)* **in your homes. Indeed Allaah is Compassionate, Informed.**

The Second Incident

Hadhrat Aa'isha رضي الله عنها reports that it was the habit of Rasulullaah ρ to visit the homes of all his wives after the Asr salaah to find out how they were. However, there was a time when Hadhrat Zaynab رضي الله عنها had some honey with her, which she would serve to Rasulullaah ρ when he visited her. This caused him to spend a

little more time with her, which made the other wives jealous. Hadhrat Aa'isha رضي الله عنها then consulted with the others about how to put an end to this. They decided that the best method would be to tell Rasulullaah ρ that they smelt the odour of Maghaafeer from him whenever he returned from Hadhrat Zaynab رضي الله عنها. Rasulullaah ρ would assume that the smell was coming from the honey, since the bees making the honey could have been sucking nectar from the pungent Maghaafeer flower. This would stop him from having the honey because they all knew well how Rasulullaah ρ detested bad smells.

The plan worked when all the wives told Rasulullaah ρ the same thing. Not only did Rasulullaah ρ undertake not to have honey at the house of

Hadhrat Zaynab رضي الله عنها, but he took an oath to make honey Haraam for himself. Imaam Nasa'ee رحمه الله has stated that this narration from Hadhrat Aa'isha رضي الله عنها is authentic. This opinion is supported by the likes of Qaadhi Ayaadh رحمه الله, Qaadhi Abu Bakr Ibul Arabi رحمه الله, Imaam Nawawi رحمه الله, Allaama Ayni رحمه الله and Imaam Ibn Katheer رحمه الله.

While the scheme worked for the wives, Allaah soon informed Rasulullaah ρ that he should not declare unlawful that which Allaah had made lawful. Rasulullaah ρ had to then break the oath and pay the Kaffaarah.

In the Words of the Qur'aan

This incident is discussed in verses 1-2 of Surah Tahreem, in which Allaah says:

يٰٓاَيُّهَا النَّبِىُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللهُ لَکَ ۚ تَبْتَغِىْ مَرْضَاتَ اَزْوَاجِکَ ؕ وَ اللهُ غَفُوْرٌ رَّحِيْمٌ (١) قَدْ فَرَضَ اللهُ لَکُمْ تَحِلَّةَ اَيْمَانِکُمْ ۚ وَ اللهُ مَوْلٰکُمْ ۚ وَ ہُوَ الْعَلِيْمُ الْحَکِيْمُ (٢)

TRANSLATION: O Nabi ρ! In seeking the pleasure of your wives, why do you declare unlawful that which Allaah has made lawful for you? Allaah is Most Forgiving, Most Merciful *(and Allaah is merely advising you out of His mercy and not rebuking you at all)*. **Allaah has ordained that you release yourselves from your oaths** *(such as this one and pay the relevant Kaffaara)*. **Allaah is your Protecting Friend and He is the All Knowing, the Wise.**

The Third Incident

Hadhrat Abdullaah bin Abbaas τ reports, "I had always been eager to ask Umar τ about the two wives of Rasulullaah ρ concerning whom Allaah says (in the Qur'aan):

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا

'If the two of you repent to Allaah, then your hearts have surely turned *(turned back towards the best course after straying for a while)*.**'** {Surah Tahreem, verse 3}

This (thought) lingered on until the time when Umar τ performed Hajj and I performed Hajj with him. We were still travelling when Umar τ went off the road (to answer the call the nature). I also veered off taking a jug (of water) along with me. After he had completed, Umar τ came to me and I started pouring water into his hands as he made wudhu. 'O Ameerul Mu'mineen!' I said, 'Who were the two wives of Rasulullaah ρ concerning whom Allaah says:

إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا

'If the two of you repent to Allaah, then your hearts have surely turned *(turned back towards the best course after straying for a while)***.' ?"** {Surah Tahreem, verse 3}

Hadhrat Umar τ said, "I am surprised at you, O Ibn Abbaas! (That despite your vast knowledge, you are still unaware of this incident)." Hadhrat Zuhri comments that although Hadhrat Umar τ was surprised at the question, he still proceeded to relate it in detail without concealing anything. "They were Hafsah and Aa'isha," Hadhrat Umar τ began. He then started narrating the incident. He said, "We members of the Quraysh always had the upper hand over our wives. When we arrived in Madinah, we encountered people (the Ansaar) whose women had the upper hand over them. Our women then started learning from their women. My house was located in the vicinity of the Banu Umayyah bin Zaid, which was in the upper reaches of Madinah. When I became angry with my wife one day (and told her something), she surprised me by back chatting. When I objected to her back talking, she said, 'What are you objecting about my back talking when I can swear by Allaah that the wives of Rasulullaah ρ back talk to him? In fact some of them (when angry) shun him morning to evening.'

I then left the house and went to (my daughter) Hafsah. 'Do you back talk Rasulullaah ρ' When she replied in the affirmative, I asked further, 'Does any of you (when angry) shun Rasulullaah ρ morning to evening?' When she again replied in the affirmative, I said, 'Whichever of you does that is at a loss and destroyed! Does any of you not fear that Allaah would be angry with her because His Rasool ρ is angry with her? She will then most certainly be destroyed. You should never back talk Rasulullaah ρ and never ask him for anything. Rather ask from me whatever you please and never be deceived by the fact that your companion (Hadhrat Aa'isha رضي الله عنها) is prettier than you and more beloved to Rasulullaah ρ (do not emulate everything she does).'

I had a friend from amongst the Ansaar who took turns with me in attending Rasulullaah ρ's gatherings. He would go one day and I the next so that he brought me the news of revelation one day and I brought it to him the next day. It was during the time when there was a lot of talk about the Ghassaan tribe preparing themselves to attack us when my friend came to me at night. Knocking at my door, he called for me until I came out. 'Something serious has taken place," he said. 'What is it?' I asked, 'Have the Ghassaan tribe come?' 'No,' he replied, 'it is more serious than that and with longer lasting implications. Rasulullaah ρ has divorced his wives!' 'Hafsah is at a loss and destroyed!' I cried, 'I had a feeling that this would happen.' After performing the Fajr salaah, I dressed and went down (to Madinah) where I went to see Hafsah. She was in tears. 'Has Rasulullaah ρ divorced you?' I queried. 'I do not know,' she replied, 'but he is now there in the upper story room.'

I went to Rasulullaah ρ's Abyssinian slave and asked him to seek permission from Rasulullaah ρ for me to enter. The slave went in and then emerged saying, 'I mentioned your name to him but Rasulullaah ρ merely remained silent.' I then left and went towards the pulpit where I saw a group sitting, some of them in tears. I sat for a while but then my anxiety got the better of me and I went back to the slave saying, 'Seek permission for Umar.' Again the slave went in and then emerged saying, 'I mentioned your name to him but Rasulullaah ρ merely remained silent.' I again left to sit near the pulpit but again my anxiety got the better of me and I returned to request the slave to seek permission for me to enter. Yet again the slave went in and emerged saying, 'I mentioned your name to him but he merely remained silent.' As I turned to leave, the slave suddenly called for me saying, 'You may enter, for Rasulullaah ρ has granted you permission.'

When I entered, I found Rasulullaah ρ reclining against a straw mat that had left imprints on his side. 'Have you divorced your wives, O Rasulullaah ρ?' I asked. Raising his head, he replied, 'No.' 'Allaahu Akbar!' I cried out. I then said, 'O Rasulullaah ρ! You have seen that we the members of the Quraysh always had the upper hand over our wives. When we arrived in Madinah, we encountered people (the Ansaar) whose women had the upper hand over them. Our women then started learning from their women. When I became angry with my wife one day (and told her something), she surprised me by back talking. When I objected to her back talking, she said, 'What are you objecting about my back talking when I can swear by Allaah that the wives of Rasulullaah ρ back talk to him? In fact some of them (when angry) shun him morning to evening. I said, 'Whichever of them does that is at a loss and destroyed! Does any of them not fear that Allaah would be angry with her because His Rasool ρ is angry with her? She will then most certainly be destroyed.' This made Rasulullaah ρ smile.

'O Rasulullaah ρ!' I continued, 'I then went to Hafsah and told her, 'Never be deceived by the fact that your companion (Hadhrat Aa'isha رضي الله عنها) is prettier than you and more beloved to Rasulullaah ρ.' Rasulullaah ρ smiled again. Then I asked, 'Should I continue with this light-hearted talk?' 'By all means,' Rasulullaah ρ said. I then sat down and I swear by Allaah that when I looked about the room, all I saw was three pieces of un-dyed leather. 'O Rasulullaah ρ!' I said, 'Pray to Allaah to grant an abundance of wealth to your Ummah. Allaah has given abundance to the Romans and Persians even though they do not worship Him (so He will readily give us as well).'

Rasulullaah ρ then sat up straight and said, 'Are you also in doubt, O son of Khattaab? They are people whose rewards (for their good deeds) have been brought forward to this world (without any share left for the Aakhirah).' I then quickly said, 'Do seek forgiveness for me, O Rasulullaah ρ.' Because he was so

angry with them at the time, Rasulullaah ρ had vowed not to go to his wives for an entire month. it was after a 29 days that Rasulullaah ρ then went to Hadhrat Aa’isha رضي الله عنها and said, ‘I had vowed to be separated from you for a month,that month is now over.”[648]

Hadhrat Aa’isha رضي الله عنها stated that it was with regard to this incident that Allaah revealed the verses, “**O Nabi ρ! Say to your wives, ‘If you desire the life of this world and its adornments, then come forward. I shall grant you a generous provision and separate from you** *(divorce you)* **in a cordial manner. However, if you desire Allaah, His Rasool ρ and the home of the Aakhirah, then** *(you may continue enjoying the status of being his wives and living with the allowance he provides because)* **Allaah has certainly prepared a grand reward for those of you who do good deeds”.**[649]

In the Words of the Qur'aan

The incident mentioned above is referred to in verses 3-5 of Surah Tahreem, in which Allaah says:

وَ اِذْ اَسَرَّ النَّبِیُّ اِلٰی بَعْضِ اَزْوَاجِہٖ حَدِیْثًا ۚ فَلَمَّا نَبَّاَتْ بِہٖ وَ اَظْہَرَہُ اللّٰہُ عَلَیْہِ عَرَّفَ بَعْضَہٗ وَ اَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَہَا بِہٖ قَالَتْ مَنْ اَنْۢبَاَکَ ہٰذَا ؕ قَالَ نَبَّاَنِیَ الْعَلِیْمُ الْخَبِیْرُ (۳) اِنْ تَتُوْبَاۤ اِلَی اللّٰہِ فَقَدْ صَغَتْ قُلُوْبُکُمَا ۚ وَ اِنْ تَظٰہَرَا عَلَیْہِ فَاِنَّ اللّٰہَ ہُوَ مَوْلٰىہُ وَ جِبْرِیْلُ وَ صَالِحُ الْمُؤْمِنِیْنَ ۚ وَ الْمَلٰٓئِکَۃُ بَعْدَ ذٰلِکَ ظَہِیْرٌ (۴) عَسٰی رَبُّہٗۤ اِنْ طَلَّقَکُنَّ اَنْ یُّبْدِلَہٗۤ اَزْوَاجًا خَیْرًا مِّنْکُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ عٰبِدٰتٍ سٰٓئِحٰتٍ ثَیِّبٰتٍ وَّ اَبْکَارًا (۵)

TRANSLATION: *(The incident deserves mention)* **When the Nabi ρ whispered** *(confided)* **something to one of his wives and she informed** *(another of his wives)* **about it. When Allaah disclosed this to him, he made a part of it** *(his knowledge of the incident)* **known** *(to her)* **and ignored a part of it** *(to save her from added embarrassment)*. **When he informed her about it,**

---

[648] Ahmad, Bukhaari, Muslim, Tirmidhi and Nasa'ee.
[649] Surah Ahzaab, verse 28/29.

she exclaimed, "Who told you about it?" He replied, "The All Knowing, The Informed One told me."

If the two of you *(Hafsa and Aa'isha, two wives of Rasulullaah ρ)* **repent to Allaah, then your hearts have surely turned** *(turned back towards the best course after straying for a while.)*. **However, if you two assist each other against him** *(Rasulullaah ρ)*, **then his protecting friends are Allaah, Jibra'eel υ and the pious Mu'mineen. Besides these, the angels are also his assistants.** *(It is obvious that none can harm the person who has so many powerful beings to assist him.)*
If he *(Rasulullaah ρ)* **has to divorce all of you** *(wives)*, **then his Rabb shall certainly replace you with wives better than yourselves who will be Muslims, Mu'minaat, obedient, repentant, worshippers, women who fast, previously married women and virgins.**

The Slander

Amongst the military expeditions that Rasulullaah ρ led was one referred to as the expedition against the Banu Mustaliq tribe, also known as the Muraysee expedition. This expedition is especially noted for the trouble that the Munaafiqeen started amongst the Muslims when they accused Hadhrat Aa'isha رضي الله عنها of adultery. This incident is mentioned in the authentic compilations of Ahadeeth.

It was in the month of Sha'baan during the year 5 A.H. or 6 A.H. that the Muslims marched against the chief of the Banu Mustaliq tribe, whose name was Haarith bin Diraar. It was common for the Munaafiqeen to join any expedition in which the Muslims were sure to return victoriously with generous spoils of war. The historian Ibn Sa'd writes that no expedition before this had attracted the participation of so many of the Munaafiqeen.

The Banu Mustaliq tribe was a branch of the Khuzaa'ah tribe and lived at a place called Qudayd, which was allocated along the coast of the Red Sea, between Jeddah and Raabigh. Because the well where the Banu Mustaliq tribe had settled was called Muraysee, the expedition is also referred to as the Muraysee expedition.

The reason for the Muslims marching against the Banu Mustaliq tribe was that they had received intelligence that this tribe was planning to attack Madinah together with some allies. The expedition was therefore ordered as a pre-emptive strike.

Abdullaah bin Ubay and his followers from the Munaafiqeen eagerly joined the expedition in the hope of an easy victory and generous booty. The Muslims attacked the Banu Mustaliq tribe by surprise and the battle was over with very little effort from the Muslims and the entire tribe with all their possessions were soon taken. It was during this expedition that an argument over water erupted and the Munaafiqeen told the Ansaar that the Muhaajireen were taking advantage of them and ought to be dealt with. This instigated ill-feelings between some of the Muhaajireen and Ansaar, which would have flared into a fight, had it not been for the intervention of some other Sahabah ψ and Rasulullaah ρ.

Upset that his provocation did not succeed in driving a permanent wedge between the ranks of the Muhaajireen and Ansaar, Abdullaah bin Ubay blurted out some words of Kufr, which the Qur'aan refers to when it states, "**They** *(the Munaafiqeen)* **say, 'If we return to Madinah, the honourable ones among us** *(the people of Madinah)* **shall certainly exile the humiliated ones** *(Rasulullaah ρ and the Muhaajireen)*.**'**"[650]

When the Qur'aan exposed these sentiments, Hadhrat Umar τ requested permission from Rasulullaah ρ to execute Abdullaah bin Ubay. However, Rasulullaah ρ prevented him, saying, "Then the Kuffaar will say that Muhammad kills his own people." Rasulullaah ρ then instructed the Muslims to leave the area and return to Madinah. It was on this return journey that the incident of the slander took started.

Hadhrat Aa'isha رضي الله عنها herself narrates the incident. She says, "Whenever Rasulullaah ρ embarked on an expedition, he would draw lots between his wives and whoever's name was drawn would accompany him. When the Banu

---

[650] Surah Munaafiqoon, verse 8.

Mustaliq expedition was to take place, Rasulullaah ρ again drew lots as he usually did. This time my name emerged as the one to accompany him. Rasulullaah ρ therefore took me along. During those times women ate just enough to sustain themselves. The flab on their bodies was therefore less and they were lighter in weight. For this reason I would sit in my carriage when it was loaded on my camel. The men who fastened the carriage to the camel for me would lift the carriage from the bottom, lift me up and place the carriage on to the camel. They would then secure it with ropes, take the camel by the head and lead it along.

After the journey was done, Rasulullaah ρ left (for Madinah) and we were close to Madinah when we set up came and spent part of the night there. When the announcer announced that it was time to depart, everyone got ready to move. Wearing a necklace of mine that was decorated with onyx from the Yemeni tribe of Dhifaar, I went (out of the camp) to relieve myself. When I had completed, the necklace had slipped from my neck without me knowing it. It was only after returning to my carriage that I felt my neck and could not find it. The people had already started leaving when I returned to the place I had been. There I looked for it until I eventually found it. The men who usually tied my carriage had by then already tied it to the camel. Thinking that I was inside, they did what they always did and took the carriage away. Without even once suspecting (that I was not inside), they picked up the carriage and loaded it on to the camel. They then took the camel by the head and led it away. When I eventually returned to the camp, there was not a soul in sight. Everyone had left. I then spread out my shawl at the place where I had been and lay down. I knew that once my absence was detected, people would return to where I was (to search for me).

By Allaah! I was still lying there when Safwaan bin Mu'attal Sulami τ passed by. He had fallen behind the expedition for some reason and had not spent the night in the camp. Seeing my silhouette, he came closer until he stopped by me. He

had seen me before we were instructed to don the Hijaab and when he saw that it was I lying there, he exclaimed in astonishment, '*Innaa Lillaahi wa Innaa Ilayhi Raaji'oon*! The wife of Rasulullaah ρ!' **I was properly wrapped up in my clothing when he said, 'May Allaah have mercy on you. How did you get left behind?' I did not speak a word to him.** He brought his camel next to me and said, 'Mount the camel and stay behind me.' I mounted the camel and he led it quickly along by its head, in search of the rest. By Allaah! Neither did we catch up with the others until the morning, nor did they notice my absence. The army had set up camp and were resting when Safwaan τ was seen leading me on the camel. It was then that the slanderers said what they did (about me being an adulteress), causing much tumult amongst the army. I swear by Allaah that I was then still in the dark concerning what was happening.

After we had returned to Madinah, no news had still reached me (about the slander) when I happened to fall terribly ill. In the meanwhile, the news had reached Rasulullaah ρ and my parents, none of whom breathed a word to me. All that I noticed was a lack in the affection that Rasulullaah ρ usually showed towards me. Whereas he expressed tremendous love and affection towards me whenever I fell ill, he did not do so this time. This greatly disappointed me. When he came to me as my mother was nursing me, he asked, 'How are you feeling?' That was all he said. I eventually grew upset with his apparent indifference and asked, 'O Rasulullaah ρ! Permit me to move to my mother's place for she has been nursing me all along. When Rasulullaah ρ indicated that it was not a problem, I moved to my mother's. I was then still completely in the dark about what had been happening until I had started to recover from my illness after twenty odd days.

We Arabs were not accustomed to building toilets inside our houses like the non-Arabs do. We disliked this and regarded it as something deplorable. We used to go outside Madinah (to relieve ourselves) and every night we women

would go there (together). I had gone out to relieve myself one day in the company of Ummu Mistah who was the daughter of Abu Ruhm bin Abdul Muttalib. By Allaah! We were still walking when she tripped over her shawl and exclaimed, 'May Mistah be destroyed!' 'By Allaah!' I reproved, 'What a terrible thing to say about a man from amongst the Muhaajireen who has participated in the Battle of Badr!' She then asked, 'Has the news not yet reached you, O daughter of Abu Bakr?' 'What news?' I enquired. She then informed me about what the slanderers were saying. 'Has all this really been happening?' I asked in disbelief. 'Yes,' she replied, 'I swear by Allaah that it certainly has.' By Allaah! (After hearing all of this) I was unable to even relieve myself properly and returned. I then wept continuously until I actually thought that my liver would burst.

I said to my mother, 'May Allaah forgive you! The people have been saying what they have said and you did not even mention a word to me!' my mother responded by saying, 'Take it easy, dear daughter! When a beautiful woman has a husband who loves her greatly and has co-wives as well, it does happen that the wives and other people pick on her.'

Unknown to me, Rasulullaah ρ had already delivered a sermon to the people. After praising Allaah, he said, 'O people! What is the matter with some of you who cause me hurt with regards to my family by saying things that are not true? I swear by Allaah that I see only good in my wives. They are also making allegations about a man (Hadhrat Safwaan bin Mu'attal τ) about whom I also swear that I know only as a good man. He never enters any of my rooms without me with him.' Most of the slander was publicised by (the Munaafiq) Abdullaah bin Ubay bin Salool along with some men from the Khazraj tribe. Also involved were Mistah τ and Hamna bint Jahash رضي الله عنها. Hamna bint Jahash رضي الله عنه was involved because her sister Zaynab bint Jahash رضي الله عنها was a wife of Rasulullaah ρ and from all the other wives of Rasulullaah ρ, she was the only one who was of

any competition to me. Since Allaah protected Zaynab رضي الله عنها because of her piety, she had only good words to say (and did not slander me). On the other hand, Hamna رضي الله عنها passed around plenty of slander to spite me for the sake of her sister. In this manner, she defamed only herself.

After Rasulullaah ρ had delivered the sermon, Hadhrat Usayd bin Hudhayr τ (of the Aws tribe) said, 'O Rasulullaah ρ! Had the slanderers been from the Aws tribe, we would have dealt with them on your behalf. However, if they are from our brothers of the Khazraj tribe, we shall do as you command. By Allaah! They ought to be executed!' It was then that Hadhrat Sa'd bin Ubaadah τ stood up. Although he was always regarded as a good man, he retorted by saying (to Hadhrat Usayd τ), 'By Allaah! You are lying! They shall not be executed! I swear by Allaah that you say this only because you know that they are from the Khazraj. You would never have said it had you known that they were from your tribe!' Hadhrat Usayd bin Hudhayr τ replied, 'By Allaah! It is you who are lying! You must be a Munaafiq since you are defending the Munaafiqeen!' The Sahabah ψ (belonging to the Aws and the Khazraj tribes) stood up to confront each other until a fight almost erupted between the two tribes.

Rasulullaah ρ descended from the pulpit and came to me. After some time revelation had stopped coming to him, he called for Ali bin Abi Taalib τ and Usaama bin Zaid τ to consult with them about separating from his wife (myself). Usaama τ had only good to say and added, 'O Rasulullaah ρ! We only know your family to be good. The news is a blatant lie.' On the other hand, Ali τ only said, 'O Rasulullaah ρ! Women are plenty and you are able to get others in their place. Ask the slave girl (Bareerah رضي الله عنها) for she will give you the truth.' When Rasulullaah ρ summoned Bareerah رضي الله عنها, Ali τ rapped her quite harshly and said, 'Be truthful to Rasulullaah ρ!' Bareerah رضي الله عنها said, 'By Allaah! I know of nothing but good in Aa'isha. I can find no fault in her besides the fact that after I have

kneaded the dough and instructed her to look after it, she falls asleep and along comes the goat to eat it up.'"

Continuing the story, Hadhrat Aa'isha رضي الله عنها says further, "Rasulullaah ρ then came to me when I was staying with my parents. A woman from the Ansaar was with me at the time and she wept with me as I wept. Rasulullaah ρ sat down and after praising Allaah, he said, 'O Aa'isha! The talk of people has already reached your ears. Do fear Allaah. If you have come close to what the people are saying, repent to Allaah for He accepts the repentance of His servants.' By Allaah! As soon as Rasulullaah ρ said this, my tears immediately stopped and I could not even feel them. I waited for my parents to reply to Rasulullaah ρ, but they said nothing. By Allaah! I never regarded myself so distinguished that verses of the Qur'aan should be revealed about me (to clear my name), which would be recited (forever) and read in salaah. However, all I wished for was that Rasulullaah ρ should see a dream in which Allaah would deny the allegations on my behalf, for Allaah knew that I was innocent. (All that I expected was that) Allaah would inform (Rasulullaah ρ) accordingly. In no way did I regard myself worthy of having verses of the Qur'aan revealed about me.

Nevertheless, when I noticed that my parents were not going to say anything (in my defence), I said to them, 'Are you two not going to reply to Rasulullaah ρ?' 'By Allaah!' they replied, 'We do not know what to say.' By Allaah! I do not know of any family that had so much difficulty come upon them as had come to the family of Abu Bakr τ during that period. When my parents said nothing, tears welled in my eyes and I burst out crying. I then snapped, 'By Allaah! I shall never repent to Allaah for what they say I did! By Allaah! Should I admit to what they say when Allaah knows well that I am innocent of it, I shall only be admitting to something I have never done. On the other hand, if I deny it, they will never believe me.' I then searched for the name of Ya'qoob υ but could not remember it. Nonetheless, I said that I would say exactly what the father of Yusuf υ said:

فَصَبْرٌ جَمِيلٌ وَاللّٰهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ

'However, I shall exercise patience without any complaint, and I shall seek Allaah's assistance against what you have devised.' {Surah Yusuf, verse 18}

Rasulullaah ρ was still sitting where he was when (revelation started descending on him and) he started swooning as he did when revelation descended. A shawl was placed over Rasulullaah ρ and a leather pillow was placed beneath his head. By Allaah! When I saw this happen, I neither felt any fear nor was I worried in the least because I knew that I was innocent and that Allaah would never be unjust towards me. Not so for my parents. I swear by the Being Who controls the life of Aa'isha that as long as the condition did not leave Rasulullaah ρ, I thought that the two of them would die out of fear that Allaah would prove the slander of the people to be true. Rasulullaah ρ sat up after the condition had passed and although it was a cold day, beads of perspiration decorated his face like pearls. As he wiped the perspiration from his face, he said, 'Good news, O Aa'isha! Allaah has confirmed your innocence.' 'All praise be to Allaah!' I exclaimed. After Rasulullaah ρ recited the verses of my innocence, my mother said to me, 'Stand up and go to Rasulullaah ρ (to thank him).' I said, 'I swear by Allaah that I shall not go to him and shall thank none but Allaah for it was Allaah Who confirmed my innocence when none of you rejected the slander."

In the Words of the Qur'aan

The ten verses of the Qur'aan announcing the innocence of Hadhrat Aa'isha رضي الله عنها were verses 11-21 of Surah Noor, in which Allaah states:

(١٠٪) اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ؕ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ بَلْ هُوَ خَيْرٌ لَّكُمْ ؕ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَالَّذِىْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ (١١) لَوْ لَا اِذْ سَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَ الْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَيْرًا ۙ وَّ قَالُوْا هٰذَا اِفْكٌ مُّبِيْنٌ (١٢) لَوْ لَا جَآءُوْ عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ ۚ فَاِذْ لَمْ يَاْتُوْا بِالشُّهَدَآءِ فَاُولٰٓئِكَ عِنْدَ اللهِ هُمُ الْكٰذِبُوْنَ (١٣) وَ لَوْلَا فَضْلُ اللهِ عَلَيْكُمْ وَ رَحْمَتُهٗ فِى الدُّنْيَا وَ الْاٰخِرَةِ لَمَسَّكُمْ فِىْ مَآ اَفَضْتُمْ فِيْهِ عَذَابٌ عَظِيْمٌ (١٤ۖ) اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَ تَقُوْلُوْنَ بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّ تَحْسَبُوْنَهٗ هَيِّنًا ۖ وَّ هُوَ عِنْدَ اللهِ عَظِيْمٌ (١٥) وَلَوْلَآ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ لَنَآ اَنْ نَّتَكَلَّمَ بِهٰذَا ۖ سُبْحٰنَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ (١٦) يَعِظُكُمُ اللهُ اَنْ تَعُوْدُوْا لِمِثْلِهٖٓ اَبَدًا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ (١٧) وَ يُبَيِّنُ اللهُ لَكُمُ الْاٰيٰتِ ؕ وَ اللهُ عَلِيْمٌ حَكِيْمٌ (١٨) اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِى الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ ۙ فِى الدُّنْيَا وَ الْاٰخِرَةِ ؕ وَ اللهُ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ (١٩) وَ لَوْلَا فَضْلُ اللهِ عَلَيْكُمْ وَ رَحْمَتُهٗ وَ اَنَّ اللهَ رَءُوْفٌ رَّحِيْمٌ (٢٠٪) يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ وَ مَنْ يَّتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ فَاِنَّهٗ يَاْمُرُ بِالْفَحْشَآءِ وَ الْمُنْكَرِ ؕ وَلَوْلَا فَضْلُ اللهِ عَلَيْكُمْ وَ رَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا ۙ وَّ لٰكِنَّ اللهَ يُزَكِّىْ مَنْ يَّشَآءُ ؕ وَ اللهُ سَمِيْعٌ عَلِيْمٌ (٢١)

TRANSLATION: *(Referring to accusation of adultery that some Munaafiqeen directed at Aa'isha ψ, the wife of Rasulullaah ρ, Allaah says,)* **It was indeed a** *(hypocritical)* **group from you that brought** *(initiated)* **the slander** *(the accusation against Aa'isha ψ)*. **Do not regard it** *(the accusation)* **as a misfortune, for it was good for you** *(although the slander caused grief to the Muslims and particularly to Aa'isha ψ, it was good for them because they earned tremendous rewards by exercising patience and having a lesson taught to the entire Ummah)*. **Every one of them** *(those who actively accused her)* **will have his share of** *(punishment for)* **the sin** *(of slander)* **which he earned.** *(However,)* **A terrible punishment shall be for the one who took the greatest part in it** *(who was the leader of the Munaafiqeen, a person by the name of Abdullaah bin Ubay bin Salool)*. *(Instead of listening to the accusation, thereby giving courage to the slanderers)* **Why did the Mu'mineen men and women not think favourably of themselves** *(of those who were accused)* **when they heard about it, and say** *(about the accusation)*, **"This is clear defamation!"? Why have they** *(the accusers)* **not presented four witnesses** *(to testify that they had witnessed the act of adultery)* **? Since they have not presented four witnesses, then these people are surely liars in Allaah's sight** *(because they had not proven anything according to the Shari'ah)*. **If it were not for Allaah's grace upon you** *(Muslims by granting you the ability to repent)*, **and for His mercy in this world and in the Aakhirah, a dreadful punishment** *(disaster)* **would have afflicted you because of what** *(slander)* **you involved yourselves in when you gossiped about the matter with your tongues and said such things with your mouths that you had no knowledge of. You thought that the matter was trivial, whereas it was grave** *(a grave sin)* **in Allaah's sight.** *(Although slandering any person is a major sin, the sin is especially worse when the accused is a chaste wife of Rasulullaah ρ.)* **When you** *(Muslims)* **heard about it, why did you not say, "It is not appropriate for us to discuss this** *(because we have no idea about whether it is true or not)*. **Allaah is Pure!** *(In fact,)* **This is an atrocious smear** *(which cannot be*

true because the characters of the people involved have always been pure) **!" Allaah advises you against repeating the same** *(behaviour)* **ever again if you really are Mu'mineen. And Allaah clearly explains the Aayaat for you** *(so that you receive thorough guidance in all matters)*. **Allaah is All Knowing, The Wise** *(and knows what you do not know)*. **There shall be an excruciating punishment in this world and in the Aakhirah for those who love immorality** *(and who love the news of immoral behaviour)* **to spread among the Mu'mineen. Allaah knows** *(the gravity of every sin)* **and you do not know** *(you should therefore abstain from everything that Allaah forbids without question)*. *(You Muslims would have certainly suffered punishment)* **If it were not for Allaah's grace** *(favour)* **on you** *(by inspiring you to seek forgiveness)* **and His mercy** *(by forgiving you)*, **and for the fact that Allaah is verily the Most Pardoning, the Most Merciful. O you who have Imaan, do not follow the footsteps of Shaytaan** *(do not do what he wants you to do)*. **Whoever follows the footsteps of Shaytaan, then** *(such a person should remember that)* **verily he** *(Shaytaan)* **commands** *(people to engage in)* **immoral** *(indecent)* **behaviour and evil. If it were not for Allaah's grace on you and His mercy** *(by protecting you from evil and giving you the ability to do good)*, **none of you would ever be pure** *(from sin)*. **However, Allaah purifies whoever He wills** *(from sin and evil. No person can achieve purity by himself/herself)*. **Allaah is All Hearing** *(hears every person's repentance)*, **All Knowing** *(knows the condition of every heart)*.

These verses amply clarify the fact that Hadhrat Aa'isha رضي الله عنها was completely innocent of the accusations levelled against her. The verses also reveal the conniving of the Munaafiqeen and warns the Mumineen against supporting such fallacious statements. After these verses were revealed, the persons involved in spreading the slander were lashed 80 lashes each. Amongst the true Mumineen Hadhrat Mistah bin Uthaatha τ, Hadhrat Hassaan bin Thaabit τ and Hadhrat Hamna bint Jahash رضي الله عنها were also lashed according to the prescribed penalty because of the part they played in spreading the accusation. A narration from Hadhrat Umar τ reported in Tabraani states that Abdullaah bin Ubay received double the penalty because he initiated the slander. Thereafter, the true Mumineen repented, while the Munaafiqeen remained as they were.

Lessons and Conclusions

The Temperament of a Muslim

Amongst the promoters of the slander were two of the Sahabah ψ who were veterans of the Battle of Badr, namely Hadhrat Mistah bin Uthaatha τ and Hassaan bin Thaabit τ. Hadhrat Aa'isha رضي الله عنها reports, ""(After the verses of my innocence were revealed) My mother said to me, 'Stand up and go to Rasulullaah ρ (to thank him).' I said, 'I swear by Allaah that I shall not go to him and shall thank none but Allaah for it was Allaah Who confirmed my innocence.' Allaah revealed ten verses beginning with:

إِنَّ الَّذِينَ جَاؤُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ ...

It was indeed a *(hypocritical)* **group from you that brought** *(initiated)* **the slander...** {Surah Noor, verse 11}

(My father) Abu Bakr τ used to support Mistah τ because he was related to us and because he was very poor. However, after the verses attesting to my innocence were revealed, Abu Bakr τ said, 'I swear by Allaah that I shall never support him because of what he said about Aa'isha!' It was then that Allaah revealed the verse:

وَلَا يَأْتَلِ أُوْلُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُوْلِي الْقُرْبَى وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

The high ranking and wealthy ones among you *(like Abu Bakr τ)* **should not take an oath not to spend on their relatives, the poor and on those who migrate in Allaah's path.** *(Instead of bearing a grudge against these people,)* **They should** *(rather)* **forgive and pardon. Do you not like Allaah to forgive you?** *(Just as you would like Allaah to forgive you for your shortcomings, you should also forgive the shortcomings of others. Be like)* **Allaah** *(Who)* **is Most Forgiving, Most Merciful.** {Surah Noor, verse 22}

(Upon revelation of this verse,) Abu Bakr τ said, 'By Allaah! Of course I would like Allaah to forgive me.' He then continued giving Mistah τ the allowance he had been giving him and said, 'I swear by Allaah that I shall never stop giving it to him ever."

A narration from Hadhrat Abdullaah bin Abbaas τ states that there were several other Sahabah ψ who also vowed to stop assisting those involved in the slander. However they all retracted their vows after this verse was revealed.

The Honour of a Muslim

The Qur'aan declares that it is a heinous crime to falsely accuse an innocent person of committing adultery. People perpetrating this crime have been labelled as the worst of sinners and are punished with 80 lashes. Allaah declares:

وَالَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ يَاْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِيْنَ جَلْدَةً وَّ لَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَ اُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۙ(۴)

TRANSLATION: As for those who slander chaste women *(accuse them of fornication or adultery)* **without presenting four** *(reliable)* **witnesses** *(who had witnessed the act explicitly)***, you should lash them** *(the accusers)* **eighty lashes and never accept their testimony** *(in a court hearing)* **ever again. These people are sinners.**[651]

This injunction highlights the value that Allaah attaches to the honour of a Muslim. Not only is the testimony of a single person sufficient to prove that someone has committed adultery, but four reliable witnesses are required to testify that they personally saw the act of penetration. If only one of them saw the act first-hand and the others did not, they will all be lashed for slander. Similarly, if all but one of them saw the act first-hand and the one did not, they will all be lashed for slander. In addition to the 80 lashes that each one of them will receive as a penalty, their testimony will not be permitted in future hearings. Furthermore, they will be regarded as sinners in the sight of Allaah as well for their carelessness.

These verses highlight the severity of spoiling the name of a Muslim. How tragic is it that people nowadays soil the name of men and women merely by seeing something doubtful in their behaviour. The honour of a single Muslim is held in higher esteem than the honour of all the Kuffaar. Once, while looking at the Kabah with respect, Hadhrat Umar τ remarked, "O esteemed Kabah! I know well how honourable you are, but the honour of a Muslim is held in higher esteem by Allaah."

The Issue of Li'aan

The literal meaning of the word *Li'aan* (لِعَان) is 'to curse each other' and 'to invoke the wrath of Allaah upon each other'. In terms of the Shari'ah, it refers to

[651] Surah Noor, verse 4.

specific oaths that a husband and a wife take. This happens when the husband accuses his wife of adultery or denies fathering any of her children. She then refutes his claim and demands that he summon four witnesses to attest to her adultery. If he produces the four witnesses who had explicitly witnessed her crime, then she will face the penalty for adultery and he will be absolved of slander. However, should he fail to produce the witnesses, the couple will follow the process of *Li'aan*. This means that he will declare four times that he is truthful in his claim against her (the specific words he will use are quoted in the verses of the Qur'aan). He will then declare for a fifth time that Allaah's curse should befall him if he is lying.

The wife will then swear four times that he is lying about his claim and, on the fifth occasion, she will invoke the wrath of Allaah upon herself if he is truthful. The result of this procedure is that he will be absolved of the 80 lashes for slander and she will be absolved of the death penalty for adultery. Of course, the liar from the two will have to face the punishment of Allaah in the Aakhirah.

With the completion of the *Li'aan*, the couple will be separated, either by his divorce, or by a separation order from the Islaamic court. It will then be unlawful for them to marry each other for as long as they live. The children affected by the accusation will assume the name of the mother and not the father. However, such children will not be classified as illegitimate.

To properly understand the concept of *Li'aan*, it will be beneficial to state some background details. Hadhrat Abdullaah bin Abbaas τ reports that verse 4 of Surah Noor made it necessary for a person to present four witnesses to prove adultery. Failing to do this would result in him being lashed instead and his testimony being rejected in Muslim courts of law.

After this verse was revealed, people understood well that if a man saw a strange woman committing adultery and could not find the four witnesses to witness the act, he could easily live with the thought of having the crime pass unpunished since he does not have any intimate ties with her. However, if she is his wife, this would not be so easy. If he killed the perpetrator, he would be liable to be punished for murder. If he went to look for four witnesses, the act would be over by the time they arrived. If he ignored it and went on with his life, life would become intolerable. If he simply divorced her, she would be unpunished and continue her immoral ways, perhaps while living with someone else.

It was with reference to this that one of the leaders of the Ansaar Hadhrat Sa'd bin Ubaadah τ said, "O Rasulullaah ρ! Have these verses (stating the penalty for slander) been revealed just like that?" Surprised at this remark, Rasulullaah ρ asked the Ansaar, "O people! Do you hear what your leader is saying?" "Do not be offended by what he says," they assured Rasulullaah ρ, "He is saying that only because he is a very covetous person." He Sa'd τ then himself explained. He said, "O Rasulullaah ρ! If I see this happening in my home, I will not go and look for witnesses, but will immediately draw my sword and behead both of them."[652]

It was not long thereafter that a man from the Ansaar by the name of Hadhrat Uwaymir Ajlaani τ came to Rasulullaah ρ and said, "O Rasulullaah ρ! If someone finds another man with his wife and speaks about it, he will be penalised for slander. If he kills her, he will be killed in retaliation and if he remains silent, he

[652] Bukhaari and Muslim.

will suffer immense resentment. What is he to do?” It was then that Rasulullaah ρ made du’aa to Allaah to resolve the dilemma.[653]

Not long thereafter, Hadhrat Hilaal bin Umayyah τ returned home one evening from his orchard to find his wife engaged in intimate relations with some man. He also overheard their intimate talks with each other. He did nothing until the following morning, when he approached Rasulullaah ρ and related the incident to him. According to the directive of the Qur'aan, Rasulullaah ρ told him that he needed to produce four witnesses to save himself from being lashed. The Sahabah ψ present there were very uneasy with the situation, but Hadhrat Hilaal τ calmly replied, “O Rasulullaah ρ! I swear by the Being Who has sent you as a Nabi that I am definitely telling you the truth as my eyes saw it and my ears heard it. O Rasulullaah ρ! I am certain that Allaah will reveal something that will save my back from the lash.” This conversation had not yet terminated when Hadhrat Jibra’eel υ arrived with the revelation of the following verses:

وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ وَلَمْ يَكُنْ لَّهُمْ شُهَدَآءُ اِلَّا اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍ بِاللهِ ۙ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ (٦) وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ (٧) وَيَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍ بِاللهِ ۙ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ ۙ(٨) وَالْخَامِسَةَ اَنَّ غَضَبَ اللهِ عَلَيْهَا اِنْ كَانَ مِنَ الصّٰدِقِيْنَ (٩) وَلَوْ لَا فَضْلُ اللهِ عَلَيْكُمْ وَرَحْمَتُهٗ وَ اَنَّ اللهَ تَوَّابٌ حَكِيْمٌ (١٠٪)

TRANSLATION: Those who slander their wives *(accuse their wives of adultery)* **and have only themselves as witnesses** *(to the act of adultery and not the required four witnesses)*, **then any of them should bear testimony four times by Allaah that he is indeed from the truthful** *(He should say four times, "I swear by Allaah that I am truthful in accusing her of adultery!")*. **On the fifth occasion, he should invoke Allaah’s curse on himself if he is from the liars** *(He should then say once, "May Allaah’s curse befall me if I am lying about her committing adultery.")*. *(By doing this, he will be exempted from the penalty for slander.)* **Punishment** *(for committing adultery, which is stoning to death)* **will be averted from the wife if she bears testimony four times by Allaah that he** *(her husband)* **is from the liars** *(She should say four times, "I swear by Allaah that he is lying about my committing adultery!")*. **On the fifth occasion, she will invoke Allaah’s wrath on**

[653] Abu Dawood, Nasa'ee.

her if he *(her husband)* **is from the truthful** *(She should say once, "May Allaah's wrath be on me if he is truthful about my committing adultery.")***.** *(Man would experience great difficulty)* **If it were not for Allaah's grace** *(favour)* **on you and His mercy** *(because of which His laws cater for your needs)***, and for the fact that Allaah is verily the Most Clement, the Wise** *(because of which His laws are most easy and applicable)***.**

When Hadhrat Hilaal τ and his wife appeared before Rasulullaah ρ to continue with the procedure of *Li'aan*, Rasulullaah ρ addressed them, saying, "Understand well that the punishment of the Aakhirah is much worse than the punishment of this world." Hadhrat Hilaal τ said, "O Rasulullaah ρ! I am confident that my accusation is perfectly true." His wife then said, "O Rasulullaah ρ! I confidently say that he is lying." Rasulullaah ρ then said, "Allaah knows well that one of you is lying. Will one of you not fear Allaah, repent and make the truth known?"

Hadhrat Hilaal τ said, "May my parents be sacrificed for you, O Rasulullaah ρ! I have stated the absolute truth." Rasulullaah ρ then proceeded with the procedure of *Li'aan* and Hadhrat Hilaal τ was asked to repeat the words prescribed in the verse, which are: "*I swear by Allaah that I am truthful in accusing her of adultery!*" After stating this four times, he was about to proceed with stating "*May Allaah's curse befall me if I am lying about her committing adultery*", when Rasulullaah ρ said, "O Hilaal! Fear Allaah. The punishment of this world is far lighter than the punishment of the Aakhirah! Allaah's punishment is much worse than any punishment human can inflict. This fifth testimony shall be the last and the decision will depend on it."

However, Hadhrat Hilaal τ was certain that he would proceed and said, "O Rasulullaah ρ! I am certain that Allaah will never punish me for this testimony!" He then completed his statement.

Hadhrat Hilaal τ's wife then proceeded with her testimony and repeated four times, "*I swear by Allaah that he is lying about my committing adultery!*" When she was about to proclaim the fifth testimony, Rasulullaah ρ stopped her, saying, "Hold on! This fifth testimony shall be the last. Allaah's punishment is much worse than any punishment human can inflict." When she heard this, the woman hesitated for a while and everyone thought that she would admit to her sin. However, she said, "I shall never allow my tribe to be disgraced forever." She then proceeded with the *Li'aan* and stated, "*May Allaah's wrath be on me if he is truthful about my committing adultery*".

Rasulullaah ρ then separated the couple and declared that the child to be born shall have her name and not Hilaal τ's. Rasulullaah ρ also forbade anyone from slandering the woman or attaching any stigma to the child. Hadhrat Hilaal τ was absolved of providing maintenance for the duration of the Iddah (because it was not a case of divorce) and she was free to remarry someone else if she wished thereafter.[654]

This was the first case of *Li'aan* in Islaam and the solution for this marital dilemma. May Allaah save us all from it. Aameen.

---

[654] Maz'hari, from Ahmad.

When Rasulullaah ρ arrived in Madinah, there were several Jewish tribes settled there. Amongst these was the Banu Nadheer tribe, which was well known for their wealth and strength. The Banu Nadheer were descendants of Hadhrat Haaroon υ and had originally been living in Shaam. However, they settled in Madinah because their scripture the Torah described Madinah as the place where the final Nabi ρ would emigrate to.

When he emigrated to Madinah, Rasulullaah ρ very diplomatically entered into a peace treaty with the Jews, with the undertaking that neither party would attack the other or assist an enemy against the other. Furthermore, they would also assist each other in battle against invaders. The Banu Nadheer tribe, whose settlement was located approximately two miles from Madinah, also signed this agreement.

They managed to abide by the treaty until the Battle of Uhud in the year 3 A.H., but then started to scheme against the Muslims. Their leader Ka'b bin Ashraf took a delegation of forty men to Makkah, where he entered into an agreement with the Quraysh to wage a war with the Muslims. This agreement was ratified when Ka'b, his forty men and Abu Sufyaan held the cloth of the Kabah to solemnise their undertaking to assist each other in war against the Muslims.

As the party of Jews returned to Madinah, Hadhrat Jibra'eel υ informed Rasulullaah ρ about what had transpired. Rasulullaah ρ therefore issued an execution order against Ka'b and it was Hadhrat Muhammad bin Maslamah τ

who killed him. The details of the execution are mentioned in detail in the books of Ahadeeth.[655]

Thereafter, the Banu Nadheer were guilty of several counts of treachery. One of these counts occurred when Rasulullaah ρ approached the Banu Nadheer to assist in paying the blood money the Muslims owed on account of the murder of two Kuffaar by Hadhrat Amr bin Umayah Dhamri τ. The Jews decided that they would seat Rasulullaah ρ beside a particular wall as he waited for them to gather their funds. A man by the name of Amr bin Jahaash would then drop a rock upon Rasulullaah ρ to kill him.

Their plan was, however, foiled when Hadhrat Jibra'eel υ instructed Rasulullaah ρ to leave the place just before the scheme could be enacted. **Rasulullaah ρ proceeded straight to Madinah, from where he sent the Banu Nadheer the ultimatum to leave Madinah within ten days on account of their treachery.** Anyone found still in Madinah after ten days would be executed.

As the Banu Nadheer prepared to leave, Abdullaah bin Ubay, who was the leader of the Munaafiqeen, encouraged them to reject Rasulullaah ρ's order and to remain in Madinah. He promised them that he would help them resist the Muslims with his force of 2000 men. Taking courage from this offer, the Banu Nadheer sent a message to Rasulullaah ρ, informing him that they did not intend leaving. Rasulullaah ρ therefore appointed Hadhrat Abdullaah bin Umm Maktoom τ as his deputy in Madinah and marched with the Sahabah ψ to the settlement of the Banu Nadheer.

---

[655] Bukhaari (Vol.2 Pg.576) and Abu Dawood (Vol.4 Pg.61).

When the Muslims reached the Banu Nadheer, they barricaded their fortress, intent not to budge. After a six day siege, they still refused to submit. Rasulullaah ρ therefore commanded the Sahabah ψ to cut down all the plantations of the Banu Nadheer, depriving them of their source of food and income. In their desperation, the Banu Nadheer waited for the promised assistance from the Munaafiqeen, but received none. They were eventually forced to surrender and beg Rasulullaah ρ to allow them to go into exile.

Rasulullaah ρ spared their lives and permitted them to leave with as much as they could carry with them, apart from their weapons and any other materials of war. They therefore broke their homes down to carry with them whatever they could. Some of them settled in Shaam, while others settled in Khaybar. This took place in the year 4 A.H. During his term as Khalifah, Hadhrat Umar τ had them expelled from Khaybar and they all moved to Shaam. The Qur'aan makes reference to both these exiles in Surah Hashar, which also speaks about the other aspects of this incident.

In the Words of the Qur'aan

Allaah says in verses 1-17 of Surah Hashar:

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبَّحَ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ ۚ وَ ہُوَ الْعَزِيْزُ الْحَكِيْمُ (١) ہُوَ الَّذِىْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَہْلِ الْكِتٰبِ مِنْ دِيَارِہِمْ لِاَوَّلِ الْحَشْرِ ؕ مَا ظَنَنْتُمْ اَنْ يَّخْرُجُوْا وَ ظَنُّوْٓا اَنَّہُمْ مَّانِعَتُہُمْ حُصُوْنُہُمْ مِّنَ اللهِ فَاَتٰىہُمُ اللهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا * وَ قَذَفَ فِىْ قُلُوْبِہِمُ الرُّعْبَ يُخْرِبُوْنَ بُيُوْتَہُمْ بِاَيْدِيْہِمْ وَ اَيْدِى الْمُؤْمِنِيْنَ * فَاعْتَبِرُوْا يٰٓاُولِى الْاَبْصَارِ (٢) وَ لَوْ لَآ اَنْ كَتَبَ اللهُ عَلَيْہِمُ الْجَلَآءَ لَعَذَّبَہُمْ فِى الدُّنْيَا ؕ وَ لَہُمْ فِى الْاٰخِرَةِ عَذَابُ النَّارِ (٣) ذٰلِكَ بِاَنَّہُمْ شَآقُّوا اللهَ وَ رَسُوْلَہٗ ۚ وَ مَنْ يُّشَآقِّ اللهَ فَاِنَّ اللهَ شَدِيْدُ الْعِقَابِ (۴) مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْہَا قَآئِمَةً عَلٰٓى اُصُوْلِہَا فَبِاِذْنِ اللهِ وَ لِيُخْزِىَ الْفٰسِقِيْنَ (۵) وَ مَآ اَفَآءَ اللهُ عَلٰى رَسُوْلِہٖ مِنْہُمْ فَمَآ اَوْجَفْتُمْ عَلَيْہِ مِنْ خَيْلٍ وَّ لَا رِكَابٍ وَّ لٰكِنَّ اللهَ يُسَلِّطُ رُسُلَہٗ عَلٰى مَنْ يَّشَآءُ ؕ وَ اللهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ (۶) مَآ اَفَآءَ

اللهُ عَلٰى رَسُوْلِهٖ مِنْ اَہْلِ الْقُرٰى فَلِلّٰهِ وَ لِلرَّسُوْلِ وَ لِذِى الْقُرْبٰى وَ الْيَتٰمٰى وَ الْمَسٰكِيْنِ وَ ابْنِ السَّبِيْلِ ۙ كَىْ لَا يَكُوْنَ دُوْلَةًۢ بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ؕ وَمَاۤ اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ * وَمَا نَہٰكُمْ عَنْهُ فَانْتَہُوْا ۚ وَ اتَّقُوا اللهَ ؕ اِنَّ اللهَ شَدِيْدُ الْعِقَابِ ۘ(٧) لِلْفُقَرَآءِ الْمُہٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِہِمْ وَ اَمْوَالِہِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللهِ وَ رِضْوَانًا وَّ يَنْصُرُوْنَ اللهَ وَ رَسُوْلَهٗ ؕ اُولٰٓئِكَ ہُمُ الصّٰدِقُوْنَ ۚ(٨) وَ الَّذِيْنَ تَبَوَّؤُا الدَّارَ وَ الْاِيْمَانَ مِنْ قَبْلِہِمْ يُحِبُّوْنَ مَنْ ہَاجَرَ اِلَيْہِمْ وَ لَا يَجِدُوْنَ فِىْ صُدُوْرِہِمْ حَاجَةً مِّمَّاۤ اُوْتُوْا وَ يُؤْثِرُوْنَ عَلٰىٓ اَنْفُسِہِمْ وَلَوْ كَانَ بِہِمْ خَصَاصَةٌ ؕ۫ وَ مَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ ہُمُ الْمُفْلِحُوْنَ ۚ(٩) وَ الَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِہِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْلَنَا وَ لِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَ لَا تَجْعَلْ فِىْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَاۤ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ (١٠) اَلَمْ تَرَ اِلَى الَّذِيْنَ نَافَقُوْا يَقُوْلُوْنَ لِاِخْوَانِہِمُ الَّذِيْنَ كَفَرُوْا مِنْ اَہْلِ الْكِتٰبِ لَئِنْ اُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَ لَا نُطِيْعُ فِيْكُمْ اَحَدًا اَبَدًا ۙ وَّ اِنْ قُوْتِلْتُمْ لَنَنْصُرَنَّكُمْ ؕ وَ اللهُ يَشْہَدُ اِنَّہُمْ لَكٰذِبُوْنَ (١١) لَئِنْ اُخْرِجُوْا لَا يَخْرُجُوْنَ مَعَہُمْ ۚ وَلَئِنْ قُوْتِلُوْا لَا يَنْصُرُوْنَہُمْ ۚ وَلَئِنْ نَّصَرُوْہُمْ لَيُوَلُّنَّ الْاَدْبَارَ ۙ ثُمَّ لَا يُنْصَرُوْنَ (١٢) لَاَنْتُمْ اَشَدُّ رَہْبَةً فِىْ صُدُوْرِہِمْ مِّنَ اللهِ ؕ ذٰلِكَ بِاَنَّہُمْ قَوْمٌ لَّا يَفْقَہُوْنَ (١٣) لَا يُقَاتِلُوْنَكُمْ جَمِيْعًا اِلَّا فِىْ قُرًى مُّحَصَّنَةٍ اَوْ مِنْ وَّرَآءِ جُدُرٍ ؕ بَاْسُہُمْ بَيْنَہُمْ شَدِيْدٌ ؕ تَحْسَبُہُمْ جَمِيْعًا وَّ قُلُوْبُہُمْ شَتّٰى ؕ ذٰلِكَ بِاَنَّہُمْ قَوْمٌ لَّا يَعْقِلُوْنَ (١٤) كَمَثَلِ الَّذِيْنَ مِنْ قَبْلِہِمْ قَرِيْبًا ذَاقُوْا وَبَالَ اَمْرِہِمْ ۚ وَ لَہُمْ عَذَابٌ اَلِيْمٌ (١٥) كَمَثَلِ الشَّيْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ ۚ فَلَمَّا كَفَرَ قَالَ اِنِّىْ بَرِىْٓءٌ مِّنْكَ اِنِّىْٓ اَخَافُ اللهَ رَبَّ الْعٰلَمِيْنَ (١٦) فَكَانَ عَاقِبَتَہُمَاۤ اَنَّہُمَا فِى النَّارِ خَالِدَيْنِ فِيْہَا ؕ وَ ذٰلِكَ جَزٰٓؤُا الظّٰلِمِيْنَ (١٧)

TRANSLATION: In the name of Allaah, the Most Compassionate, the Most Merciful

Whatever is in the heavens and whatever is on earth glorifies Allaah *(even though many things appear inanimate to man)*. **He is the Mighty, the Wise. It was He who removed the Kuffaar from among the People of the Book** *(the Jewish Banu Nadheer tribe)* **from their homes** *(in Madinah)* **for the first exile** *(when they attempted to assassinate Rasulullaah ρ. After being banished from Madinah, they proceeded to live in Khaybar)*. **You** *(Muslims)* **never thought that they** *(the Jews)* **would emerge** *(from their fortresses to surrender)* **and they thought that their fortresses would save them from Allaah, but Allaah's grasp came to them from where they never expected** *(being well-equipped and wealthy, the Jews did not expect that they will be defeated by the Muslims who were not as wealthy or as well-equipped as they were)*. **Allaah cast terror** *(for the Muslims)* **into their hearts** *(the hearts of the Jews)* **and** *(when they prepared to leave Madinah,)* **they uprooted** *(took down)* **their homes with their own hands** *(to take with them as much as they could carry)* **and with the hands of the Mu'mineen** *(who assisted them to leave)*. **So take heed, O people with insight!** *(Keep in mind that those who oppose Allaah and Rasulullaah ρ are humiliated even in this world.)* **If Allaah had not decreed the exile for them, He would**

certainly have punished them in this world *(by having them executed)*. **And in the Aakhirah, theirs shall be the punishment of the Fire** *(of Jahannam)*. **This** *(punishment in both worlds)* **is** *(deserved)* **because they opposed Allaah and His Rasool** ρ. **Whoever opposes Allaah and His Rasool** ρ, **then** *(he should know that)* **verily Allaah punishes very severely.**

(Referring to the date plantations of the Banu Nadheer that the Muslims destroyed to break the morale of the Jews for them to surrender, Allaah says,) **Every date palm that you** *(Muslims)* **cut** *(and burnt)* **or left standing on its roots was by Allaah's permission and to humiliate the sinners** *(it was done by Allaah's command and not merely to destroy property)*. **You** *(Muslims)* **neither ran your horses nor your camels for the booty that Allaah gave to His Rasool** ρ *(you won the battle without much travelling and without a fight)*. *(It is the practice of Allaah that)* **Allaah grants His Rusul authority over whoever He pleases** *(even without a fight)*. **Allaah has power over everything.**

The booty that Allaah granted His Rasool ρ *(without a battle being fought)* **from the people of the villages is for Allaah** *(to be distributed as Allaah pleases)*, **for the** *(needs of the)* **Rasool** ρ, **for the relatives** *(of Rasulullaah ρ)*, **for the orphans, for the poor and for the travellers so that this wealth may not remain as amassed riches with the wealthy among you** *(by distributing it in this manner, the wealth is circulated among people so that all may benefit)*. **Hold fast to what** *(commands)* **the Rasool** ρ **gives you and refrain from what** *(actions)* **He prevents you** *(because whatever he instructs you is from Allaah)*. **Fear** *(disobeying)* **Allaah, for Allaah punishes very severely.**

(A share of the booty received without a fight is also reserved) **For the poor Muhaajireen who were removed from their homes and their possessions. They seek Allaah's grace and pleasure and assist Allaah and His Rasool** ρ. **These are the ones who are true** *(in their claim to Imaan)*.

(Part of this booty is also for) **Those** *(the Ansaar)* **who adopted the place** *(Madinah)* **as their home before them** *(before the Muhaajireen)* **and** *(had adopted)* **Imaan. They** *(the Ansaar)* **love those who migrate to them** *(the Muhaajireen)* **and find no want** *(jealousy or envy)* **in their hearts for what they** *(the Muhaajireen)* **are given. They** *(the Ansaar)* **prefer** *(others)* **above themselves** *(they prefer to give others)* **even though they are themselves in need** *(of the things they give)*. *(Like the Ansaar,)* **Those who are saved from the miserliness** *(and greed)* **of the soul are really the successful ones** *(whom will attain salvation)*.

Those who come after them *(after the Muhaajireen and Ansaar ought to)* **say, "O our Rabb! Forgive us and our brothers** *(the Sahabah ψ)* **who passed before us with Imaan. And do not place any impurity** *(ill-feelings)* **in our hearts against those who have Imaan. O our Rabb! Indeed You are the Most Forgiving, Most Merciful."**

Have you not seen the hypocrites who say to their Kuffaar brothers of the People of the Book *(the Jews of the Banu Nadheer tribe)*, **"If you are exiled, we shall definitely leave** *(Madinah)* **with you** *(to express our solidarity)* **and we shall never obey the word of anyone concerning you** *(we shall not obey anyone who tells us to expel or kill you)*. **We shall**

also certainly assist you if you are fought *(we shall assist you if the Muslims attack you)***."** **Allaah testifies that they are certainly liars.**

If they *(the Jews)* **are exiled, they** *(the Munaafiqeen)* **will not leave** *(Madinah)* **with them and if they** *(the Jews)* **are engaged in battle** *(against the Muslims)***, they** *(the Munaafiqeen)* **will not assist them** *(as they promised)***. Even if they** *(the Munaafiqeen)* **have to** *(are forced to)* **assist them, they will** *(very soon)* **surely turn their backs** *(and flee from the battlefield as they always do)* **after which they** *(the Jews)* **will not have any assistance.**

Without doubt the fear that they *(the Munaafiqeen)* **have in their hearts for you** *(Muslims)* **is more than the fear they have for Allaah. This is because they are a nation that has no understanding** *(they fail to realise Allaah's power and therefore have more fear for people)***.**

Their combined forces *(of the Jews)* **will fight you** *(Muslims)* **only from fortified strongholds** *(fortresses)* **or from behind walls** *(of a fortified city because they fear fighting you in the open. This is exactly what happened when the Muslims marched to fight the Jews in Khaybar)***.** *(Although they will combine to fight you Muslims,)* **The fighting among them is intense. You think that they are united** *(as they stand against you)* **whereas their hearts are divided** *(their unity is superficial and nothing to be feared)***. This** *(division between them)* **has occurred because they are a nation that has no knowledge** *(of the true Deen to unite upon)***.**

Their example is like those *(Jews of the Banu Qaynuqa tribe)* **shortly before them who tasted the consequence of their doing** *(for breaking their treaty with the Muslims and were exiled to a place called Adhra'aat)***. Theirs shall be a painful punishment.**

(Their example is) **Like the example of Shaytaan when he says to man, "Commit kufr." So when man commits kufr** *(and has to suffer punishment either in this world or in the Aakhirah)***, Shaytaan says, "I have nothing to do with you** *(you cannot blame me because I did not force you)***. Indeed I fear** *(the punishment of)* **Allaah, the Rabb of the universe."**

The plight of the two *(Shaytaan and the one he misleads)* **is that both shall suffer in the Fire** *(of Jahannam)* **forever. This is the punishment of the oppressors.**

Unverified Information

Allaah granted the Muslims victory over the Banu Mustaliq tribe in the year 5 A.H. After consultation with the Sahabah ψ, Rasulullaah ρ wedded Hadhrat Juwayriyyah رضي الله عنها, who was the daughter of the chief of the tribe Haarith bin Diraar. In honour of this relationship with Rasulullaah ρ, all the Sahabah ψ freed the members of the Banu Mustaliq who had become their captives after the battle. Inspired by this tremendous gesture, the people of the Banu Mustaliq became Muslims.

Thereafter, Rasulullaah ρ dispatched Waleed bin Uqba to the Banu Mustaliq to collect their zakaah and distribute it amongst the poor of their area. However, there had been some animosity between the Banu Mustaliq and Waleed during the Period of Ignorance, which still lingered. Therefore, when the Banu Mustaliq came out of the town to welcome the messenger of Rasulullaah ρ and to hand over their zakaah, Waleed misconstrued this as an attempt to ambush and kill him. He therefore beat a hasty retreat to Madinah, where he informed Rasulullaah ρ that the people refused to pay their zakaah and had therefore intended to kill him. He suggested that they were rebelling against the Muslims.

This news disappointed Rasulullaah ρ and he prepared an army to march against the Banu Mustaliq to quell the rebellion. In the meantime, the people of the Banu Mustaliq heard about the misunderstanding and the imminent attack on them, their leader Haarith τ immediately rode to Madinah with a delegation to explain their situation. He met Rasulullaah ρ And said, “O Rasulullaah ρ! I swear by the Being Who has sent you as a Rasool that I did not even see Waleed bin Uqba, since he never came to us.” Rasulullaah ρ remained silent and waited for revelation. Allaah then sent revelation to confirm the word of Haarith τ and to issue directives for future situations.

Allaah says in verses 6-8 of Surah Hujuraat:

يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ (٦)
وَ اعْلَمُوْا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ؕ لَوْ يُطِيْعُكُمْ فِيْ كَثِيْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَ لٰكِنَّ اللّٰهَ حَبَّبَ اِلَيْكُمُ الْاِيْمَانَ وَ زَيَّنَهٗ
فِيْ قُلُوْبِكُمْ وَ كَرَّهَ اِلَيْكُمُ الْكُفْرَ وَ الْفُسُوْقَ وَ الْعِصْيَانَ ؕ اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ۙ(٧) فَضْلًا مِّنَ اللّٰهِ وَ نِعْمَةً ؕ
وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ (٨)

TRANSLATION: O you who have Imaan! If any sinner *(or anyone else)* **brings you any news, then verify it** *(investigate it to establish the truth),* **lest you should harm any nation unknowingly** *(because of being misinformed)* **and then become remorseful over your actions.** *(In this manner, false news will be nipped in the bud.) (Addressing the Sahabah ψ, Allaah says,)* **Know well that the Rasool of Allaah is in your midst. There are many matters regarding which you will be placed into difficulty if he were to obey you people concerning them. However, Allaah has made Imaan beloved to you, has made it beautiful within your hearts and has made kufr, sin and disobedience abhorrent to you. Such people** *(with these qualities)* **are rightly guided.** *(This guidance is on account of)* **The grace and bounty from Allaah. Allaah is All Knowing, the Wise.**

These verses warn us against accepting the word of any person without first verifying the truth, as is common nowadays. Rasulullaah ρ said, “A man will be sufficiently guilty of lying when he reports everything he hears.”[656]

Levels of Verification

In the light of the above verses, Mufassireen have specified the following levels of verification:

---

[656] Muslim.

1. Waajib (compulsory) verification: For example, when a ruler or governor hears that someone has forsaken their Deen and therefore has to be executed.A case like this and others that would necessitate capital punishment must be thoroughly investigated before any action can be taken. This is necessary to guard society from harm.

2. Jaa'iz (permissible) verification: For example, it would be permissible for one to investigate an allegation that someone intends to cause one some harm in any way. This would enable one to guard against anticipated harm.

3. Haraam (forbidden) verification: For example, it would be Haraam to investigate allegations that a person is secretly drinking alcohol or gambling because such an investigation will yield no benefit. All it will produce is invasion of privacy and humiliating a Muslim. It is sufficient for Allaah to have knowledge of this person's doings and to deal with him accordingly. Verse 12 of Surah Hujuraat explicitly prohibits spying on people and backbiting.

Conclusion

"Indeed, you *(O Rasulullaah ρ)* **shall certainly die, and they shall all die as well"**

It was in the year 9 A.H. that Hajj was made Fardh (obligatory). Rasulullaah ρ sent Hadhrat Abu Bakr τ as the Ameer of the Hajj that year and he was accompanied by a large group of Muslims to Makkah.

In Dhul Qa'dah of the following year (10 A.H.), Rasulullaah ρ himself left for Hajj with 24000 Muslims. All of Rasulullaah ρ's nine wives accompanied him, as did his daughter Hadhrat Faatima رضي الله عنها. Rasulullaah ρ reached Makkah on Sunday the 4th of Dhul Hijjah and it was on the 9th that he delivered the epic sermon on the plain of Arafah.

In this sermon, Rasulullaah ρ said, “O people! Listen well to what I have to say and learn the rites of Hajj from me, because I shall perhaps not be with you next year. **I leave behind me two such things which, if you hold firmly on to them, you will never go astray. They are Book of Allaah and my way of life (Sunnah).**” It was on this day and at this place also that the completion of the Deen was announced with the verse:

اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ۭ

TRANSLATION: Today I have perfected your Deen for you *(leaving no room for additions or omissions)*, **completed My bounty upon you** *(because Islaam is a complete and everlasting code of life)* **and chosen Islaam as your Deen.**[657]

After completing this final and only Hajj, Rasulullaah ρ returned to Madinah during the end of Dhul Hijjah. It was just a few days later that the year 11 A.H. arrived, which was to be the year in which Rasulullaah ρ would depart from this world, Rasulullaah ρ started to prepare for this journey into the Aakhirah by increasing his recitation of Tasbeeh, Tahmeed and Istighfaar. Rasulullaah ρ also visited the graveyard of Madinah during those days and again performed the Janaazah salaah for the martyrs of the Battle of Uhud, though it was eight years after the battle. Rasulullaah ρ made du’aa for the deceased and greeted them as if for the last time.

He then returned to the Masjid, where he mounted the pulpit and said, “O people! I shall be proceeding ahead of you to wait for you at the pond of Kowthar, which I can see from here right now. I have also been granted the keys to the treasures of this world. I do not fear that all of you would revert to Shirk,

[657] Surah Maa’idah, verse 3.

but what I do fear is that the wealth of the world would open up to you and you would become entangled with it.”[658]

The Start of the Illness

It was during the concluding nights of the month of Safar in the year 11 A.H. that Rasulullaah ρ got up one night and awakened his servant with the words, “I have been commanded to seek forgiveness for the people of Baqee (the graveyard in Madinah).” As soon as Rasulullaah ρ had returned from the graveyard, started to feel ill, developing a severe headache and fever. This was a Wednesday and signalled the beginning of the illness that would eventually be his final illness. As his illness worsened, Rasulullaah ρ sought permission from his wives that Sunday to remain in the home of Hadhrat Aa’isha رضي الله عنها.

Rasulullaah ρ remained ill for approximately 13 to 14 days, during which time he was informed of the claims to prophethood made by Musaylama Kadhaab, Aswad Anasi and Tulayha Asadi. Rasulullaah ρ emphasised the need to wage Jihaad against these false prophets and sent an expedition to execute Aswad. **The expedition of the Ansaar killed Aswad a day before Rasulullaah ρ passed away.**

It was also during this time that Rasulullaah ρ called for Hadhrat Faatima رضي الله عنها and whispered something to her. This made her weep. He then whispered something else to her and she started to smile. After Rasulullaah ρ had passed away, Hadhrat Aa’isha رضي الله عنها asked Hadhrat Faatima رضي الله عنها what it was that Rasulullaah ρ whispered to her. She replied by saying that the first time Rasulullaah ρ whispered to her that he usually revised the entire Qur'aan with Hadhrat Jibra’eel υ once every Ramadhaan. However, that year, he did so twice.

[658] Zurqaani (Vol.8 Pg.251).

He therefore knew that he would be passing away during that illness. This news made her weep. The news that then made her smile was when he whispered to her that she would be the first of his family to meet him. **Hadhrat Faatima** رضي الله عنها **therefore passed away a mere six months after Rasulullaah ρ.**[659]

It was on a Thursday, four days before Rasulullaah ρ passed away that he told the people in his room to bring a pen and paper so that he may have some advices written down, which would ensure that they never went astray after he left. Some of the people there felt that since Rasulullaah ρ was experiencing extreme pain at that time, they ought to leave it for later. Hadhrat Umar τ told them that they had the Qur'aan with them (to guard against going astray) and they should not give Rasulullaah ρ the difficulty of dictating something at the time. Others were of the opinion that they merely ask Rasulullaah ρ what it was. This dispute may have caused some noise, because of which Rasulullaah ρ told them to rather leave him alone, which they then did.

However, during the few ensuing days, Rasulullaah ρ did verbally give the following pertinent advices:

1. That all Mushrikeen be removed from Arabia
2. That all visiting delegations be given a gift, as he had been giving to them
3. Rasulullaah ρ then did not mention the third advice (of the narrator had forgotten it)[660]

A narration from Hadhrat Aa'isha رضي الله عنها in Bukhaari and Muslim states that Rasulullaah ρ expressed the wish to summon Hadhrat Abu Bakr τ and his son

[659] *Fat'hul Baari* (Vol.8 Pg.103).
[660] Bukhaari and Muslim.

Abdur Rahmaan τ so that he may appoint Hadhrat Abu Bakr τ as his successor. This he desired to do so that none may object afterwards and no other person may aspire for the post. However, Rasulullaah ρ added that he then abandoned the idea since Allaah and the Mu'mineen would never allow anyone else to succeed him. **Another narration states that Rasulullaah ρ said, “Allaah forbid that the people ever differ about Abu Bakr!”**[661]

When Rasulullaah ρ was feeling somewhat better on the fifth day, he came to the Masjid with the assistance of Hadhrat Abdullaah bin Abbaas τ and Hadhrat Ali τ. He led the Zuhr salaah and then addressed the people, saying, “O people! Allaah has given His servant a choice between this world and the Aakhirah and the servant has chosen the Aakhirah.” When Hadhrat Abu Bakr τ heard this, he immediately broke down in tears as he said, “May my parents be sacrificed for you, O Rasulullaah ρ!” While the other thought that Rasulullaah ρ was referring to someone else, Hadhrat Abu Bakr τ knew well that Rasulullaah ρ was referring to himself. They therefore could not understand why Hadhrat Abu Bakr τ was weeping so much. It was only after the demise of Rasulullaah ρ that they understood that Hadhrat Abu Bakr τ knew more than them all.

Rasulullaah ρ also said, “I have repaid every person for their kindnesses to me, except for Abu Bakr. Allaah shall repay him on my behalf on the Day of Qiyaamah.” Rasulullaah ρ also extolled many of the virtues of Hadhrat Abu Bakr τ during this time.

During this time, Rasulullaah ρ stressed that the expedition led by Hadhrat Usaama bin Zaid τ should be hastily dispatched. He also said, “Allaah’s curse be on the Jews and Christians for making the tombs of their Ambiyaa عليهم السلام places of

[661] *Fat’hul Baari* (Vol.8 Pg.103).

worship.” He also prayed, “O Allaah! Do not make my grave an idol, which people will worship.”

Rasulullaah ρ went to the Masjid to lead the salaah for as long as he had the strength to do so. The last salaah that he led was the Maghrib salaah on Thursday night, which was four days before he passed away. When the time arrived for the Isha salaah, Rasulullaah ρ asked whether the Sahabah ψ were waiting for him. He was informed that they were, but, because of the severity of his illness, he fell unconscious as he tried to get up. When this happened several times, **Rasulullaah ρ told the people to appoint Hadhrat Abu Bakr τ as their Imaam to lead the salaah.** Hadhrat Aa’isha رضي الله عنها then said suggested that Rasulullaah ρ appoint Hadhrat Umar τ for the post, since Hadhrat Abu Bakr τ was extremely soft-hearted and often wept in salaah. However, Rasulullaah ρ repeated the instruction. When she reiterated her concern, Rasulullaah ρ again repeated the instruction. This happened three times, until Hadhrat Abu Bakr τ was appointed as the Imaam in place of Rasulullaah ρ. **Hadhrat Abu Bakr τ therefore led 17 salaahs after this.**

Hadhrat Abu Bakr τ was leading the Fajr salaah on Monday morning (the day Rasulullaah ρ passed away), when Rasulullaah ρ lifted the curtain between the Masjid and his room. Rasulullaah ρ was filled with joy when he saw the Sahabah ψ performing salaah in Jamaa'ah. Noticing Rasulullaah ρ watching, Hadhrat Abu Bakr τ was about to step back, but Rasulullaah ρ gestured that he continue. However, Rasulullaah ρ was unable to stand for long and soon let the curtain drop as he retreated into his room.[662]

---

[662] Bukhaari.

Hadhrat Abu Bakr τ went to the room after the salaah and remarked to his daughter Hadhrat Aa'isha رضي الله عنها that Rasulullaah ρ appeared to be more at ease that morning. "It does appear so," Hadhrat Aa'isha رضي الله عنها agreed. Hadhrat Aa'isha رضي الله عنها then sought permission from Rasulullaah ρ to attend to some domestic matters at the home of his other wife, who lived three miles away.

Hadhrat Ali τ also went to see Rasulullaah ρ. As he emerged from the room, the Sahabah ψ asked about Rasulullaah ρ and he informed them that Rasulullaah ρ was feeling better. When the Sahabah ψ heard that Rasulullaah ρ was feeling better that morning, they left the Masjid and went home. It was then that Hadhrat Abbaas τ held the hand of Hadhrat Ali τ and said, "O Ali! You will be living under someone else in three days time. I swear by Allaah that Rasulullaah ρ will leave this world in this illness. I know well how all the leaders of the Banu Haashim passed away. They all display signs of good health just before they pass away. This seems to be case with Rasulullaah ρ as well. Why don't we ask him who should be the Khalifah after him? We would then know if it is to be one of us from his family. Otherwise, Rasulullaah ρ will advise us accordingly."

Hadhrat Ali τ replied, "I do not have the courage to ask. If Rasulullaah ρ refuses to grant it to us, we will forever be deprived of the post. If any one of us is named, then he will become the Khalifah in any case. I shall not broach the subject with Rasulullaah ρ at all."[663]

The Final Moments

After most of the Sahabah ψ went home in the belief that Rasulullaah ρ was recovering, much time did not pass before the pangs of death arrived. Rasulullaah ρ was lying with his head in the lap of Hadhrat Aa'isha رضي الله عنها, when

---

[663] *Al Bidaayah wan Nihaayah* (Vol.5 Pg.227).

her brother Abdur Rahmaan entered with a Miswaak in his mouth. Rasulullaah ρ looked at the Miswaak and they understood that he wanted one. She then softened the bristles in her mouth and handed it to Rasulullaah ρ. There was a dish of water nearby, in which Rasulullaah ρ repeatedly dipped his hand and passed it over his face to cool the heat of the fever. As he did this, he said, "There is none worthy of worship but Allaah! Death certainly has severe pangs."

"The Highest Friend"

Rasulullaah ρ then looked towards the roof and said, "O Allaah! I desire to be with the Highest Friend." Hadhrat Aa'isha رضي الله عنها said, "I had heard that no Nabi υ leaves this world without first seeing his abode in Jannah. It is then that he is given the choice between this world and the Aakhirah. He may then choose either to remain in this world or leave for the Aakhirah. When Rasulullaah ρ said these words, I knew that he was no longer with us and had chosen the Aakhirah." With these words on his lips, Rasulullaah ρ's soul departed from this world and his hand fell limp.[664]

This tragic event took place on Monday afternoon of the 12th of Rabee'ul Awwal 11 A.H. Rasulullaah ρ was 63 years old at the time. *Innaa Lillaahi wa Innaa Ilayhi Raaji'oon*.[665]

The Sahabah ψ were overcome with shock when they heard the news of Rasulullaah ρ's demise. Hadhrat Uthmaan τ was struck with silence and merely sat with his back against the wall, unable to say anything. Hadhrat Ali τ wept so much that he fell unconscious, while Hadhrat Abbaas τ was completely aghast. Hadhrat Umar τ was in such a state of disbelief that he walked about with his

---

[664] Bukhaari.
[665] *Fat'hul Baari* (Vol.8 Pg.114).

sword brandished, saying, “The Munaafiqeen say that Rasulullaah ρ has passed away. Rasulullaah ρ is away to meet Allaah just as Hadhrat Moosa υ had been away to meet Allaah on Mount Toor and then returned. By Allaah! Rasulullaah ρ shall also return and then destroy the Munaafiqeen.”

It was during this state of bewilderment that Hadhrat Abu Bakr τ returned to Madinah. Overcome with grief, he proceeded immediately to the room of Hadhrat Aa’isha رضي الله عنها, where he sought permission to enter. Rasulullaah ρ’s wives were sitting there. They all veiled themselves when he arrived and he opened the blessed face of Rasulullaah ρ, kissed his forehead and broke down in tears.[666] He then said, “May my parents be sacrificed for you! You are pure in both life and death. By Allaah! You will never taste of death twice. The death destined for you has come to pass.”

Hadhrat Abu Bakr τ then left the room and proceeded to the Masjid, where he saw the condition of Hadhrat Umar τ. Addressing him, he said, “O Umar! Rasulullaah ρ has indeed passed away. Have you not recited Allaah’s words when He says, “**Indeed, you** *(O Rasulullaah ρ)* **shall certainly die, and they shall all die as well**”[667] and “*O Muhammad ε)* **We have not prescribed eternal life for any human before you**”[668]?

Hadhrat Abu Bakr τ then ascended the pulpit and after praising Allaah, he said, “O people! Whoever worshipped Allaah should know that Allaah is Forever and shall never die. If there has been anyone who worshipped Muhammad ε, then he should know that Muhammad ε has passed away. He then recited the verses, “**Muhammad ε is but a Rasool** *(of Allaah)*. **Indeed many Rusul have passed before him. If he**

---

[666] Ahmad.
[667] Surah Zumar, verse 30.
[668] Surah Ambiyaa عليهم السلام , verse 34.

passes away or is martyred, would you *(Muslims)* **then turn back on your heels** *(and forsake Islaam)***? He who turns back on his heels can never harm Allaah in the least** *(because he will be harming only himself)***. Allaah shall soon reward the grateful ones** *(so be firm and strive for His Deen)***.**"[669]

He also recited the verse "**Indeed, you** *(O Rasulullaah ρ)* **shall certainly die, and they shall all die as well**"[670] and added, "Everything must come to an end except for Allaah, Who will live forever. Allaah gave his Nabi ρ a life long enough to establish the Deen and to allow Allaah's law to prevail. He conveyed the message of Allaah perfectly and strove in the path of Allaah. Allaah has now called him back. **Rasulullaah ρ has left you upon a straight and clear path before leaving this world."**[671]

These words from Hadhrat Abu Bakr τ dispelled the delirium that the Sahabah ψ were suffering and they all came to accept the fact that Rasulullaah ρ had left this world. In fact, it appeared to them that they had never before heard these verses of the Qur'aan and they all started to recite them. Hadhrat Umar τ said, "It seemed that I had only heard these verses that day."[672]

Bathing and Shrouding

The Sahabah ψ were still discussing how to bathe Rasulullaah ρ when they were overcome with drowsiness and heard a voice from the corner of the room saying, "Never allow the Rasool of Allaah ρ to be naked. Bathe him with his clothing on." Rasulullaah ρ was therefore bathed with the same garments, which were later changed for a shroud. Hadhrat Ali τ bathed the body of Rasulullaah ρ and was assisted by Hadhrat Abbaas τ and his two sons Hadhrat Fadhl τ and

---

[669] Surah Aal Imraan, verse 144.
[670] Surah Zumar, verse 30.
[671] Zurqaani (Vol.8 Pg.280).
[672] Qurtubi (Vol.4 Pg.223).

Hadhrat Quthm τ, who helped to turn the blessed body around. Hadhrat Usaama bin Zaid τ and Rasulullaah ρ's servant Hadhrat Shaqraan τ carried the water for the bathing.[673]

Rasulullaah ρ was then shrouded with three sheets of cloth, which did not include a Qamees or turban.

A narration of Shmaa'il states that when the Sahabah ψ asked Hadhrat Abu Bakr τ whether the Janaazah salaah was to be performed, he replied that it should be. **He then explained to them that they should enter the room in small groups, perform the Janaazah salaah with Takbeer, Durood and du'aa and then exit.** In this manner, everyone performed the Janaazah salaah.

A narration from Hadhrat Abdullaah bin Abbaas τ in Ibn Maajah states that it was on Tuesday after bathing and shrouding that Rasulullaah ρ's blessed body was placed beside the grave in his room. People then entered the room and each one performed the Janaazah salaah individually without anyone being the Imaam of another. Qaadhi Ayaadh رحمه الله and Imaam Shaafi'ee رحمه الله in his *Kitaabul Umm* have stated that the Janaazah salaah was indeed performed for Rasulullaah ρ.

In fact, during his illness, Rasulullaah ρ did tell his family members, "Everyone should leave my room after I have been bathed and shrouded. Jibra'eel υ will arrive first to perform my Janaazah salaah, followed by Mika'eel υ, Israfeel υ and then the angel of death. Then all the angels will perform the Janaazah salaah.

[673] *Al Bidaayah wan Nihaayah* (Vol.5 Pg.260).

Thereafter, you people are to enter the room in small groups to convey peace and salutations to me."[674]

Burial

When the question arose of where to bury Rasulullaah ρ, it was only Hadhrat Abu Bakr τ who had the answers, since no one had asked Rasulullaah ρ about such matters. **Hadhrat Abu Bakr τ informed them that he heard Rasulullaah ρ say, "A Nabi is buried in the same place where his soul is taken."[675]**

Rasulullaah ρ's bed was therefore removed and preparations were made for digging. However, the question then arose regarding the type of grave to be dug. Since it was customary amongst the people of Madinah to dig the *Lahad* (niche-type) grave, they proposed that this type be dug. On the other hand, the *Shiq* (box-type) grave was common in Makkah, because of which the Muhaajireen suggested this type. Hadhrat Abu Ubaydah τ was the expert at digging the *Shiq* grave and Hadhrat Abu Talha τ was an expert at digging the *Lahad* type. The Sahabah ψ therefore decided to send for both men and the one arriving first will be commissioned to dig the type he specialised in. This was done and Hadhrat Abu Talha τ arrived first.[676] **After the grave was dug, one of the Sahabah ψ testified that Rasulullaah ρ said, "The *Lahad* is for us and the *Shiq* is for others."**

It is the opinion of the majority of Ulema that Rasulullaah ρ had passed away on a Monday, his bathing and shrouding was completed by Tuesday and he was laid to rest on Wednesday. There are a few who believe that the burial took place the following Monday. And Allaah knows best.

---

674 Bazzaar, Haakim.
675 Tirmidhi, Ibn Maajah.
676 Zurqaani (Vol.8 Pg.289), Ibn Sa'd (Vol.2 Pg.59).

Rasulullaah ρ was lowered into the grave by Hadhrat Ali τ, Hadhrat Abbaas τ and his two sons Hadhrat Fadhl τ and Hadhrat Quthm τ. Sand was filled from the feet side and, when the grave was full, the sand was shaped into a camel's hump.[677] Water was then sprinkled over it.

After the burial of the final Nabi Hadhrat Muhammad ε, thirty thousand Sahabah ψ returned home with tears streaming from their faces. *Innaa Lillaahi wa Innaa Ilayhi Raaji'oon.*

May Allaah shower His choicest mercy and blessings upon the final Rasool and mercy to the worlds, as well as upon his family and his companions.

This book was completed on:

The Night of Qadr

29 Ramadhaan 1407 A.H.

Close to the Maqaam Ibraaheem

In the Masjidul Haraam

Makkah Mukarramah

---

[677] Bukhaari.

Translation edited by

A.H.Elias (Mufti)

20 th Ramadhaan 1432

20 th August 2011